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THE INTUITIVE INTERVENTION MODEL:

A LEARNING THEORY FOR TRAINING THE COMMUNITY WORKER

By

MICHAEL MINER

A THESIS

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The undersigned certify that they have read, and recommend
to the Faculty of Graduate Studies and Research, for acceptance, a
thesis entitled "The Intuitive Intervention Model: A Learning Theory
for Training the Community Worker" submitted by Michael Miner in par-
tial fulfilment of the requirements for the degree of Master of Arts
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ABSTRACT

This thesis develops a model of learning to which the potential community worker can be exposed both during the process of becoming a professional community worker and while serving as a change agent, community organizer, social animator, animateur, encourager, community catalyst, and/or community development worker.

Learning is achieved through:
(1) A Milieu of Openness and Trust;
(2) Experiencing Disintegrating Realities;
and (3) Contemplative Reflective Integration.

Internalization of this process along with thorough learning of skills, techniques, and principles lead the potential community worker to develop a trained unconscious which can give him the ability to make Intuitive Interventions in his relationships with individuals, groups, and communities.

This model is based on Carl Rogers' 'client-centered' approach to learning and Paulo Freire's 'problem-posing' concept of education. The learning model hypothesized in this thesis was partially tested in a small group participating in the pilot year of the cross-cultural educational program called Jeunesse Canada Monde/Canada World Youth. Within this program my rôle as an 'animateur' gave me the opportunity to collect data as a participant-observer between October, 1972 and August, 1973. From reflection on the data during the four months after the experience the model emerged and the theory was systematized.

ACKNOWLEDGEMENT

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CHAPTER I

INTRODUCTION

Objective

The attempt to define the nature of the
quality worker in the helping professions
has absorbed the energies of hundreds of
investigators...Despite tremendous efforts
expended, we still do not have objective
criteria on the basis of which we can make
clear distinctions between effective and
ineffective professional workers. Never-
theless, operating quite without objective
criteria, practitioners in these fields
generally know who are the fumblers and
the experts among their colleagues...The
work of Combs and Soper (1959), Fiedler
(1950) and Heine (1950), seems to suggest
that the crucial question in respect to
the helper is not his use of a given type
of behavior or way of helping. Rather, ef-
fective relationships seem dependent upon
the natures of the helper's attitudes and
ways of perceiving himself, his task, his
client and his purposes...Apparently, what
makes an effective professional worker is
a question, not of what methods he uses,
but of how well he has learned to use his
unique self as an instrument for working
with other people. Soper has called this
the 'self as instrument' concept of the
professional worker...(Combs and Soper,
1970:159-160).

The aim of this thesis is to develop a model of
learning which will facilitate the development of the 'uni-
que self' of the potential community worker, and which can
effectively be used as a basis for both the learning of the
worker during the process of becoming a community worker and
later in his work in the community as a professional change
agent, social animator, community organizer or community
development worker.

It is through thorough understanding of one's own
needs, assumptions and world view that one can learn to use
his 'unique self as an instrument for working with other

people'.[1] This self-insight combined with mastery of group and community skills and techniques leads one to be able to use his 'unique self' effectively.

There seems to be general agreement in the literature that the key to effective community work of any type is the worker himself. Batten notes that "...the worker is even more important than the programme; that it is his attitude to the people and his skill in working with them that mainly makes for success or failure" (Batten, 1957:188). It seems evident then that "...An organizer must have his own head together personally and emotionally, even more than politically, before he attempts to deal with other people and possibly influence their lives. There is no substitute for this" (O.M. Collective, 1971:3). The organizer or community worker must have a profound insight into himself, his potentialities and deficiencies, and the effect of his behaviour on others. Succinctly stated, "...The skillful and sensitive use of his own personality is the first working tool of the community development worker (Brokensha and Hodge, 1969:71).

The community worker has been variously called an 'encourager' (Biddle and Biddle, 1965), 'animateur' (Blondin, 1968), 'change-agent' (Warren, 1971), 'community organizer' (Ross, 1955), 'radical' (Alinsky, 1946 and Freire, 1972), 'developmental worker' (Conner, 1967), 'consultant' (Lippitt, 1959), 'catalyst of change' (Taylor, 1967), 'participant change agent' (Saram, 1970), and 'community development worker' (Brokensha and Hodge, 1969). But whatever his label, the community worker is in the community to assist the people to realize their individual, group and/or community potential. He believes that

> "...every person is of intrinsic worth and
> merits respect whatever his circumstances
> or social status; that people can and
> should think for themselves; that every
> person has a point of view and the right
> to express it; ...that working together
> is the way of improving the community;
> that every person has the potential and
> capacity for sharing group leadership and

responsibility (Abrahamson, 1965:3).

His community work is based on the conviction

> ...que l'apathie et la passivité que
> nous constatons sont des réalités de
> surface que nous pouvons et devons dé-
> passer...Nous avons la conviction pro-
> fonde que les gens du milieu peuvent
> et doivent contribuer à la solution
> des problèmes qui sont les leurs (Blon-
> din, (1965:37).

Or stated another way, he shares with Paulo Freire the

> ...conviction that every human being, no
> matter how submerged in the 'culture of
> silence' is capable of looking critical-
> ly at his world in a dialogical encoun-
> ter with others and that provided with
> the proper tools for such an encounter
> he can gradually perceive his personal
> and social reality and deal critically
> with it (Freire, 1971:13).

When encouraging human beings to look critically at their
world, "...the key word...is process, by which we mean a
change in an attitude of mind, whether personal or collective,
that results in a change of behavior and the pursuit of a
course of action hitherto rejected or not understood "(Broken-
sha and Hodge, 1971:47). How does this 'change in an atti-
tude of mind' come about? This thesis set out to describe
process through which the potential community worker can
learn how to use his 'unique self' to assist people to rea-
lize their individual, group and/or community potential
through a 'change in an attitude of mind'. This then, was the
problem which I set out to study.

The model hypothesized in this thesis did not emerge
until after the intensive participant-observation learning
experience had been completed, the data studied, the exper-
ience reflected upon and the relevant literature re-reviewed.
I did not begin with a theory and set out to prove it but was
interested in generating a theory from data. Glaser and
Strauss (1967) explain that this approach to "...generating
theory puts a high emphasis on <u>theory as process</u>; that is,
theory as an ever-developing entity, not as a perfected pro-

duct" (Glaser and Strauss, 1967:32). Through this method which they call 'emerging theory', the model hypothesized in this thesis was developed.

Thesis Plan

The thesis is divided into two major parts, preceded by an Introduction (Chapter I), in which the central importance of the community worker to the community development process is explained, and followed by a Conclusion (Chapter X), in which the relationship between the participant-observation data, the community development process and the learning model are made explicit.

Part I (Chapters II-V) contains basically the theoretical information compiled primarily through library research while Part II (Chapters VI-IX) includes the Canada World Youth participant-observation data placed within the framework of the hypothesized model. Each of these chapters is briefly described at the beginning of the Part in which it is found.

Part I

The first part of this thesis defines and explains the various concepts which led to the development of the hypothesized model and is based on study of relevant library research material.

Chapter II explains the hypothesis and describes the model which emerged from the data contained in Part II. Each constituent facet of the theory, is explained, its assumptions outlined and terms defined.

Chapter III contains both a description of how the idea and methodology evolved, and explains the research procedures used in the writing of this thesis.

Within Chapter IV the values, which I feel are of particular significance in the socialization of potential community workers, are discussed. Several ways in which the community worker can learn to contend with these are suggested.

In Chapter V the hypothesized model's emphasis on animating people through education as the basis of development is discussed and the particular role of the 'animateur', in a 'problem-posing', 'participant-centered'. learning environment, explained.

CHAPTER II

HYPOTHESIS

This chapter previews the hypothesized model and contains an outline of the assumptions upon which each of the 'stages' of the model is based and a definition and explanation of the terms used in the model.

Overall Hypothesis

The model hypothesized in this thesis is based on acceptance of what Carl Rogers terms his "overall hypothesis".

> If I can provide a certain type of relationship,
> the other person will discover within himself
> the capacity to use that relationship for growth,
> and change and personal development will occur.
> (Rogers, 1961:33).

This statement is of prime significance because it points to the most basic and starting point of all community work - the relationship between the community worker and his client. Since this relationship has been discussed most fully in the fields of counselling and psychotherapy I have drawn extensively from these sources in preparation of this model. For the development of the type of counsellor - client relationship about which Rogers speaks in his "overall hypothesis", the counsellor or 'community worker as counsellor' must have a certain view of man. Allport has termed this view as "being-in-the-process-of-becoming" (Allport, 1962:373) which Jones explains

> Implies that we would relate to other people
> in terms of nurturance and development. We
> would try to foster climates that would pro-
> duce growth in each other (Jones, 1972:120).

Implied in this view of man and in Rogers hypothesis is a belief that human beings have a basic desire to become fully

6

functioning personalities and to grow towards self-realization or self-actualization.

Abraham Maslow explained that acceptance of this tendency is not new and has been noted by psychoanalysts, psychologists, and philosophers as diverse as Aristotle and Bergson. (Maslow, 1954). This belief, in what Maslow terms the growth and self-actualizing tendency in man (Maslow, 1968), is supported by the writings and research of Rogers, (1961), Allport (1955), Journard (1964), May (1973), Fromm (1959), Perls (1969), Shostrum (1972), Bugental (1967), Maslow himself and several others associated with what has been variously termed holistic, organismic, humanistic, third force or existential psychology.

