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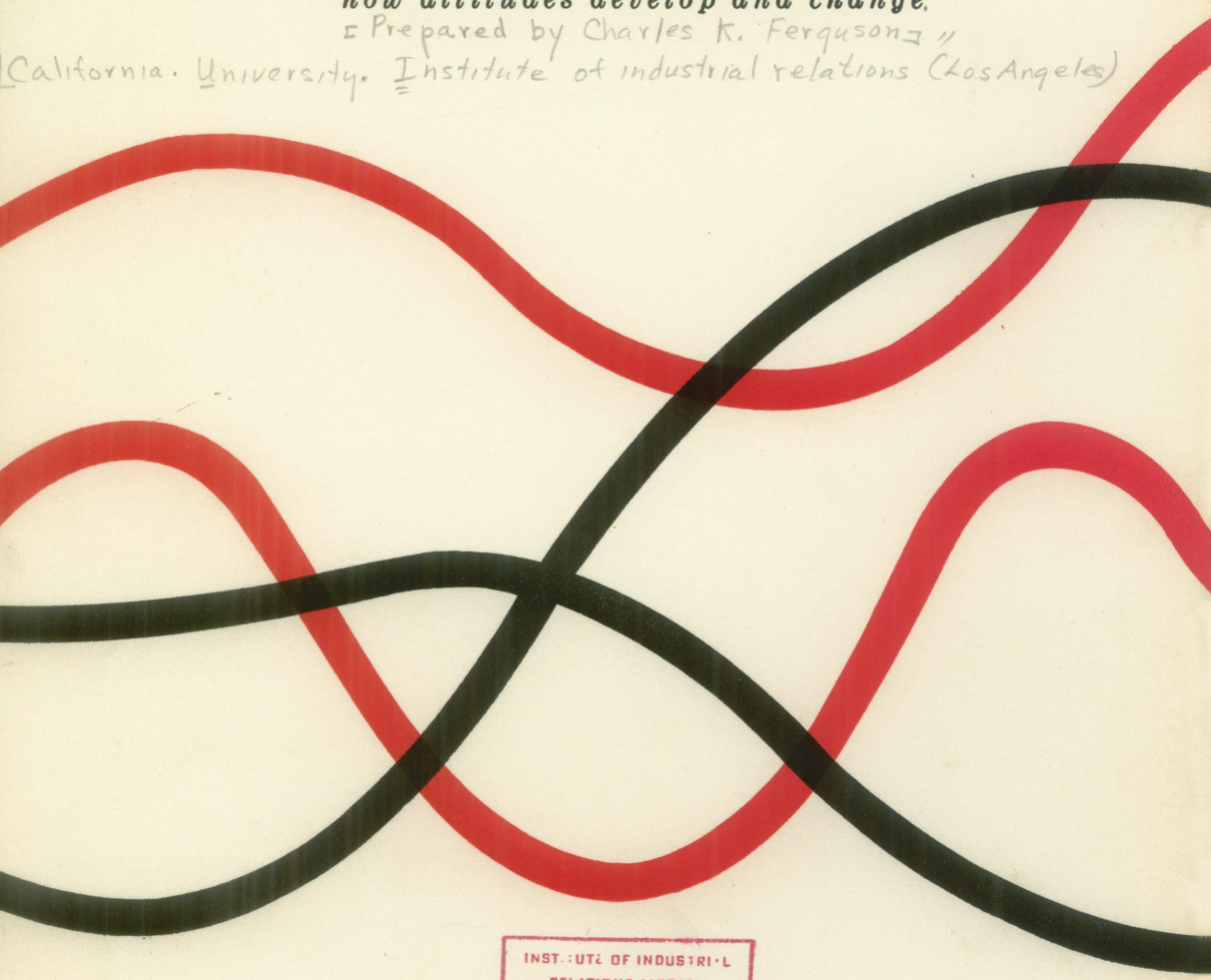
HUMAN RELATIONS :

a
short
course -

how attitudes develop and change.

[Prepared by Charles K. Ferguson] "

California. University. Institute of industrial relations (Los Angeles)



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The materials included in this booklet stem largely from the Seminar on Human Relations cosponsored by the United Steelworkers of America and the University of California at Los Angeles, at the Arrowhead Springs Hotel, January 27-30, 1954. This outline for a Short Course in Human Relations was prepared by Dr. Charles K. Ferguson to supplement the four major addresses* presented at the Seminar and to provide the basis for a course of a few hours' duration to be offered in Steelworkers' summer educational institutes conducted in conjunction with various universities throughout the country.

Although consideration of a subject so vast as human relations can be barely begun in a short period of class time, it is possible to define key problems of human relations and to initiate learning processes that can extend far beyond the limits of the class experience itself. It is to be hoped that students and instructors will use their own judgment and resourcefulness to add to the ideas proposed in this outline and will combine their efforts to provide the mutual stimulation that alone can provoke the creative kinds of thinking needed to improve man's relationship with man.

The present booklet represents a project made possible by the joint resources of the Committee on Civil Rights and the Education Department of the United Steelworkers of America, working with University Extension and the Institute

F O R E W O R D

of Industrial Relations of the University of California at Los Angeles. All quotations used in Section One, except for Quotation III, have been selected from the address made at the Arrowhead Springs Seminar by Dr. Ralph Beals, Professor of Anthropology, University of California at Los Angeles. Quotation III is from an address by Dr. Clyde Kluckhohn, Professor of Anthropology at Harvard University, at the first Seminar on Human Relations cosponsored by the United Steelworkers of America and Pennsylvania State College at State College, Pennsylvania, in 1951.