This psychological approach is consistent with but (with its emphasis on man's potential) somewhat more positive than the position of the philosophic existentialist who sees man as a "person-in-being...not subject to empirical prediction and control" (Arbuckle, 1970:51). The existentialist "... sees the person transcending both himself and his culture. Existentialism centers on the existing person, and it places priority on the existing man (existence) rather than on truth and laws and principles (essence). It sees a man as being" (Arbuckle:51), and in the process of becoming. As existentialist Soren Kierkegaard has been quoted: "The self is only that which it is in the process of becoming" (May, 1967:8).

In simply defining the basis of existentialism as existence preceding essence, Jean-Paul Sartre explained that"... first of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself." (Sartre: 19). Sartre continues by explaining that each man is responsible for what he is and does but needs the tools to understand his reality. He says:

> Thus, existentialism's first move is to make
> every man aware of what he is and to make the
> full responsibility of his existence rest on

> him. And when we say that a man is res-
> ponsible for himself, we do not only mean
> that he is responsible for his own indiv-
> iduality, but that he is responsible for
> all men (Sartre,20).

This 'first move' of existentialism is also the 'first move' of the model hypothesized in this thesis which is based on an existential view of man just as "...the client-centered concept of man, and of the counselling relationship, is very much as existential point of view"(Arbuckle:60).

Recent well researched studies such as those by Combs and Soper, (1970), Combs, Avika and Purker, (1971) and Lieberman, Yalom and Miles, (1973) indicate that the assumptions and beliefs, which helpers, leaders, or counsellors have are the key to their effectiveness rather than the skills they possess.

The hypothesized model and Rogers' overall hypothesis suggest that Man can change his assumptions and beliefs and thus gain a new or different "philosophic view of man" (Rogers, 1970:19), "root metaphor" (Pepper, 1948), or "touch-stone of reality" (Friedman, 1972). The "Intuitive Inter-vention" model implies that the assumptions inherent in the 'being-in-the-process-of-becoming' view of man can be inter-nalized through learning the process hypothesized in the model. 'Learning' in the sense used here is "...a change in the relationship between the self and its perceived world, as the self is expressed in striving to become adequate" (Beatty and Clarke, 1967:187). In discussing this approach to learning, Roberts explains that learning is therefore seen as a process through which "the individual becomes a fully functioning person, in terms of his own capacities" (Roberts :22).

Carl Rogers has called this "significant learning" which he explained is learning that has an effect on a person's future behavior, attitudes and personality (Rog-ers, 1961:280). Significant learning does not happen when the 'learner' is the passive recipient of knowledge

instilled through what Paulo Freire calls the "banking concept of education" (Freire:58). But it does happen in what Freire calls the "problem-posing concept of education" (Freire, 1972:66) in which teacher and student (leader and participant or trainer and trainee) each bring their own personalities to a "dialogue" in which they learn from each other through their interrelationship with each other. Dialogue requires mutual trust; an intense faith in man; love for the world and men; humility; hope; and critical thinking.

It is on this educational basis that any type of real human and/or community development must be based if development is to be a process through which people can increase their understanding and awareness of their reality and learn how to use it to meet their needs and the needs of others.

For significant or deep learning to be the basis of real development we need to realize that "...deep learning is not a remedial or corrective process but an inner emergence, a building upon organic strengths, and an increasing trust in self" (Gibb, 1972:158). For this "inner emergence" to occur the learner must be open and receptive to his experiencing and feelings. Most present training and education simply does not deal with affective learning and does not seem to accept that cognitive learning often occurs because the individual wants to learn and is open and receptive to his feelings. As Carl Rogers says "...openness to feelings enables a person to learn content material, i.e. knowledge and skills, more readily" (Roberts, 1973:23).

Preview of the Model

The hypothesized model appears as Figure I of this thesis. As the diagram suggests the outer circle and the inner circles together lead to the 'development of the trained unconscious' and ultimately to 'the ability to make intuitive interventions'. The model represents what the potential community worker must internalize in order to be

FIGURE I

THE INTUITIVE INTERVENTION MODEL

DEVELOPMENT OF THE TRAINED UNCONSCIOUS

ABILITY TO MAKE INTUITIVE INTERVENTIONS
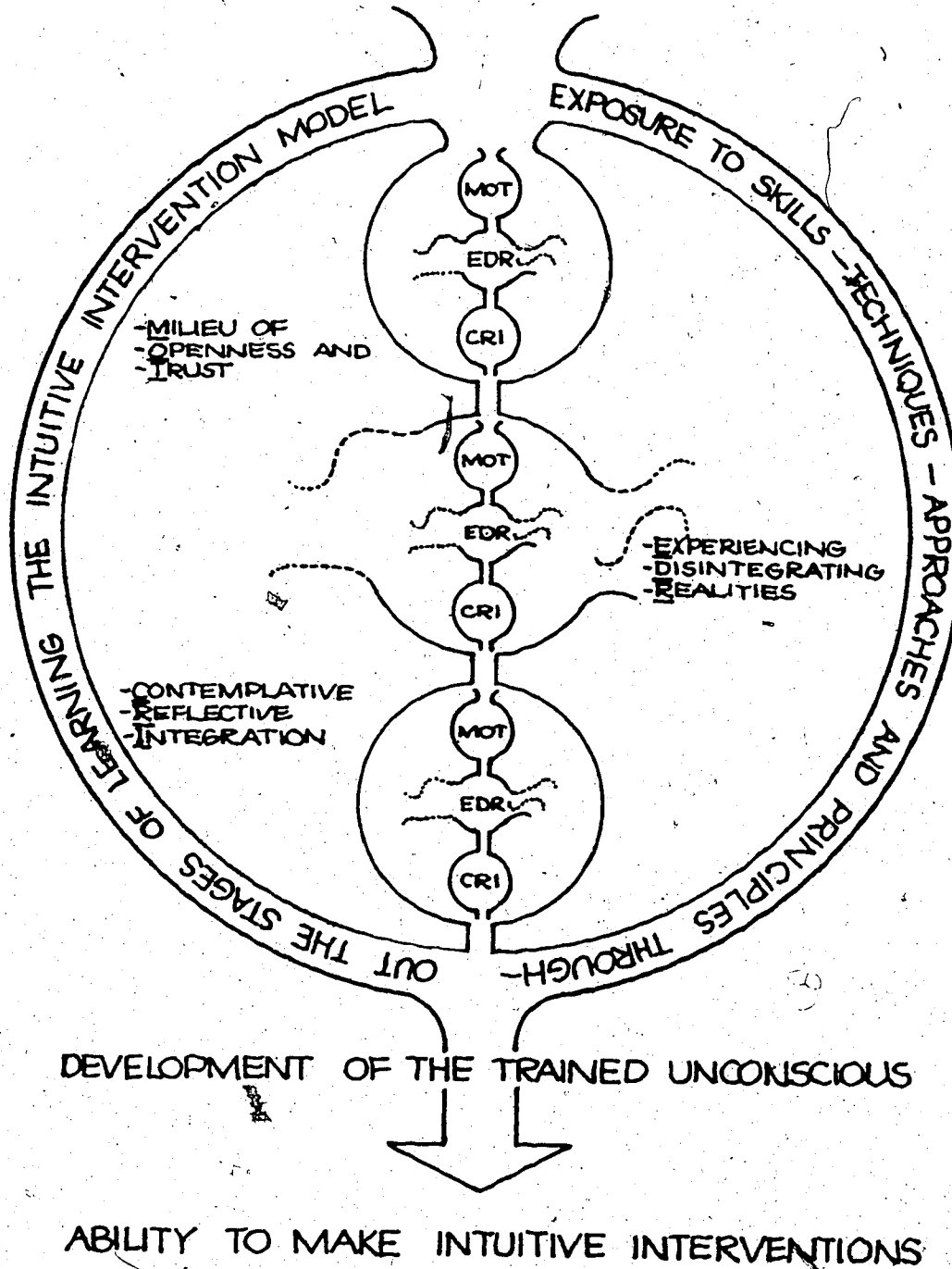
able to develop the 'trained unconscious'-he must learn not only through the experiencing of the three inner circular stages of the model but also through exposure to skills, techniques, approaches and principles of community work.

It is through internalization of the learning from both that he can become an effective community worker who has the ability to use his unique self to work with individuals, groups and communities.

The three inner circles of Figure I are each reproduced separately for the sake of clarity. But the essence of the model can be seen in Figure I by noting that within each of the inner circles is a smaller set of circles corresponding exactly to the circle which holds them. This indicates that within each of the three stages, both the other stages are present.

The first stage emphasizes openness and trust. Within this exists both disintegration and reflection as will be explained in Chapter VI. The second stage emphasizes disintegration but included in this is the necessity to be open and receptive and the necessity for one to be able to put things into perspective and reflect upon them during the experiencing (See Chapter VII). Similarly the third stage also includes the other two as Chapter VIII demonstrates.

Once the process described in the first three stages has been internalized, and skills and techniques learned then a 'trained unconscious' can be developed and the community worker will be able to make intuitive interventions based on his accumulation of insights.

Each of these stages will be discussed throughout the thesis using the familiar style which fits the data. In other parts of the thesis discussing concepts and theorizing, the style is more scholarly in keeping with the subject matter.

At this point I should like to explain the assumptions upon which the model is based and define the terms used in the thesis.

Assumptions and Definition of Terms in

'Milieu of Openness and Trust'

The first 'stage' of what I have termed the need for
the development of an environment or milieu of openness and
trust, is based on the underlying assumption that "...man is
essentially a person who has within himself the capacity of
becoming good and sufficient, given an environment that
nurtures his growth". (Jones, 1972:119).

The secondary assumption here is stated well by Jack
Gibb in his "TORI" theory (trust, openness, realization, and
interdependence).

> Growth occurs as a movement from fear
> towards increasing trust. The primary
> correlates of this central process are
> the following four: movement from de-
> personalization and role towards greater
> personalization,from a closed system
> towards a more open system, from im-
> positional motivation towards greater
> self determination, and from dependency
> towards greater interdependence. (Gibb,
> 1972:157).

The 'Milieu of Openness and Trust', as used in this
model, is the starting point through which the potential
community worker can get in touch with himself; become
truly open and receptive and grow. Accepted here is what
Carl Rogers has termed the "...curious paradox...that when I
accept myself as I am, then I change...we cannot change, we
cannot move away from what we are, until we thoroughly ac-
cept what we are. Then change seems to come about almost
unnoticed." (Rogers, 1961:17).

By living in a milieu emphasizing trust, openness,
feedback and interdependence, the individual will become
aware of how he satisfies his fundamental needs and the ef-
fect this has on others; the way in which he maintains his
symbolic self-image; and what his world view, root metaphor
and/or philosophy is and on what assumptions it is based.

FIGURE II
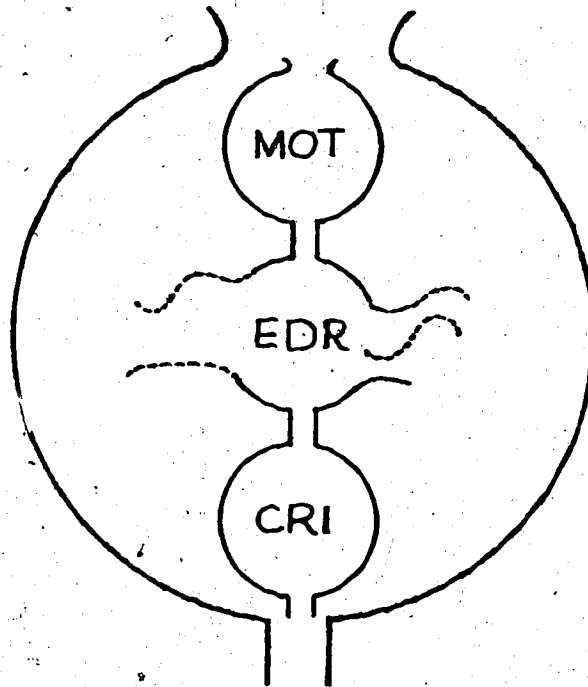
MILIEU OF OPENNESS AND TRUST

He will come to understand more fully both the effects of the
predisposing influences on his life and the effects of this
new environment and set of influences. This 'Milieu of Open-
ness and Trust' will be a support base for him and will lead
him to accept himself as he is. It is hypothesized that the
values of openness and trust present in this type of social
surrounding are likely to be internalized by the potential
community worker through living in this environment and fur-
ther that they will have transfer value for him in his future
community work.

Assumptions and Definition of Terms of

'Experiencing Disintegrating Realities'

What is suggested in this second stage of the process
is that the potential community worker needs the opportunity
to be exposed to challenging community situations both while
he is living in the 'milieu of openness and trust' and for
periods of time away from that milieu on his own in what we
could term 'field placements'.

Postulated here then, is that the potential community
worker needs to be involved within the community both during
the process of 'opening up' within the 'milieu of openness
and trust' and throughout the learning/training program.
This involvement is of key significance to ensure that the
learning within the 'milieu of openness and trust' is trans-
ferred to the world of reality and has long-term carry-over
value to his future community work. What this theory attempts
to do is develop an attitude of learning within the potential
community worker which will be an integral part of his person-
ality and allow him to learn from each new situation to which
he is exposed.

Before establishing the specific meaning of 'Exper-
iencing Disintegrating Realities', I shall first define each
term independently.

In explaining the term 'experiencing', Worchel and
Byrne state that "...by experiencing we mean a felt process.

FIGURE III

EXPERIENCING   DISINTEGRATING   REALITIES
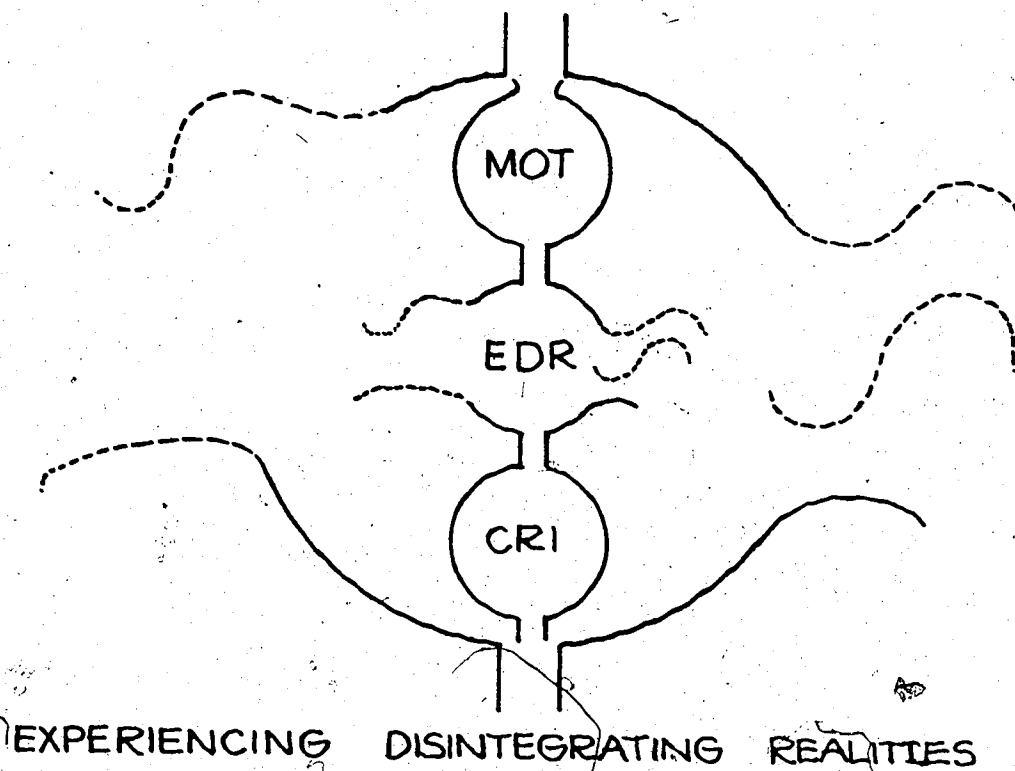
We mean inwardly sensed, bodily felt events, and we hold that the concrete 'stuff' of personality or of psychological events is this flow of bodily sensing or feeling"(Worchel and Byrne, 1964:111). This means that experiencing is, in Gendlin's words "chiefly felt rather than known". (Gendlin, 1962:242). In both these books the difference between 'experiencing' and 'experience' is explained at length. Gendlin states that " ... 'Experience' is a construct consisting of all that could be, but is not necessarily, in any sense in awareness" (Gendlin, 1962:242). The important point here is that the person must be open to, and aware of, what he is experiencing or he will live through his experience without its touching him and becoming a part of his awareness. The 'experience' being lived must be 'felt' or he will not be able to reflect upon it, contemplate its meaning, and integrate it into himself. 'Experiencing', then, means becoming integrally a part of what is happening to one's being and not simply being on the periphery of it.

The second term here is 'disintegrating' which suggests the process of breaking down. Use of this is based on acceptance of Dabrowski's view of personality development which he calls the "theory of positive disintegration" (Dabrowski, 1964). In Dabrowski's view

> ...disintegration is a generally positive develop-
> mental process. Its only negative aspect is margi-
> nal, a small part of the total phenomenon and hence
> relatively unimportant in the evolutionary develop-
> ment of personality. The disintegrating process,
> through loosening and even fragmenting the internal
> psychic environment, through conflicts within the
> internal environment and with the external environ-
> ment, is the ground for the birth and development
> of a higher psychic structure. Disintegration is
> the basis for developmental thrusts upward, the
> creating of new evolutionary dynamics, and the
> movement of the personality to a higher level, all
> of which are manifestations of secondary integra-
> tion (Dabrowski, 1964:5-6)

In order to use this term some additional definitions

from Dabrowski are necessary.

> Secondary integration is a new organization
> of compact structures and activities arising
> out of a period of greater or lesser frag-
> mentation of the previous psychic structure...
> Secondary integration can proceed in different
> ways: It can be (1) a return to the earlier
> integration in more nearly perfect form; (2)
> a new form of integration, but with the same
> primitive structure without a higher hier-
> archy of aims; or (3) a new structural form
> represents a development of the personality
> (Dabrowski:20-1).

It is towards this third form that the model developed in
this thesis aims. These forms of 'secondary integration' are
contrasted by Dabrowski to the earlier developmental stage,
"primitive integration" which is "...characterized by a com-
pact and automatic structure of impulses to which the intel-
ligence is a completely subordinated instrument" (Dabrowski:
4).