Quotations in Section Two are taken from the address by Dr. Carl Rogers, Professor of Psychology, University of Chicago, at the Arrowhead Springs Seminar. Quotation XI in this Section is taken from an article by Dr. Rogers entitled "Barriers and Gateways to Communication" which appeared in the *Harvard Business Review*, July-August, 1952, XXX.

All quotations in Section Three are excerpts from the address by Dr. Hubert S. Coffey, Associate Clinical Professor of Psychology, University of California at Berkeley.

Quotations in Section Four derive from the contributions made at the Arrowhead Springs Seminar by Mr. Robert Blakeley of the Fund for Adult Education, an independent organization established by the Ford Foundation.

*Issued by the Committee on Civil Rights, United Steelworkers of America, 1500 Commonwealth Building, Pittsburgh 22, Pennsylvania.

SHORT COURSE IN HUMAN RELATIONS

special notes

to instructors

or discussion leaders

This booklet is designed for a program of approximately four meetings; however, it contains materials for discussion and suggested exercises that can offer considerably more than four hours of class work if additional time is available. The materials and suggestions are intended only as stimuli. They should be utilized according to the judgment of the instructor or discussion leader. If only four sessions are available for this course, each section of the booklet can provide the focus for one session. If more or less time is available, however, the material can be used selectively and adjustments made to fit given situations.

PURPOSE OF THE QUOTATIONS

The quotations raise issues of basic importance in considering the relationships of human beings and provide significant material for discussion. It is assumed that they will be read in common and reacted to by members of the group. Significant reaction to the issues raised by the quotations may be brought about by the use of the suggested discussion questions following each quotation. Other questions may arise of course, based on the interests and experience of a given group. It will be noted that the intent of the suggested discussion questions is to relate the issues under discussion to the life experience of members of the group.

AIMS OF COURSE

There are two basic aims in this short course: (1) to examine some of the significant ideas or concepts in the area of human relations upon which human behavior is based; and (2) to provide the opportunity for group members to improve their behavioral skills in dealing with other people. The quotations and discussion are directed toward meeting the first aim, i.e., understanding; and the exercises are directed at meeting the second aim,

i.e., the improvement of skills. It is suggested that the first half of each session be devoted to the issues raised by the quotations and the second half to the exercises.

ASSUMPTIONS REGARDING LEARNING

The materials in this booklet are based upon the following assumptions regarding learning: (1) It is assumed that adult human beings will come to the course with pre-existing attitudes in the area of human relations. (2) It is assumed that a constructive learning experience will be likely to follow the creation of a situation which forces group members to expose and examine many of their attitudes and to compare them to those of other group members. (3) It is assumed that people will disclose—or in some cases discover—their own attitudes only if they are presented with appropriate stimuli (such as the quotations and suggested exercises in each section of the booklet); and that they must also be given a learning environment which assures safety and freedom to express these attitudes. (4) It is assumed that differences in viewpoint, attitude, and values will be expressed by members of the group; the challenge of these expressed differences will provide the dynamic for a review and possible improvement of pertinent human-relations concepts held by members of the group. (5) It is assumed that human relations will not be materially improved until both concepts and behavioral skills are improved. Consequently, it is important in this course that members be given some practice in using their own human-relations abilities in a friendly but objective and critically constructive atmosphere. They should also be given the opportunity to interact with others in the group, who may implement their ideas and concepts regarding interpersonal behavior.

The creation of a permissive, safe, nonthreatening climate for learning is the basic task of the instructor or dis-

cussion leader. It is his function to strive to maintain this atmosphere, even though he must be prepared to allow conflict to develop in the group. Conflict can be a powerful ally in this type of learning process. Conflict should not be repressed or avoided, but rather differences giving rise to conflict should be sharpened and objectified. An instructor or discussion leader who does not himself become a party to conflict but attempts to clarify the emotional and rational differences surrounding issues will do much to maintain the proper atmosphere for learning in the group.

Specifically, it is not assumed that there are any absolutely right or wrong answers in the area of human relations. It is not assumed that it is possible or desirable for students to emerge from this short course with mutually agreed upon conclusions. The main purpose of this course is to expose people to some important ideas and to stimulate careful thought.

SUGGESTED CLASSROOM CONDITIONS

I. This is not designed as a lecture course. Participants in a human relations course learn best from an analysis of their own experience and from the experiences of others. It is, therefore, suggested that a comfortable room with movable chairs be used and that the chairs be arranged in a circular fashion conducive to interaction and widespread discussion. The discussion leader or instructor should sit in the circle as a member of the group. It is not his primary function to tell the group what to think; rather, he should help set up activities that will enable the group to think effectively about specific problems. The

success of the course will depend upon the active participation of every member of the group.

II. If all members of the group do not know each other at the outset, it will be very helpful to take a minute at the first meeting for each to print his name on a clearly visible tag. Since human relations are most honestly discussed in a situation where no one is in awe or fear of others in the group, it is suggested that members call each other by their first names and that a reasonable spirit of informality be promoted.

III. Blackboard, eraser, and chalk will be very helpful during the course, for it is often desirable to list important principles and to explain a point in a concrete, visual fashion. Paper and pencil should be available for note-taking and for written reactions from members of the group after each meeting. The combined reactions of members after the meeting provide the group with information about its own operation and may provide clues for the improvement of the next class meeting.

IV. It is often very helpful to have a machine available for tape-recording class sessions of this type. Frequently, it is valuable to play back and analyze excerpts from previous discussions.

V. If any of the suggested films are unfamiliar to the instructor, it is best to preview them. In some instances, because of time or other considerations, it may be best to use only selected portions of films.

VI. Though an attempt has been made to provide understandable materials in the booklet, the instructor should be prepared to check the group's understanding of the language and content.