In addition to 'secondary integration' Dabrowski notes
that there is also "Chronic Disintegration" in which an in-
dividual "...experiences multilevel disintegration but with-
out definite tendencies to secondary integration" (Dabrowski:
70), and "Pathological Disintegration" in which "... there
is a negative disintegration; a decrease of consciousness and
an increase of destructive processes with a tendency toward
involution of the total personality..." (Dabrowski:71). Each
of these terms will be referred back to in the thesis.

The final term of the model used in this stage is the
word 'realities'. This simply means the contexts in which
the 'experiencing' and the 'disintegrating' take place.

In summary then, 'experiencing disintegrating reali-
ties' means the breaking down and/or building up of the self-
concept through 'felt' experiences.

Assumptions and Definition of Terms of
Contemplative Reflective Integration

In order to understand the phrase Contemplative Re-

FIGURE Ⅳ
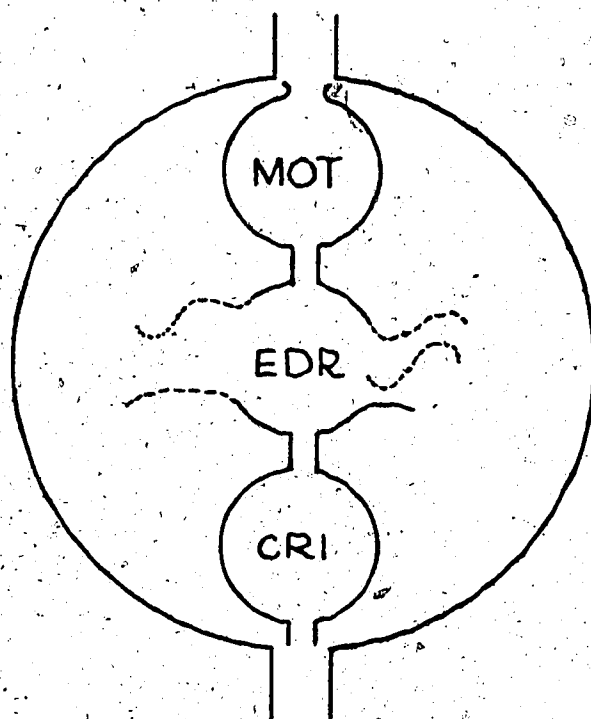
CONTEMPLATIVE REFLECTIVE INTEGRATION

flective Integration let me first interpret each term indepen-
dently and then explain the interrelationship between the
three words.

Being 'contemplative' suggests that one would be in a
meditating or musing state of consciousness during which dis-
integrating experiences are mulled over and assimilated. We
might compare the disturbing new perceptions to the pertur-
bations or disturbances acting on a homeostatic system. Sim-
ilarly we might compare the individual's need to integrate
his experiential 'learning' into his world view and make it
part of him with the tendency of the system to move back to
equilibrium or relaxation.

The essence of this is perhaps best expressed in the
oft-quoted term 'grok' coined in Heinlein's Stranger in a
Strange Land. 'Grok' means to understand so thoroughly that
the observer becomes a part of the observed..." (Heinlein,
1961:206). In order to 'grok' something one has to have the
opportunity to put it into perspective and comprehend it.
So when the book's chief character, Smith, is unable to im-
mediately take in the details of a new situation he does not
try, but waits until later when he has a chance to view them
with "serenity" (Heinlein:16). Contemplating with 'seren-
ity' suggests that one needs to be in the process of 'letting
go' of his separate ego. As Alan Watts states "... when you
know for sure that your separate ego is a fiction, you actually
feel yourself as the whole process and pattern of life. Ex-
perience and experiencer become one experiencing, known and
knower one knowing (Watts, 1966:109).

The term 'reflective' suggests an attitude through
which experience is seen and relived. It is derived from
'reflection' which much of the literature has agreed is
essential to real learning (Freire, 1972, Gendlin, 1962).
Since "training occurs primarily through experience and re-
flection" (McLeod, 1972:1), without reflection the potential
community worker may learn little of long term value from
his experience. As Higgins stated as a basis for his paper

on training field workers: "The assumption is that learning occurs as a result of reflection upon action(s) taken..." (Higgins, 1972:1). Therefore the potential community worker must be placed within numerous contexts and realities which allow him to gain an image of himself working in a community. From reflection upon his actions in these contexts he will be able to learn how to use his 'unique self' effectively. The pre-field and field training of the community worker must be based on his perception of himself through critical study of his performance, before, during, and after direct personal field experience as a social animator or community worker of some type.

The final term, 'integration', means drawing together the fruits of contemplation and reflection on action taken during the disintegrating experience. Dabrowski called this "secondary integration" by which he meant a new organization within the person which arose "out of a period of greater or lesser fragmentation of the previous psychic structure." (Dabrowski, 1964:20). Ultimately we are seeking the "integration" about which Krishnamurti speaks "...Integration is one of the most difficult things to come by, because it means a complete unification of your whole being in all that you do, in all that you say, in all that you think. (Krishnamurti, 1964:87).

As Figure I suggests it is through experience of the three stages which have just been described, coupled with exposure to skills, techniques, approaches and principles that lead to the development of the 'trained unconscious'.

Assumptions and Definition of Terms of the
Trained Unconscious

The particular meaning of the trained unconscious, is derived from Suzuki's explanation of the term. "...In a recent lecture, Suzuki (1960) speaks of becoming 'conscious of the unconscious', and says that a special training is required on the part of the consciousness. The unconscious of a mature

man, in his definition, incorporates all the conscious ex-
periences he has gone through since infancy and these con-
stitute his whole being"(Berger, 1970:179).

Thus, for our purposes, a worker can be said to have
a 'trained unconscious' when the animation skills, techniques,
princi les and/or strategies to which he has been exposed dur-
ing his training have become internalized to the degree that
they are part of his unconscious. This allows the community
worker to free himself from thinking about these skills while
he is experiencing and responding to the community. This pro-
cess of freeing himself or learning to act 'with a minimum of
self-consciousness, trusting his accumulation of technique
and experience to guide his actions" (Berger:180), is par-
ticularly well explained in Watt's (1957) and Suzuki's (1949)
interpretations of the 'Zen' term 'no-thought'. "...'No-
thought' allows one to behave spontaneously without the inter-
mediate stage of thinking about behaviour. As Berger states:
"...When the counselor comes to trust himself to respond app-
ropriately to the counsellee, without feeling that he must
depend on 'principles' and other external factors, without an
intervening intellectual process but intuitively, then he will
be able to operate without self-consciousness, spontaneously,
naturally, with increased openness to the whole experience"
(Berger:182). Thus, by "trusting one's organism" (Rogers,
1955) and by being able to "trust the process" (Gibb, 1972:
158), a worker will be receptive to what I have termed 'in-
tuitive interventions' which will "...'come' to him with
little or no intellectualization or thought about principle,
but rather from an accumulation of insights about people
which may function as a 'trained unconscious'"(Berger:181).

Assumptions and Definition of Terms of

Intuitive Interventions

As background to defining the phrase 'intuitive in-
tervention', let me first define the two words separately.
'Intuitive' means "perceived by intuition" (Fowler,

1964:639) which is itself defined as "immediate apprehension by the mind without reasoning" (Fowler:639). To explain my use of this term let me briefly point to the work of philosophers Spinoza, Croce and Bergson. As Westcott explains in his Psychology of Intuition, Spinoza accepts that intuition brings "knowledge which arises without the use of prior knowledge and without the use of reason" (Westcott, 1968:11). Continuing on that basis Croce speaks about

> ...knowledge of individual things--attained
> by intuition, in contrast to knowledge of
> the relations among things--attained by in-
> tellect. This knowledge of the relations
> among things is called conceptual knowledge,
> the intuitive knowledge of individual things.
> The synthesis of impressions to yield an
> expression, that is, an intuition, is prior,
> is fundamental, to conceptual knowledge. Con-
> ceptual knowledge without intuitive knowledge
> is empty; it has content. Intuition, on the
> other hand, can and does occur without the
> aid of conceptual knowledge, without the in-
> tellect or reason (Westcott:15).

Accepting this explanation it is clear that intuition precedes reason. Since intuition, by its very nature, is neither clear nor understandable in a rational way, in order to become aware of it one must develop the capacity to withstand the need to search for order and reason. It is development of this capacity about which John Keats speaks when he says "../. I mean 'Negative Capability', that is when man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason..." (Abrams, 1962:399). In discussing 'Negative Capability', John Dewey explains that Keats has two basic points

> ...one of them is his conviction that
> 'reasonings'...may become spontaneous,
> 'instinctively' and when they become
> instinctive are sensuous and immediate,
> poetic. The other side of this conviction
> is his belief that no 'reasoning' as rea-
> soning, that is, as excluding imagination
> and sense, can reach truth...'Reason' at

> its height cannot attain complete grasp and
> a self-contained assurance. It must fall back
> upon imagination--upon the embodiment of ideas
> in emotionally charged sense (Dewey, 1934:33).

It is the problem of developing an openness to 'imagination',
'uncertainties' or 'intuition' before reasoning to which the
process hypothesized in this model addresses itself. This
follows from Bergson's view that

> ...intuition does not occur randomly or spon-
> taneously; intuitions can be encouraged, but
> there is no certainty that an intuition will
> inevitably follow even the most careful pre-
> paration. Preparation takes great mental
> effort, which is directed towards freeing
> oneself from the restraints of reason and
> logic. Through this freedom, one may bypass
> the intellect which separates man from prime
> reality (Westcott:9)

This need for 'freeing oneself from the restraints of reason'
has been beautifully stated by Zen scholar Daisetz Suzuki in
introducing Herrigel's Zen in the <u>Art of Archery</u>.

> Man is a thinking reed but his great works are
> done when he is not calculating and thinking.
> 'Childlikeness' has to be restored with long
> years of training in the art of self-forget-
> fullness. When this is attained, man thinks
> like the showers coming down from the sky; he
> thinks like the waves rolling on the ocean;
> he thinks like the stars illuminating the
> nightly heavens; he thinks like the green fol-
> iage shotting forth in the relaxing spring
> breeze. Indeed, he is the showers, the ocean,
> the stars, the foliage (Herrigel, 1953:11).

In applying this to the community worker it must be emphasized
that intuitive insight is the result of rigorous discipline.
As the Zen archer must practice his skill to the point where
it becomes a part of him so also must the community worker
have thoroughly assimilated the skills and techniques of his
art. Intuitive or spontaneous acts are possible only when
the skills required have been mastered. For this to happen
one's philosophy and behavior need to be complementary.

In summary, intuitive means 'the freeing of oneself from the restraints of reason' in order to create a readiness to receive impressions and direct perceptions.

In explaining the term 'intervention', I would point to the definition and major assumption put forth by Chris Argyris in <u>Intervention Theory and Method: A Behavioral Science View</u>.

> To intervene is to enter into an ongoing system of relationship, to come between or among persons, groups, or objects for the purpose of helping them. There is an important implicit assumption in the definition that should be made explicit: the system exists independently of the intervenor (Argyris, 1970:15)

So the first point to note here is that the community worker has, by his very presence, changed the community as an independent system. He needs to be aware of the fact that even in his passivity his presence has an effect on what is taking place. He should try to minimize this effect while he is gaining a perspective on those forces which are at play in that community. To understand those forces he needs to develop both the 'negative capability' about which Keats speaks and the ability to withstand a great amount of disorder, confusion or 'entropy'. In Chapter V, I will explain how learning to use this disorder or 'entropy' can greatly increase the effectiveness of the community worker and allow him to gain access to as much information as possible before making his interventions. In developing trust and personal understanding of the forces in the community, the worker will be 'experiencing' and 'participating' in the interrelationships taking place between himself and the various groups in the community. In Goldberg's words "...As an emotive self he 'participates' and effectively responds to the tensions existing in himself and by extension in the group; as a 'trained' cognitive self, he interprets and makes sense of what he is experiencing"(Goldberg, 1970:190). It is abso-

lutely necessary for him to first participate emotionally,
both because reasoning is based on intuition and because
under pressure he will react from his feelings. As Lynton
and Pareek state in Training and Development, "...Any
basic flaws the trainer has will show under pressure, when
he reacts spontaneously, 'out of his guts,' from the depth
of the person he is (Lynton and Pareek, 1967:282). There-
fore whatever type of interventions he makes must come from
the 'depth of the person he is'. "His activity should be a
creative blend of knowledge, training and intuitive sensi-
tivity" (Goldberg: 189). Since each community worker is
unique and each community situation different, it is not
possible to suggest either how many, or of what type, a
worker's interventions should be. But it is necessary to
note that if the community worker 'lives' in the process
hypothesized in this model and uses the 'non-directive
approach' (Batten, 1967), and/or the 'client-centered ap-
proach' (Rogers, 1961), he must set limits on himself so
that he does not dominate the clients whom he serves. The
term 'intervention', as it is used in this model, can be
said to deal particularly with the way in which the worker
uses his 'gut-feelings' as a basis for his work in the com-
munity.

When I speak of the ability to make 'intuitive in-
terventions' I'm suggesting that there is a state of being
beyond the comprehension of techniques, beyond the under-
standing of goals; a state of being in which the effective
worker can transcend his cognitive thinking and reasoning
and make his 'interventions' at the 'right' time without
planning them or studying their effects. When they 'come'
they will 'come' spontaneously out of open and trusting
mutual interdependence between the worker and his clients
but they will not always 'come' nor can he force their com-
ing. That is, using the skills and techniques he has

mastered as part of the internalized 'process' hypothesized
in this model, the worker will develop a trained uncons-
cious upon which his spontaneous actions will be based.

In summary, this chapter contained an explanation of
the assumptions and definitions of each aspect of the hypo-
thesized process and has learned to be an open person fully
experiencing each new context and contemplating and reflect-
ing on his experiencing--he will be able to develop a trained
unconscious which will enable him to make intuitive inter-
ventions.

CHAPTER III

METHODOLOGY

In this chapter I shall first outline how this thesis evolved and came to be written and organized as it is. Following this, I shall explain the research procedures which were utilized in gathering the data for this thesis and note some of the limitations of its methodology.

Background Rationale

The model outlined in the previous chapter was the end result of a long process of observation and learning which began when my general interest in the traits of leadership exhibited by effective community workers was roused during my four month tenure in Northern Ontario as a Frontier College labourer-teacher on a travelling Canadian National Railway 'extra gang'. I had found it difficult to 'teach' the men with whom I worked on the gang and had attributed this to my lack of leadership traits and/or technical skills. So, when I returned to University in community development in 1971, I set out to do library research on leadership and its interconnection with community development work. This led me to the more basic study of the underlying values which influence the effectiveness of various leadership styles in different contexts. It was at this time that the basic research and writing for the first half of Chapter IV was completed.

I continued this study of values and leadership styles by observing the actions of several development workers during my community development 'internship' as a Development Officer employed by the Government of the Northwest Territories to work towards the development of the eight Settlements and one in the Keewatin District of the Northwest Territories.

During approximately half of that four month period in 1972 I was Acting Settlement Manager in the small Iniut(Eskimo)

settlement of Chesterfield Inlet and through my personal ex-
periencing of that reality and from observation of each of the
other Settlement Managers in the Keewatin District, it became
clear to me that there was a basic inconsistency between the
way in which settlement managers functioned in their communities
and the way in which they perceived their own actions and func-
tion within the settlements in which they worked. There was a
sharp contrast between their personal 'perception' of how they
fulfilled their responsibilities as Settlement Managers and
their actual behaviour. This inconsistency between what they
thought they were doing and what they actually were doing seemed,
in my opinion, to greatly confuse the Eskimos as well as lead to
a feeling of powerlessness among the Eskimos. Settlement Mana-
gers often say they are 'giving' the Eskimos responsibility for
performing certain tasks whereas, in actuality, they do not.
For example, a Settlement Manager might 'ask' the Settlement
Council to make a decision on whether or not to order street
lights for the settlement and then, before a decision is reached
by the Council, he would order the lights on his own.

This 'delegating' of tasks places the Eskimo in a dep-
endent position. And the fact that the recommendations the
Eskimo and his people make about their community are seldom
acted upon by the white man 'in control', leads him to feel
powerless and inferior and conditions him to further depend
on the white man. These dependency relationships have become
so evident in the Keewatin that Eskimos are coming to expect
white men to make the 'right' decisions for them rather than
attempt to solve their own problems. Such an attitude in a
primordially independent people is most unnatural and demor-
alizing and seemed to me to have come about as the result of
the paternalistic approach of, first, the Area Administrator
from the Government of Canada and, then, the Settlement Mana-
ger from the Government of the Northwest Territories.

After reviewing my notes and reflecting on the realities
I have just described, I decided to change my emphasis from
leadership qualities or technical skills to a study of the

development of the assumptions and attitudes upon which
an individual's behavior is based. It seemed clear to
me that most of the settlement managers I had met were
well-intentioned but did not realize the effects of
their behavior on the Eskimos in the settlement for which
they were 'responsible'.

Although the actions of these settlement managers
suggested some technical training, they also revealed
that these men were not behaving consistently with the
assumptions upon which training for community development
is based. For example, their quoting of community de-
velopment maxims such as 'working oneself out of a job'
or 'helping people help themselves' was antithetical to
their practice. In other words, it was apparent that
whatever training to which they had been exposed had not
been integrated into their 'guts'.

This realization suggested to me that training for
community work should have as its overriding concern the
development of consistency between behavior and assump-
tions based on 'gut' feelings and trust in peoples'
ability to solve their own problems.

So I set out to find training and learning models
emphasizing the feelings or 'affective domain' (Bloom,
1964). I found that most training falls within the
"cognitive domain" (Bloom, 1956) and emphasizes the teach-
ing of skills, techniques, methods, strategies or prin-
ciples, but does not discuss either how these become an
integral part of the affective make-up of the potential
worker or how that worker can increase his awareness and
belief in himself so that he will be receptive to train-
ing. The model developed in this thesis, by its very na-
ture, suggests that training needs to spend more time on

feelings and less on theory.

Research Procedures

My ideas on the subject of training and involvement had developed to the point just described when I was given the opportunity to participate in a pilot-programme based on client-or-participant-centred learning.

Through the medium of my role as 'animateur' or group leader for a small group participating in the intercultural educational programme called Jeunesse Canada Monde/Canada World Youth, I was able both to live the experience and, as a participant-observer, to gather data in the area of my interest. The model hypothesized in this thesis came as the direct result of this experience although I must make it clear that it was neither preformulated before the eight months of my small group's life nor did it become crystallized in my mind during that time.