HOW OUR ATTITUDES DEVELOP

QUOTATION

1

"Why do people act differently? Well, I think the anthropologist's part of the answer is that people live in groups, and groups have a sort of abstract thing we call culture. Substantially our problem really boils down to, and the anthropologist's opinion is, that man really is one, but cultures are many. The individual participates in the culture of his group.

"How do people acquire this culture thing? They get it by learning it from their birth, although a lot of the learning goes on unconsciously. Your native language you are unaware, really, of learning, but you learn it. It is an unconscious process that goes on from the cradle and in the same way you learn all sorts of skills and attitudes and behaviors.

"In addition to the unconscious learning, as far as I know, no society leaves it all to chance. You have some conscious indoctrination, some ways in which society makes sure that children learn certain things the society thinks are important.

And, whether consciously or unconsciously, the society molds people's personalities. And it molds those personalities, or attempts to mold those personalities, into a pattern which is congenial to the culture of the group. So you get a sort of self-perpetuating process. The culture molds the personality of the individual and the personality of the individual supports the existing culture.

"When we get a complex group of people like a modern nation we find that it is subdivided into a lot of different kinds of groups. Not all of these groups share entirely the same culture. They may have certain universal goals, attitudes, values and knowledge, but every specialized group has its subculture. And characteristically all of these subgroups — they are all ethnocentric — think they are better than members of other similar groups. Whether you are dealing with a tribe or a nation or a labor union, the members of the group tend to think that they are better than the members of other similar groups."

DISCUSSION
QUESTIONS

1. *What are your reactions to the quotation above?*
2. *What is meant by "man is one but cultures are many?" Does this have any importance to a labor organization?*
3. *What subcultural groups are represented by people in this room? Is it true that members of subcultural groups tend to think of themselves as better than members of other similar groups?*

QUOTATION

2

"I have been interested in dealing with Mexican students in the University the last year and a half. The Mexican students, like all foreign students in this country, are greatly upset by the discrimination against the Negro in the United States. That is probably the one biggest point that upsets the foreign student who comes to our shores. Well, we all know there is discrimination against Mexicans in the United States, too.

Of course, being able to come to a United States university practically all these students are from upper-class positions in Mexico. I asked my Mexican students, 'Well, aren't you upset by the discrimination against the Mexicans in the United States?' They say, 'Oh, no, they are lower-class people in origin. They would be discriminated against in Mexico, too!'"

DISCUSSION
QUESTIONS

1. *What are the implications of this story?*
2. *What is a prejudice? What ones do you have? How does it happen that we have different prejudices?*

QUOTATION

3

"In the old days 25 years ago, out in the Navajo Indian reservation I used to know a woman whose name was Mrs. O'Farrell, a trader out there in those days. Her place was 150 miles from the railroad and very few white people came in there. When they came and brought the women Mrs. O'Farrell used to invite them in for refreshments, and she would serve them tea and sandwiches. They would eat the sandwiches, smack their lips and nobly fulfill the American culture pattern by saying, 'My dear Mrs. O'Farrell, these sandwiches are so delicious, but I can't quite decide what is in them. I can't make up my mind whether it is chicken, tongue, or some kind of mixture'. She wouldn't say a thing until these sandwiches had been safely digested,

and then she would say, 'My dear ladies, how do you like the white meat of a freshly killed rattlesnake?' She used to keep figures on this, but anyway, something like six or seven out of every ten women would within two or three minutes up-chuck.

"Now here is something, and this is not so irrelevant to discrimination, et cetera, as it may seem at first blush, because rattlesnake meat is perfectly nutritious, it is delicious, it is damned good, and it is easily digestible. And yet here you have what you think of as a biological process, but the trigger is not pulled by anything biological; it is pulled by one of these stereotypes, if you like."

1. *What do you think of this quotation?*

2. *Are attitudes toward people anything like attitudes toward food? Are we born with them or do we learn them?*

3. *What do you think a stereotype is? How do stereotypes affect us?*

DISCUSSION QUESTIONS

QUOTATION

4

"People tend to talk about their ancestors. Lots of people are pretty proud of them, but if you really look at people's ancestors they are an awfully mixed bag, if you really go in and take all the ancestors and not just the ones who look nice and make a nice show. After all, you have two parents and four grandparents and eight great grandparents and if you start figuring out a generation of 25 years — that's four generations to a century — and you didn't have any duplication in your ancestors, you would find this number doubling each generation; and about 1620, roughly three centuries — about 14 generations — ago, you would have more than 16,000 ancestors. The Mayflower wasn't that big.

"If you were to go back a thousand years, to the year 950, and you had no duplica-

tions in your ancestors, you would have to have over 500 billion. There are not that many people in the world.

"So if you really look around you can usually find somebody respectable in your ancestry, and you can find some prostitutes and thieves and various other people, if you look around, too. That goes for everybody.

"So we all share our ancestors with a lot of people. Now, as a matter of fact no one whose origin is on the continent of Europe can be positive that he does not have in his ancestry — in fact, the probabilities are very high that somewhere in his ancestry he has either some Mongoloid ancestry, some Jewish ancestry, and particularly if he is from the southern half of Europe or western half, he has some Negro ancestry."

1. *What do you think of this quotation?*

2. *Are some people superior to others? If so, how?*

3. *What is the connection between our ancestry and our attitudes, if any?*

DISCUSSION QUESTIONS

QUOTATION

5

"...man has some quality which you would define, depending upon your view of the universe, as something that puts him over and above the rest of the animal world. It becomes a theological problem of how you describe this sort of thing. There are differences of opinion among the theologians. But whatever your position, you

have to say that man is more than just a collection of elements. He is more than just an animal. Certainly he is very different from any other animal, but he is also the product of these forces that operate on him from his culture. In other words, man is a very complicated being, and there are a lot of things that go to make up man."