It was developed through the process best outlined by William Whyte in his description of the research method he used as a basis for his famous Street Corner Society. He explained that:

> The ideas that we have in research are only
> in part a logical product growing out of a
> careful weighing of evidence. We do not
> generally think problems through in a str-
> aight line. Often we have the experience
> of being immersed in a mass of confusing
> data. We study the data carefully, bringing
> all our powers of logical analysis to bear
> upon them. We come up with an idea or two.
> But still the data do not fall in any cohe-
> rent pattern. Then we go on living with
> the data, and we begin to see a pattern
> that we have not seen before. This pattern
> is not purely an artistic creation. Once
> we think we see it, we must reexamine our
> notes and perhaps set out to gather new
> data in order to determine whether the pat-

tern adequately represents the life we are observing or is simply a product of our imagination. Logic, then, plays an important part. But I am convinced that the actual evolution of research ideas does not take place in accord with the formal statements we read on research methods. The ideas grow up in part out of our immersion in the data and out of the whole process of living. Since so much of this process of analysis proceeds on the unconscious level, I am sure that we can never present a full account of it (Whyte, 1964:3-4).

This type of research in which one is immersed in the data, and formulates one's hypothesis from reflecting on the data, suggests that one's notations must be very complete. Since my research was exploratory, I followed Wiseman and Aron's advise to this type of researcher that he

...be careful to keep comprehensive and detailed notes on all that occurs around him. Even behaviour that seems trivial or unimportant should be recorded in his researcher's 'diary'. The good investigator will record observations as often as possible and not rely on his memory which more often than not is untrustworthy when it comes to detail...No matter how difficult the circumstances, he should keep his diary current (Wiseman and Aron, 1970:51).

This I tried to do to the best of my ability throughout the data collection. Being intensely involved as I was over the year allowed me to see the evolution and changes in people and groups participating in the programme. As Whyte said in speaking of his research

...I now came to realize that time itself was one of the key elements in my study. I was observing, describing, and analyzing groups as they evolved and changed through time. It seemed to me that I could explain much more effectively the behavior of men when I observed them over time than would have been the case if I had got them at one

> point in time. In other words, I was taking a
> moving picture instead of a still photograph
> (Whyte:40).

At this point let me describe the type of researcher
I am. Using the Chart presented by Buford Junker in Field
Work (Junker, 1960:146), and reproduced as Figure V of this
thesis, I believe I am the type of researcher who

> ...takes the pattern of moving from (I) to
> (I) to (II) to (III), and who tends to be-
> come a social scientist who emphasizes part-
> icipation more than observation: a role as
> social scientist which may be labelled II/III
> or Participant as Observer over Observer as
> Participant (Junker:145).

My role as 'animateur' was ready-made for participant
observation and allowed me to observe and document the ex-
perience as part of that role. Data was collected subjective-
ly and "sequentially" with, as Becker states in "Problems of
Inference and Proof of Participant Observation", "... impor-
tant parts of the analysis being made while the researcher is
still gathering the data" (Becker, 1970:205). I noted my per-
ceptions as they came to me. I tried not to change the man-
ner in which I kept my notes but, due to the longitudinal
time span and the changing nature of the experience, I found
that I came to emphasize certain factors a great deal more
than others. In the process of data collection I attempted
to scrutinize my reporting procedures and remain aware of my
underlying assumptions in line with what Lazarfield states
in The Language of Social Research, is appropriate to good
methodology (Lazarfield, 1955:5).

Accepting that "...methodological implications have not
yet been codified adequately" (Lazarfield:5) for the parti-
cipant-observer method to be regarded as scientifically
sound, I believe, as William Whyte does (Whyte, 1964), that
this method is the best way of gaining the most intimate know-
ledge and understanding of the changes taking place in people,
groups, and communities.

FIGURE V

Roles for Field Work

COMPARATIVE INVOLVEMENT:
Subjectivity and Sympathy

COMPARATIVE DETACHMENT:
Objectivity and Empathy

PARTICIPANT AS
OBSERVER   II

OBSERVER AS
III PARTICIPANT

I
COMPLETE
PARTICIPANT

(OBSERVING AND REPORTING
FOR A SOCIAL SCIENCE)

IV COMPLETE
OBSERVER

Complete
Participant   1

(Living in Society)

Complete
Observer   4

Participant as   2
Observer

3   Observer as
Participant

Theoretical Roles for Field Work and for Living in Society

Reprinted from Buford Junker's Field Work,

The University of Chicago Press, Chicago,

1966, p. 146.

The actual formulation of the model hypothesized in this thesis took place during reflection on my year in Canada World Youth. The hypothesized model was developed through the method of generating theory called 'Grounded Theory' by Glaser and Strauss in their book titled The Discovery of Grounded Theory (1967). In explaining the use of this method they state: "In the beginning, one's hypotheses may seem unrelated, but as categories and properties emerge, develop in abstraction, and become related, their accumulating interrelations form an integrated central theoretical framework--the core of the emerging theory" (Glaser and Strauss:40).

As this suggests, the hypotheses in this thesis emerged from the data and led to the formulation of the model through a systematization of data after the experience. In describing this method, based on insights from experience, followed by systematization, Glaser and Strauss point to a sociologist who worked as a cabdriver. They explained that

> ...Some insights that formed the basis of
> his later systematic theorizing undoubtedly
> occurred while he was still a cabdriver,
> and others--perhaps the major ones--occurred
> later when he reviewed his earlier experiences.
> The moral of the story is that one should de-
> liberately cultivate such reflections on per-
> sonal experiences. Generally we suppress them,
> or give them the status of mere opinions...
> rather than looking at them as springboards to
> systematic theorizing (Glaser and Strauss:252).

During the time when I was systematizing my model I was reading related material and organizing my unpatterned notes. Reading Deborah Brandt's paper titled "A Cross-Cultural Test of the Paulo Freire Model in the Evaluation of an Intercultural Education Program: Canada World Youth" led me to see the fit between Freire and the Program and influenced the formulation of my model. The relationship between Freire's problem-posing education and Canada World

Youth goals is discussed at length in Chapter V.

The major limitations of the methodology of this thesis are: first, that it is difficult to replicate participant-observation data; secondly, that requirements of confidentiality do not allow all information to be utilized fully; thirdly, that the method has the danger of being too subjective; and, fourthly that the hypothesized model has not yet been tested.

CHAPTER IV

VALUES

In studying predisposing influences affecting the individual, it is necessary to understand the predominant values of one's society, which in our case is the dominant North American culture. In Chapter IX I will discuss how several aspects of the model hypothesized in this thesis could be adapted for the training and learning of people of various cultural backgrounds. But this particular model was developed for and is directly applicable to, people brought up as part of the dominant western North American society which Rollo May calls "Our Schizoid World". May explains: "My term 'schizoid'...means out of touch, avoiding close relationships; the inability to feel, I do not use the term as a reference to psycho-pathology, but rather as a general condition of our culture and the tendencies of people which make it up" (May, 1973:16). In order to explain how resocialization can take place, one must understand those forces which have shaped the individual in his particular society and environment. Therefore, I began by trying to outline what the predominant values and goals of Americans and Canadians were and how these values have been, at least in some degree, inculcated into each one of us.

This chapter will begin with a description and discussion of the several influences which predisposed 20th century North Americans towards becoming 'other-directed', status-conscious, success-motivated, job-oriented strivers estranged from leisure, art and culture in the sense of enrichment of the personality through learning and contemplation. Then I shall explain the significance of the way in which the North American male's (and increasingly the female's) seeing himself in the work or job situation has

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led to this and comment upon the growing revulsion for the
predominant value system as we move through "...the period
from industrial to post-industrial society" (Bregha,1970).
I am speaking in this chapter about those values which I
think are significant to the hypothesized model and which
are essentially the same for Canadians and Americans. I
will discuss both general and specific influences on poten-
tial community workers and relate them to the model hypo-
thesized in this thesis.

Influences Affecting North Americans

Initially in discussing the major influences in
the lives of North Americans, I would point to David Ries-
man's study (Riesman, 1950) of the substantial change in
the basic American social character type from what he term-
ed 'inner-directed' to what he called 'other-directed'.
This change seems to me to have been equally true for Cana-
dians.

By inner-directed he meant the particularly self-
directed, production-minded individual found especially in
rapidly industrializing cultures and best typified by the
late nineteenth century American businessman. On the other
hand, he suggests that other-directed people, such as those
found in the present dominant American culture, adapt their
behaviour to suit the expectations of others. This may be
said to have grown out of the American need of the ego-
boost of 'doing the right thing', or at least of having
others think they are doing it. Riesman suggests that
they are not really the free, self-directed, autonomous
people they like to think they are.

Only those few people who have gone beyond this
stage towards "Consciousness III" (Reich, 1970), or self-
actualization (Maslow, 1968) can emerge out of the "Ameri-
can group identity" which, in Erikson's words, "...supports
an individual's ego identity as long as he can preserve a
certain element of deliberate tentativeness; as long as he

can convince himself that the next step is up to him and
that no matter where he is staying or going he always has
the choice of leaving or turning in the opposite direction
if he chooses to do so" (Erikson, 1959:42-43). In other
words the American wants to believe that he can change his
life style if and when he so desires, but at the same time
he feels that he could not cope with a different or variant
life style and does not have the belief in himself to try to
do what he really wants. In this regard Robert Nisbet states:
"It is impossible to escape the melancholy conclusion that
man's belief in himself has become weakest in the very age
when his control of environment is greatest. This is the
irony of ironies" (Nisbet, 1953:22).

Once the individual realizes that he has been so-
cialized to believe that he is individually free whereas in
fact he is not, he will have taken the first step towards
change. Alan Watts explains that

> ...the very society from which the indi-
> vidual is inseparable is using its whole
> irresistible force to persuade the indi-
> vidual that he is indeed separate! So-
> ciety as we now know it is therefore
> playing a game with self-contradictory
> rules. Just because we do not exist
> apart from the community, the community
> is able to convince us that we do--that
> each one of us is an independent source
> of action with a mind of its own (Watts,
> 1966:73).

This type of situation has been called the double
bind (Watts, 1966) and leads us to develop a dualistic way
of thinking in which there are in-groups and out-groups,
winners and losers, saint and sinners, those with the truth
and those without it, etc. The significance of this for the
potential community worker is that, if he sees himself as a-
part from the community in which he finds himself and as hav-
ing 'the truth' he will tell "...people what they ought to
do...This 'telling' business is an enormous block. We all
love to give advice, because the role of the advice-giver
makes us feel superior. I would not give you advice if I
did not think I was smarter than you" (Kelley, 1962:50).

This tendency is one that community workers must understand and learn to control in themselves if they are really to live up to their belief that people can solve their problems once they have acquired the tools and understanding. The effects of this 'telling' type of approach are clearly seen in our society and inhibit the development of both responsibility and emotional maturity.

Realizing that the role of the advice-giver does, in fact, make most givers feel superior and most receivers feel inferior, we can see how being subservient in one's job and doing what one is told all day (just because one is told by one's superior) makes one less creative and aware. In "Toward a Humanized Technology" Erich Fromm explains:

> If man is passive in the process of production and organization, he will also be passive in his leisure time...he will acquire the passive role in all other spheres of life and be dependent on those who take care of him. We already see this happening today. Man has more leisure time than before, but most people show this passiveness in the leisure which is forced upon them by the method of alienated bureaucratism. Leisure time is mostly of the spectator or consumption type; rarely is it an expression of activeness (Fromm, 1970:381).

The changing status of work and leisure is now having a significant effect on the continuing ego development of the majority of American and Canadian adults who have been indoctrinated to the work ethic, and also upon our youth who are trying to deal with conflicting work and leisure orientations in a society in which they cannot all gain employment.

The work ethic has been the corner-stone upon which the structure of North American civilization has built the affluent, materialistic society which has come to characterize the American way of life. Work has been held in high esteem, since it has been as a result of long and sustained effort by successive generations of work-oriented people that the standard of living has been 'raised' to its present level. The concept of work has been perhaps

the single most important part of American and Canadian cul-
ture. Almost the first question we ask a new acquaintance
is "What do you do?" or "What does your husband do?" or "What
does your father do?" or "Where do you work?" etc. This
situation has been best summarized by Richard Flacks in
Youth and Social Change where he concludes that:

> It is not too great an oversimplification to say
> that the central, unifying theme of American cul-
> ture has always been that cluster of values Max
> Weber called the 'Protestant Ethic.' In particu-
> lar, Americans agreed that the meaning of life was
> given by one's work, that personal fulfillment and
> social responsibility required that males be fully
> engaged in a vocation, and that virtue was mea-
> sured in terms of success in an occupation. The
> most valued work was entrepreneurial activity; the
> most valued model was the rational, thrifty, hard-
> working, self-denying, risk-taking entrepreneur.
> Undoubtedly, the vitality of these values was
> important in the phenomenal growth of the Ameri-
> can technological and economic system in the nine-
> teenth century. In a period when accumulation
> and production were society's central problems,
> it was fortunate that the average man was highly
> motivated to produce, to work hard, and to save--
> in short, to resist temptations that might di-
> vert him from doing his part in building the
> country. It was also fortunate that aspirations
> for monetary success could be fulfilled by many,
> while many others could believe that their fail-
> ures lay in themselves--in their own inability to
> achieve the cultural ideal--rather than in the
> ideal itself (Flacks, 1971:20).

Let us turn and look at the effects of this 'cul-
tural ideal'. Most Americans and Canadians are engaged in
what they feel are meaningless, ego-demeaning work activi-
ties. Charles Reich states: "The majority of adults in this
country hate their work...for most Americans, work is mind-
less, exhausting, boring, servile, and hateful, something to
be endured while 'life' is confined to 'time off'" (Reich,
1970:7).

In an article entitled "The Conditions of Modern
Work", C. Wright Mills supports this view and states: "Aliena-

tion in work means that the most alert hours of one's life are sacrificed to the making of money with which to 'live'. Alienation means boredom and the frustration of potentially creative effort, of the productive sides of personality" (Mills, 1961:304). This condition has been highly prevalent in our society for fifteen years as is borne out in the conclusion drawn by sociologist Fred Herzberg (after noting and analyzing the result of 'fifty' studies on job satisfaction) that "...work, for many, is no particular fun at all, so they try to relieve the boredom by outwitting the boss, idling, joking or devoting most of their energy and creativity to extraneous activities. Most managers and union leaders assume that this is the way work must be in an automated technological world (Herzberg, 1962:196). Workers even invent "all kinds of factory games and status play" (Berger, 1962).

One would ask then, how do workers look at themselves on the job and at home or away from their work activity. The fact that working people often look down on their jobs and in turn on themselves is clearly demonstrated in their aspirations for their children. A research study of packinghouse workers finds these workers moderately satisfied with their working conditions and economic benefits but unfulfilled and uncommitted to their jobs. Ninety percent do not want their children to follow them in factory jobs. The Seidman group study of six local unions found that most (over seventy-five per cent) of miners, steel workers, metal workers and textile workers in the midwestern plants studies wanted their children to do other kinds of work which would be more 'rewarding' (Herzberg:288).

This is all part of 'The American Dream' which suggests that the children of the average worker are able to 'do better' in status, education, and social class than his parents have done before him. Since Americans are inculcated with the necessity of 'rising' in this way, people in the labour positions feel ego inferiority when they fail to

achieve their goal of rapid up ard mobility. Contrary to the common belief, this rapid upward movement seldom happens. It is interesting to note that Herzberg points out that an increasing number of the professional, office and executive personnel who have 'made it' are now feeling "generally indifferent to their work" (Herzberg:146). This indifference is part of the breakdown of the feeling of pride in one's work which has led psychologists Thorpe, Katz and Lewis to say that the man who is unhappy in his working role is likely to develop

> Inadequate feelings of personal worth - The individual feels that he is considered relatively worthless and unimportant; he feels helpless and dissatisfied with his abilities ...Inadequate feelings of self-confidence - The individual feels inferior and incompetent. This feeling is not only related to particular skills or fields but may be general in nature ... and Inadequate self-understanding - The individual usually lacks knowledge and understanding of his own motives and desires... He is not sure of his capabilities, potentialities or interest... (Thorpe, Katz and Lewis, 1948:24).

Although many Americans and Canadians feel inadequate in the above and other ways they also feel that they must continue to work and strive for the ends which they have been taught are acceptable and desirable and which, when attained, they think will solve most of their problems. In speaking about the American's feeling of necessity in achieving these materialistic ends, David Riesman, in an article entitled "Leisure and Work in Post-Industrial Society", states:

> It is among the less privileged groups relatively new to leisure and consumption that the zest for possessions retains something of its pristine energy...With very little hope of making work more meaningful, these people look to their leisure time and consumership for the satisfactions and pride previously denied by the societal order...In the better educated strata the absence of goals for leisure and consumption is beginning, or so I would contend, to make itself felt. In these groups it

> makes itself felt. In these groups it
> is no longer so easy to regard progress
> simply in terms of 'more': more money,
> more free time, more things. There is
> a search for something more real as a
> basis for life... Such Americans are
> not satisfied simply to attain material
> comfort far beyond what their parents
> possessed...In fact, the younger genera-
> tion of reasonably well-off and well-
> educated Americans do not seem to me
> drivingly or basically materialistic;
> they have little ferocious desire for
> things for their own sake, let alone
> money or land for its own sake (Riesman,
> 1960:378).

I would contend that the major reason why the values
of consumership and consumption still persist for the majority
of Americans and Canadians is because it is to the advantage
of the people in power or authority positions that this remain
the case. Let me explain. I would suggest that the business
personnel controlling the mass media (perhaps the most impor-
tant socialization agent in the western world today) try to
keep the level of popular taste low while at the same time
seeking to amass the greatest amount of profit for themselves.
Their advertising bombardment of our lives has led to tacit
acceptance and widespread apathy as people gradually learn to
conceive of no other way of approaching life. We do not re-
act but only become desensitized by the myriad of unwanted
information. In an article in The Futurist, Ben Bagdikian
notes that "...Advertising Agencies tell us that there are
1600 commercial messages a day directed at the average in-
dividual, and 12 provoke some reaction" (Bagdikian, 1971:181).
He goes on to say that their most effective weapons in pene-
trating our defenses are novelties and deceit. But we do not
become antagonistic to this propaganda. C. Wright Mills has
said "Neither leisure nor its debilitating uses can be under-
stood as problems without recognition of the extent to which
malaise and indifference now form the social and personal
climate of contemporary American society" (Mills, 1961:19).
Indifference has indeed permeated our consciousness.