DISCUSSION QUESTIONS

1. *What are your reactions to the quotation above?*
2. *What do you think are the major components of the nature of man?*
3. *Do you think the nature of man can be changed? If so, how? By whom?*

To illustrate the variety of subcultural groups represented by members in the room, each person can be asked to jot down anonymously on a slip of paper the three or four most important groups to which he and his family belonged during his early life or those to which he now belongs. These can be listed on the blackboard and discussed along with the quotations and questions.

If the group is large, or time is pressing, the total group can be broken up into subgroups of comfortable size. The subgroups can then discuss all five quotations, or each subgroup can focus upon one specific quotation. After a reasonable period of discussion, a spokesman for each subgroup can report the conclusions of his group.

These reports can be followed by general discussion.

To get some idea of the prejudices held by people in the room: (a) members of the group can be asked to indicate anonymously on paper the prejudices they feel they hold. These can be listed on the board and discussed, or (b) people can be asked to interview each other for the purpose of trying to discover what prejudices are held by the person being interviewed. After a reasonable period of time, interviewers can be asked to report prejudices they think they have discovered; these can be listed and discussed. (This type of exercise, if entered into voluntarily, can help people face up to their prejudices. It provides an

opportunity for analyzing these prejudices and it can help them become more sensitive to their own attitudes and those of others.)

Members of the group can role-play a simulated conversation with a prejudiced person; such a conversation can develop arguments, strategy and tactics helpful in dealing with such a person. Have the group count off into 1's, 2's, and 3's. Select a problem situation: e.g., a person with unprejudiced attitudes falls into conversation with someone who voices highly prejudiced attitudes. Ask each group of three people to follow this procedure for a reasonable length of time. Reassemble the total group and ask the 3's (observers) to report the major characteristics of what they have seen and heard.

Compare experiences and use the exercise as stimulus material to develop generalizations about prejudices and methods of dealing with them.

Show the film *The High Wall* (16-mm.; available from film rental libraries such as the Department of Visual Instruction, University Extension, University of California, Los Angeles 24, California.) This film runs 32 minutes and dramatically illustrates the development and effects of prejudiced attitudes. The films *Brotherhood of Man* and *Boundary Lines* (available from film rental libraries such as Audio-Visual Department, University of Utah, Extension Division, Salt Lake City, Utah) are also suggested. These films run ten minutes each.

SUGGESTED EXERCISES

WHAT WE KNOW ABOUT CHANGING ATTITUDES IN INDIVIDUALS

QUOTATION

6

"The attitudes and opinions of an individual may be changed by his knowledge of the attitudes of others. His attitudes may also be changed by what he *thinks* are the attitudes of others, even when he is falsely informed.

"Let me bring this a little closer home. It seems clear that if I told you, in convincing fashion, that 90% of steelworkers held

a certain attitude on Question X, and then asked you what your attitude was, I would get a different response than I would if I simply asked you your attitude on Question X. But don't think for a moment that I am singling out steelworkers. The same thing would happen if I tried it on psychologists, and possibly the shift would be even more drastic in my own group."

DISCUSSION QUESTIONS

1. *Do you think many individuals adopt the attitudes they feel are held by most people? If so, why?*
2. *Can you cite any attitudes you or your organization have taken because you felt a need to get in line with prevailing opinion?*

QUOTATION

7

"Being influenced by other individuals or by one's group is not the only way in which attitudes change. We change our attitudes because we have been given certain information. Thus one classic study showed that attitudes toward the Chinese changed in a favorable direction after the subjects had been shown a movie containing both in-

formation and attitudes favorable to the Chinese. We also know, from our daily life, that attitudes change simply from continual bombardment by one point of view. To be told by radio, TV, and newspaper that 'Blooper's Bologna is the *Best Bologna!*' makes people, on the average, more likely to buy Blooper's."

DISCUSSION QUESTIONS

1. *Have you attitudes which have changed as a result of information?*
2. *What does your organization have to sell? Should it be sold in the way suggested by the last part of this quotation?*

QUOTATION

8

A
"The person with the most power can be most successful in this way of changing attitudes. The person who can control the mass media can sway people by propaganda, propaganda being simply the name for education when it is carried on by the other guy. And the person who is unscrupulous in his use of power can make you *think*, even though falsely, that 90% of the people hold a certain belief, and thus may be able to sway your attitude in that direction."

Fascist or Communist, that all of the findings of psychology can be used in just the way I have described. People's attitudes not only *can* be changed in these ways. They *have* been changed — by Hitler, by Mussolini, by Stalin, by Mao, and by others. Because I don't want to get us off the track of our main concern, I have mentioned only names from other countries. But I am sure all of us could cite examples from our own experience in our own country. A person with power can use psychological methods to change attitudes, whether it is an experimenter in a laboratory or whether it is a dictator or a leader who controls press, and radio, and organization machinery."

DISCUSSION QUESTIONS

- B
"Now we know, and have seen evidence in one totalitarian state after another whether
1. *Is the unscrupulous use of power a problem in our lives?*
 2. *What can we do to protect ourselves against this kind of influence?*

QUOTATION

9

A

"Some individuals are influenced a great deal, a few of them in almost every attitude, by the supposed opinions of the other people. But some individuals are influenced scarcely at all. They call the shots as they see them, regardless of what others might think."

B

"The men who are easily influenced in their attitudes and their judgments are, in general, men who have little understanding of themselves, who are defensive, who have to put up a good 'front'. They are rigid in their views, tend to have a high respect for authority, have deep (and often concealed) feelings of being unworthy, are described as lacking in self-confidence. These are the people who tend to be 'other-controlled'.

"The men who tend to call the shots as they see them, who base their attitudes and judgments on their own experience, have quite different characteristics. They are men who have a good and comfortable understanding of themselves — of their feelings and their motives. They are self-possessed and self-confident. They are flexible, meeting each new situation in its own terms, not with some rigid preconception. They are described as psychologic-

ally more mature. This is the group which might be thought of as 'inner-directed' or 'inner-controlled'.

"Obviously if we develop people like the first group, those who are primarily 'other-controlled', we will have individuals who will be good followers in any movement. Their attitudes can be rather easily swayed and changed. You can be sure they will vote with the crowd. They will be the pride and joy of any strong man who wants to mold their attitudes and beliefs to suit his own purposes, and to build them into an organization to serve his own ends.

"On the other hand if we develop people like the second group, the ones who are primarily 'inner-directed', then they will be excellent participants in any movement, but not good followers. They will form their attitudes, beliefs and opinions on the basis of the best evidence available to them. They will hold these attitudes in a flexible and open-minded fashion. They will be quite ready to change their attitudes if new evidence shows they have been mistaken. But they will not change their attitudes simply to go along with the crowd, and as far as pressure is concerned they will, if necessary, be willing to hold to their own carefully formed attitudes against 'hell and high water'."

DISCUSSION QUESTIONS

1. How would you go about developing inner-controlled people?
2. As a leader would you rather have a group of OTHER-CONTROLLED or INNER-CONTROLLED people to lead? What would be the advantages and disadvantages of each?
3. As a member of a group what kind of leader would you like to have?

QUOTATION

10

"We know, on good evidence, that the attitudes of many individuals can be changed and shaped by educational means, by propaganda, by the direct influence of other persons, or by the manipulation of the sources of information. It is clear that such methods may be used by sincere, high-minded men to bring about attitude changes which they regard as constructive, or by self-seeking men who wish to mold the attitudes of individuals in order to further their own purposes. It is also probable that we could use psychological knowledge to develop the kind of individuals who would be responsive to such methods — 'other-controlled' individuals, rigidly respectful of authority,

lacking in confidence in themselves, good followers.

"But, as I have indicated, there is another approach to the constructive change of attitudes. This is through the development of individuals who are able to perceive reality accurately, who are open to all of the evidence, who build their attitudes out of a careful weighing of the evidence, who are responsible and self-directing, who do not yield to the pressure of opinion, who are poor followers but excellent participants, who have the confidence in themselves to form and act upon their own attitudes and beliefs. I have presented in condensed form

some of the knowledge we have gained about the development of such persons. *If an individual is provided with a psychological climate of warm acceptance and sensitive understanding; if the responsibility for any alteration of himself or his attitudes is left with him; if he is permitted to explore his situation and himself, and to experience fully the feelings and attitudes which he has hidden from himself; then he tends to reorganize his personality and his attitudes toward becoming an 'inner-directed' person. His attitudes will be realistic, he will be open toward new evidence,*

and his behavior will be such as to promote the social good.

"I believe these are the two main roads which psychological knowledge opens up to us. We may aim toward changing attitudes directly, in ways which we can control, developing people whom we can control. Or we may aim toward providing a psychological climate in which persons can develop, trusting the fact that persons who are understood and accepted continually change their attitudes in a self-directed fashion, in ways that are both realistic and social."

DISCUSSION QUESTIONS

1. What does "Psychological Climate" have to do with changing attitudes?
2. What is the proper use of force in raising a child? In running the affairs of a local union? In dealing with employers?

A

"Real communication occurs, when we listen with understanding. What does that mean? It means to see the expressed idea and attitude from the other person's point of view, to sense how it feels to him, to achieve his frame of reference in regard to the thing he's talking about.

"Stated so briefly, this may sound absurdly simple, but it is not. It is the most effective agent we know for altering the basic personality structure of an individual and for improving his relationships and his communications with others. If I can listen to what he can tell me, if I can understand how it seems to him, if I can see its personal meaning for him, if I can sense the emotional flavor which it has for him, then I will be releasing potent forces of change in him.

"Again, if I can really understand how he hates his father, or hates the company, or hates Communists—if I can catch the flavor of his fear of insanity or his fear of atom bombs, or of Russia—it will be of the greatest help to him in altering those hatreds and fears and in establishing realistic and harmonious relationships with the very people and situations toward which he has felt hatred and fear. We know from our research that such understanding—understanding *with* a person, not *about* him—is such an effective approach that it can bring about major changes in personality.

"Some of you may be feeling that you listen well to people and yet you have never seen such results. The chances are great indeed that your listening has not been of the type I have described. Fortunately, I can suggest a little laboratory experiment which you can try to test the quality of your understanding. The next time you get into an argument with your wife, or your friend, or with a small group of friends, just stop the discussion for a moment and, for an experiment, institute this rule: 'Each person can speak up for himself only *after* he has first restated the ideas and feelings of the previous speaker accurately and to that speaker's satisfaction'.

"You see what this would mean. It would simply mean that before presenting your own point of view, it would be necessary for you to achieve the other speaker's frame of reference—to understand his thoughts and feelings so well that you could summarize them for him. Sounds simple, doesn't it? But if you try it, you will discover that it is one of the most difficult things you have ever tried to do. However, once you have been able to see the other's point of view your own comments will have to be drastically revised. You will also find the emotion going out of the discussion, the differences being reduced, and those differences which remain being of a rational and understandable sort."

QUOTATION

11

B

"A third party, who is able to lay aside his own feelings and evaluations, can assist greatly by listening with understanding to each person or group and clarifying the views and attitudes each holds.

"We have found this effective in small groups in which contradictory or antagonistic attitudes exist. When the parties to a dispute realize that they are being understood, that someone sees how the situation

seems to them, the statements grow less exaggerated and less defensive, and it is no longer necessary to maintain the attitude, 'I am 100% right and you are 100% wrong'. The influence of such an understanding catalyst in the group permits the members to come closer and closer to the objective truth involved in the relationship. In this way mutual communication is established, and some type of agreement becomes much more possible."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotations?*
2. *How common is it to really give all of your attention to understanding other people's points of view or for others to give all their attention to understanding you?*
3. *Because you really try to understand another person does it necessarily mean you agree with him? If not, what good will understanding do?*

At some point during group discussion, when there is conflict of opinion, suggest to the group that the following rule be instituted for a time: before anyone may answer a previous speech, he must restate the point of view expressed by the previous speaker to the satisfaction of that person. This exercise will highlight the need for clear communication between people and will provide first-hand experience with some of the problems involved in interpersonal communication.

Tape-record an interesting conversation between two people—preferably one in which there is a difference of opinion and some feeling and emotion. Play this back to the group and analyze it in the light of the discussion of quotations in this section. Stop the recording machine after significant speeches and ask members of the group to state their responses. Analyze the probable effect of these responses. Play the actual response.

Create a role-playing situation in which two union men, engaged in a hot dispute, come to the president of the local for help. Put these three men in the center of the circle and watch what happens. Particularly, watch for what is done by the president to help these two men settle their dispute. Stop the action at reasonable periods to discuss what the group has seen. Some member of the group may feel that the president should have handled himself differently. If so, instead of letting this member tell the group how it should have been done, ask him to show the group by substituting for the original "president." Have him continue the role-playing or run through it again.

This procedure may be followed several times. Permit the group to analyze what it has witnessed in light of the session's subject matter and to evaluate the effectiveness of the different performances it has seen.

Have members of the group pair off. Have one member of the pair attempt to force his partner to come to a certain conclusion. After a few minutes, reconstruct the situation. Now ask the member to try to create a psychological climate in which he attempts to help his partner discover for himself what he thinks. Reassemble the group and compare experiences. Ask provocative questions such as "How did you feel in the first episode?" "In the second?"

Ask members of the group to suggest meaningful problems involving an *initial* difference in attitude, such as (a) discussing a grievance with a foreman who sees it in a different way; (b) dealing with your wife who is mad at you for not cutting the lawn; (c) getting your otherwise-occupied son to pick up his clothes. Let the group select the problem which it would most like to see handled in a demonstration. Select members of the group to portray all of the characters necessary. Select *two* people to portray the central character. Send one of these people out of the room while the other demonstrates how he would handle the problem situation. When the first demonstration is completed, call in the other person and run through the same scene to see how he would handle it. Let the group compare the two demonstrations and analyze the elements in each which would be most effective in trying to effect change in the situation.

SUGGESTED EXERCISES

WHAT WE KNOW ABOUT CHANGING ATTITUDES IN GROUPS

QUOTATION

12

"We have, I think, a lot of evidence that when people in a group are involved in the setting of goals, in doing the planning, in creating the operations, in participating

in the evaluation of what the group is doing, that this has a powerful effect on developing a sense of belonging."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
 2. *What does it mean to have a "sense of belonging" to a group? Can you be a member of a group without a "sense of belonging?"*
 3. *How does the above quotation apply to the running of a local union?*
-

QUOTATION

13

"The more the group meets the members' needs the more attractive it is to the members.

he was saying that the objectives of his union, the needs it met were needs which were multiple needs, which were not only economic security, but social belonging, cultural development and educational development."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
 2. *Should a union properly be concerned with other than economic needs of its members? What are the limits of a union's legitimate concern?*
 3. *What can you do to help your local find out accurately what the needs of its members are and to decide what can be done about them?*
-

QUOTATION

14

"One sign that a group does not meet members' needs is the development of factions and cliques. When we have factions and cliques I think one of the things to do, is not to say 'This is bad', but 'Why?' And

very often we may find that the development of factions and cliques is caused by a program which does not meet the all-inclusive needs of members."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *Are there any factions or cliques in your local? Why?*
3. *If you were the leader of your group, what could you do to overcome factions and cliques?*

QUOTATION

15

"In the first place, I think that a conflict of interest is a valid social process. As far as I know, there is no society in the world where there is freedom that does not have conflicts of interests. . . . I think one of our problems is not to look at human relations as a problem of obliterating conflict, because I can't think of any possibility of doing it except under conditions which would be the most restrictive of freedom that we could possibly think of.

"It seems to me the problem of human relations is the problem of developing the

emotional climate in which these conflicts of interests can be adjudicated with the greatest productivity to society in general and the least destructiveness to society, and it takes something on both sides. It seems to me that I personally cannot look at the problem of human relations in labor management situations and think of it as a situation that is going to do away with legitimate differentiation and conflict of interests, because I think this is one of the most creative forces in our society, that we do have conflict."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *Is it true that we will always have conflict and that conflict can be helpful?*
3. *What role should you play when you are a principal party in a conflict? What role should you play when you are a vitally interested neutral in a conflict?*

QUOTATION

16

"The last point I want to make really has to do with specifics about change. I suppose that the number of files in the country that collect dust, surveys made by experts about this or that community or this or that plan or this or that organization, which have been looked at and filed away, are innumerable. They are surveys that no one has done anything about. We do know that when the people who are going to use the results of the survey are involved in making the survey, that this process of being involved in doing it is also a way of changing their attitudes.

"Let me give an example in terms of the racial problem. There have been some very interesting projects in which a person will say, 'Well, there is no discrimination in

our town'. I remember an example like that. The person who said there was no discrimination or no hostile attitudes in his town, was involved in making a survey and he discovered to his great surprise that there was quite a lot. There were places where minority race groups could not eat. He did not know that. So sometimes the process of making a survey in which there is involvement of the group is one way of looking at the need for change. I assume that in this case the group was interested in changing the situation. It was interested in overcoming these hostile attitudes. But the need for it had to be shown by some process in which the people who were going to be involved in the change also could come to see the need for the change?"

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *If you want to get people to change their attitudes toward members of other races in your local unions what advice would you take from this quotation?*
3. *Think of an example of a group in which you feel "involved" and one in which you feel "uninvolved." Why the difference in feeling? Do you behave differently in the two groups? Why?*

SUGGESTED EXERCISES

Set up a group-interaction situation, such as a committee meeting or a conference, that can be used as a demonstration. Select some members to participate and others to

observe. If possible, tape-record the situation; the recording can be used as a basis for later discussion and analysis of such factors as the following:

- (a) What was done to create a sense of belonging in the situation enacted?
- (b) Were members of the group "involved" in the proceedings? How?
- (c) Did factions or cliques develop? How were they handled?
- (d) Did any conflicts develop during interaction in the group? What? How were they resolved?

Then ask the group to examine their own interactions in the preceding sessions of the course. Ask them to answer the following questions:

- (a) Is a sense of belonging being created in this group? How? Why?
- (b) Are members being "involved" in the activities of this group? How? Why?
- (c) Have factions or cliques developed in this group? Why? How have they been handled?
- (d) What real conflicts have developed in this group? Have they been resolved? How?

Ask members of the group, from their own union organizational experience, to volunteer to describe a problem requiring a change of attitudes. When a problem of sufficient mutual interest is presented, ask names if necessary, but not stating what is actually being done to solve the problem. Invite other group members to advise what should be done. Various members can be expected to supply different suggestions. Compare, discuss, and evaluate them. Try to crystallize any principles or points of consensus that develop regarding change in groups. When discussion nears completion, the original problem-poser may be asked for his comments, or he may be asked to tell what his organization actually is doing to meet the problem he initiated.

Divide the group into two equal parts. Ask one half to represent a committee meeting on any selected subject about which there

is a good deal of emotional heat. Ask each man in the remaining observer group to identify with one of the participants and attempt to focus particularly upon his feeling and his behavior during the meeting.

Proceed with the meeting until reasonable interaction has developed. If the meeting has not been completed, interrupt it after approximately twenty minutes and initiate discussion through the observers by asking what role each member seems to have been playing. If there is sufficient time available, reverse roles of observers and participants and proceed on a new meeting topic. If the group is too large to be divided conveniently into halves, subdivide it further and try the exercise simultaneously among several groups paired as observers and participants in the fashion described.

Obtain the film *Our Invisible Committees* (made at the National Training Laboratory in Group Development, 1201 16th Street, N.W., Washington 6, D. C.; available for rental from them or from the Department of Visual Instruction, University Extension, University of California, Los Angeles 24, California). This film deals with hidden factors that often sabotage group meetings. It should be used only by a discussion leader who can follow its powerful stimulus with a hopeful focus on what can be done successfully to overcome the factors it describes. The film *Room for Discussion* (made by the Fund for Adult Education and available from many film libraries) is also most useful.

Set up a mock collective bargaining session, dividing the group equally into a management team and a labor team. Select issues such as seniority provisions, right to hire and fire, etc., around which there will be differences. Have each team caucus, develop its arguments, and select its negotiating representatives. Proceed with the mock bargaining session. Cut the session after a reasonable time and analyze what has happened—what was done effectively and ineffectively toward changing attitudes.

CHANGING ATTITUDES IN SOCIETY

QUOTATION

17

"I remember well an experience I had in St. Louis. Some neighbors of ours had a child. I was over admiring the child, who was out in the baby buggy on the grass. The grass had been raked, and the rake had torn open an ant's nest, and the eggs were exposed and the eggs were hatching. And there I saw the human being in the buggy and the ants on the ground. The ants, being newly hatched, were fully competent to do everything they were called upon to do, and the baby was completely helpless, the baby could do nothing except cry for help. The ants' competence, however, was a prison of limitations, because

the ants had no need to learn and had very little capacity to learn. The child's helplessness was a horizon of potentialities.

"Because we have to learn everything we can learn many things. We learn things in different ways and we tend to regard our way as *the* way. Here we have in our modern time the full range of differences that have been worked out by the human race through all the millions of years in every continent, on every island of our planet. We have all of these coming together, we have the most fundamental differences and the most fundamental similarities, and we can't ignore either."

DISCUSSION
QUESTIONS

1. *What are your reactions to the above quotation?*
2. *Does this kind of reasoning have any more meaning now than it would have had 150 years ago? Why? What does it mean to the labor movement?*
3. *Should our strategy in society be (a) to accept the differences of others? (b) to attempt to change others? (c) to change ourselves? or (d) some combination of these?*

QUOTATION

18

"There are at least three factors involved in the change of attitudes and they are all interrelated, and *one of them is circumstances*, physical circumstances around you. Take our different attitude toward children in the United States, different from the attitude toward children in China, where infanticide is practised. Circumstances of survival have much to do with the differences in attitude. . . . Maybe you cannot change them very much at any one particular time but we can change circumstances. But that brings up this point: Changing them toward what? In the light of what values?

"... *another factor involved in the changing of attitudes has to do with ideals and ideas*. Take the difference in the attitude toward children in Canada and under Mussolini in Italy. Canada wants children and it needs people, but Canada values children as individuals; Mussolini wanted children because he wanted soldiers. The difference in attitude was there.

"Don't under-estimate the role of ideas and ideals. Alfred North Whitehead has said, 'Mankind is driven onward by a dim apprehension of ideas too general for his ability to state them'. You and I are affected by ideas that are so general that we cannot even express them yet. We are motivated by them, we are working toward them, but there will be times when we will be able to express those large ideas, — and it has been developed here at this Institute — we know more about changing attitudes and ideals and ideas than probably has ever been known before. We know more about how to do it by force through propaganda and brain-washing, and we know more about it through the hopeful ways which Carl Rogers outlined to us yesterday. The question always is, What are the values which will govern the ideas and the ideals which we will want to change to?

"*And the third factor in the change of attitudes in society is institutions and the*

methods of institutions. Are the institutions and their methods appropriate to the ends? Are the means and the ends of the smaller

institutions appropriate to the larger institutions in which they fit?"

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *What circumstances, ideals, and institutions have resulted in changes of attitude toward workers in this country over the last hundred years?*
3. *How can any one person such as yourself help to change attitudes in society?*

QUOTATION 19

"There is a little town in Iowa by the name of Rolfe. Rolfe has about 350 people. Four young men of Rolfe over the years have become Rhodes scholars. Why? The first one because he was an excellent young man and the second one because he was an excellent young man, and no doubt the third and the fourth. But it was easier for the third and fourth because they had the examples and they had the stimulus of seeing that that which seemed impossible to so many people was possible to them.

"Another little town named Soldier sends its basketball teams year after year high into the state competitions. I do not sup-

pose Soldier has ever had more than seven boys on its five-man basketball team. Why are they so good? It strains credulity to believe that there happens to be a sudden concentration of the genes that make good basketball players in Soldier.

"No, it is the stimulus, it is the example. You take the Renaissance in Florence, and you take the Athens of Pericles. It was said about Florence that you could not throw a stone into a crowd without hitting a genius. Why were there so many? Not because of the genes and chromosomes but because there was the stimulus of example, of environment."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *Do you shape the attitudes of your children by stimulus of example? How?*
3. *Are the attitudes of adults in labor organizations influenced by the stimulus of example? Whose example?*

QUOTATION 20

"And more and more of us, I think, are trying to realize ourselves through helping other people realize themselves, and whoever does that is an educator in the best

sense of the word, and whoever does that is an educator whether he be in a labor union or in a business or in a community, even if he be in a university."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *What do you think it means "to realize ourselves by helping other people realize themselves?"*
3. *Are you an educator? How can an educator operate to change social attitudes in favorable directions?*

QUOTATION

21

"We have built a society of collectives. . . . We have collectives of government and of business and of agriculture, and of professions and of labor, and these collectives have power over our lives.

"I want to come to labor unions in talking about collectives. One of the things that members of labor unions must realize now, it seems to me, is that you have been on the social scene long enough, that you have lived long enough, so that you are on the same moral basis now with the other collectives. You are on the same moral basis with business, with agriculture, and with the professions, and if you have any moral superiority it cannot be simply because

you are labor unions, it must be in the way you use the power and the authority which you have.

"I have heard expressions of fear here that people are trying to destroy the unions. Business people are afraid that you are trying to destroy business, but you are big boys now and business is big boys, and you are not going to be destroyed. You have got to recognize the moral equality that you have with these other institutions and look sometimes, as a kind of exercise, on what you do in terms of how it would look if it was being done by one of these other collectives."

DISCUSSION QUESTIONS

1. *What are your reactions to the above quotation?*
2. *What has morality got to do with labor unions?*
3. *Are the moral responsibilities of labor organizations different from those of other organizations?*

SUGGESTED EXERCISES

Sit in a circle and ask someone to move to the center of the circle; have him voice some typical anti-union remarks. Ask another person to move into the center of the circle and attempt to represent labor's position to the person expressing anti-union attitudes. After a while, interrupt the proceedings and evaluate the effectiveness of the techniques and arguments used to cause change in the attitudes of the anti-union person. If someone in the group seems to see a different way of proceeding, instead of having him tell his method, invite him to take the seat in the center of the circle and demonstrate it to the group. Compare various approaches, evaluate and analyze the principles involved, and crystallize any generalizations that can be made.

Set up a situation in which members of the group demonstrate how they might have appealed to an employer on some grievance (a) 150 years ago, (b) 50 years ago, and (c) today. Keep the number of people constant and the situations as similar as possible. Let the episodes be demonstrated for a few minutes, consecutively, without interruption. Evaluate their accuracy, and point out the circumstances, ideals, and institutions that account for the differences between episodes.

Divide the group into three subgroups

working independently. Ask one group to list the characteristics of a good father. Ask the second to list the characteristics of a good labor leader. Ask the third to list the characteristics of a good employer. Reconvene the total group and have the three lists of characteristics printed on the blackboard in parallel columns. Analyze the similarities and/or differences between the lists. Discuss the proper role of leadership in any situation. Discuss the proper role of leadership in a labor organization.

Ask the total group to imagine that it is a local of unskilled workers in a meeting to discuss the question of whether or not to pull out of an old established international union that has been accused of corruption and to affiliate with a new competing international union recently chartered by the parent labor organization. Select someone to chair the meeting. Arrange to have several people observe the meeting, particularly the moral arguments, the ideals, and the ethics that become apparent during the discussion. Call a halt to the mock meeting after a reasonable time. Ask the observers to report back to the total group. Focus the ensuing discussion upon questions of morals, ideals, and ethics developed during the mock meeting and upon the broader question of their weight in causing social change.