But how is it that both the lower and middle classes in the United States and Canada have allowed themselves to be so 'taken-in' by the business controllers of our society? In an excellent analysis of what has been and continues to happen, Paul Goodman states:

> ...people are so bemused by the way busi-
> ness and politics are carried on at pre-
> sent, with all their intricate relation-
> ships, that they have ceased to imagine
> alternatives. We seem to have lost our
> genius for inventing changes to satisfy
> crying needs. But this stupor is inevi-
> tably the baleful influence of the very
> kind of organizational network that we
> have: the system pre-empts the availa-
> ble means and capital; it buys up as much
> of the intelligence as it can and muffles
> the voices of dissent; and then it ir-
> refutably proclaims that itself is the
> only possibility of society, for nothing
> else is thinkable (Goodman, 1960:X).

Influences Affecting the Potential Community Worker

Let me now turn to the influences which have speci-
fic relevance for the training or resocialization of poten-
tial community workers. In attempting this resocialization
we must be aware that

> ...it is one thing to discover the pre-
> suppositions underlying a historic tra-
> dition, and to recognize that they are
> no longer tenable. It is quite another,
> if that tradition is one's own, to track
> down all the effects of those presuppo-
> sitions upon the body of belief and opi-
> nion which one has inherited. The in-
> fluence of the old assumptions is per-
> vasive and unformulated. It is not
> possible, even if it were desirable,
> to empty one's mind completely and start
> afresh in a condition of intellectual
> innocence (MacMurray, 1957:15).

So, with this in mind, I shall discuss these influ-
ences by explaining the tendencies which the North American
community worker is likely to exhibit in approaching the commu-
nity and how these tendencies can be adapted.

It seems to me that workers in the helping professions have traditionally dealt with people's problems by helping them to cope with and adjust to the predominant values of their society and their particular reality. This implies that the reason people have difficulty is their own fault. I think rather, that future community workers should keep in mind R.D. Laing's stanc that "insanity can be a perfectly rational adjustment to an insane world" (Malamud, 1972 .:81), and rather than helping people to adjust to an 'insane world' they should be helping people to participate in changing that world.

This process begins with value change which "... occurs when a specific value is redistributed through society (when, in other words, it gains or loses adherents)..." (Toffler, 1969:6). In discussing "Value Change and Ideology" in Social Futures Alberta 1970-2005, it is concluded that we are nearing "A complete shift in our value system and ideological orientation..." (Dyck, 1970:31). With this in mind potential community workers need to become what Alvin Toffler, in Values and the Future terms "Value Impact Forecasters". In this role "...they will...quickly learn that they are not merely describing present and future states of the value system, but are actively intervening in the process of value change. Their work will inevitably help raise the level of man's self-consciousness. And this change may prove to be of a fundamental nature" (Toffler, 1969:7). Value cha then, is the basis of social change, not structurally induced hange as is often supposed. As Robert Nisbet explains:

> Change cannot be deduced or empirically derived from the elements of social structure. The belief that change can be so derived or deduced is one of the oldest in Western thought. We find the belief in existence as far back as Aristotle's politics. And even today the same belief lies at the heart of much sociological theory, particularly that to be found in structural functionalism and systems theory...we are obliged to refer to belief in structurally induced change as a major

sociological fallacy (Nisbet, 1970:303).

This common Western fallacy seems to come from our belief that we can and should control our world. Naegele explains:

> Societies involve a consensus. Sometimes this is
> called a dominant system of values. In contrast to
> the classical East--and overlooking national dif-
> ferences for the moment--one of the main character-
> istics of the consensus of modern Western nations
> seems to be their general commitment to an active
> mastery of the world (Naegele, 1968:4-5).

This has led us to try to act on each problem we face in a logical manner in order to reach a solution by the shortest and simplest possible means. We do not tend to study either the fundamental question which led to the problem or to look at the terms of the problem in other than logical ways. This logical step by step procedure has been called "vertical thinking" by Edward de Bono who explains that it is best exemplified by the computer which logically and efficiently formulates a solution after the programmer defines the problem and "...indicates the path along which the problem is to be explored" (de Bono, 1967: 13). De Bono explains that "lateral thinking", on the other hand, means that information is left scattered about in an un- connected or loosely connected manner and is neither ordered nor systematized. From this confusion a pattern eventually evolves which is "...not only concerned with problem solving..." but also "...has to do with new ways of looking at things..." (de Bono:14), and the generation of new ideas which would have log- ically seemed to have little or no relation to the problem at hand. A description and example of this type of thinking is found in Appendix I.

The implication here for the potential community worker is that he will try to solve or help solve each community problem as it appears and not be primarily concerned with the development of a long-term process through which problems can be avoided and/or dealt with by the people. He will actively order and systematize confusing information in his own terms rather than passively waiting for it to take shape for him. He will tend to narrow his perception by focusing his mind on a specific problem which he sees in terms with which he is fa-

miliar. Keith Miller explains what we do when we are experiencing more information than we can handle.

> Evidently in order to avoid the barrage
> of noises aimed at us, we have developed
> a protective psychic screening device,
> a sort of grid or filter. This filter
> only lets verbal communication through
> which sounds as if it will help us in
> our efforts to meet our own most press-
> ing needs and accomplish our own goals
> (Miller, 1973:25).

In order to discuss how the potential community worker can break down this 'screening device' and gain access to all the information, let me discuss the concept of 'entropy'.

As was explained in the first part of this chapter today's Western man is alienated from his work and has lost his feeling of security and sense of community. Many in this number are in fact suffering from a high degree of alienation, anomie, or deviance which are, what Robert Nisbet terms, the major types of "social entropy". Nisbet explains: "By social 'entropy' I refer to processes of behaviour which are endemic in all forms of human association in at least slight degree and which have a 'negative' quality that arises from their being in opposition to the norms, roles, and authorities making up the social order (Nisbet, 1970:55). Through use of the term 'entropy' in this way, Nisbet has explained what happens when man cannot cope with the expectations, norms, and roles of the social order in which he finds himself.

I would submit that it is possible to understand 'entropy' and its effect, not only on man in general, but also on oneself in particular.

In order to explain the suggested usefulness of 'entropy', the derivation of the concept must be understood. The term originated in mathematical physics in the form of Newton's second law of thermodynamics which stated that, barring outside interference with the system, entropy always increases. The term 'entropy', simply defined, is a measure of the disorder in a system.

When the term 'entropy' is adapted to information
theory, it "...is equated with 'noise' which causes a waste
of information" (Koestler, 1967:199). Its reverse is termed
'redundancy' which is "...a measure of certainty or predict-
ability. In information theory, as in social communication,
the more redundant a system is, the less information it is
carrying in a given time" (Schramm, 1966:717). Therefore the
less redundant a system is, the higher the possibility that
more information may be carried. In using this knowledge
Wilbur Schramm demonstrates statistically that editors of
large metropolitan daily newspapers inform their clientele
using a high degree of redundancy on the belief that this is
"...what their clientele want, and can absorb..." (Schramm,
1966:720).

The adaptability of the concept of 'entropy' to the
community worker is, I think, clear. The potential community
worker must be able to withstand a large amount of 'entropy'
in order to gain access to as much information as possible.
The hypothesized model emphasizes this exposure to entropic
situations in its second stage during which the trainee ex-
periences a barrage of information with which he must learn
to contend. It must be realized that human beings have a
strong tendency to order and categorize things when they are
experiencing a great deal of confusing, disordered, and un-
intelligible stimuli. Therefore the community worker must
learn to use his experience of these confusing stimuli posi-
tively, both for his growth and for the benefit of those
persons with whom he is working in the community. By learning
to withstand the pressure to prematurely put order into con-
fusion, the community worker will be better able to see the
various forces at work in the particular situation. Therefore
when he enters a new community or situation he will be open and
receptive to each aspect of that reality and thus gain more
long-term understanding and deep feeling for that reality.
He will allow himself to be part of a confusing scene without
trying to formulate judgements about that scene. He will have

acquired what was earlier described as the "Negative Capabi-
lity" which allows him to be in a state of uncertainties with-
out reaching after answers.

When a community worker first enters a community he
is well advised to understand these concepts and to apply them,
for by being initially receptive to the sights and sounds of
life in the community he will later be better able to respond
to the particular psychological and socio-economic influences
on the people.

As he begins to interact with various individual groups
within the community, he must withstand the internal and extern-
al pressure on him to make judgements and express his opinion.
He needs to lie back and wait until the forces in the community
take shape for him before he begins to draw inferences, channel
his perceptions and take action. This does not mean that he
should be either neutral or passive. By being open and commu-
nicative he will be a positive force in his way of relating to
others.

The community worker needs to be careful not to throw
out half-formed perceptions or phrase questions in such a way
as to predetermine the type of answers he will receive. Such
slanting of questions is often not by design but still leads
the person to the conclusion he anticipates and rules out
many responses by the very nature of the question. This seems
to be a notable tendency among social scientists and community
workers of various types who enter a community with preconcei-
ved ideas of what they are going to find in that community.
This and the tendency to define each new situation in terms
of a certain ideology or hypothesis prevents many community
workers from being open and receptive to the unique set of
individuals in the unique community in which they are work-
ing. Questions which are framed either consciously or un-
consciously in this way tend to induce certain replies or
be 'self-fulfilling prophesies'. Hayakawa states that "...
your own beliefs about the outcome of any social situation
of which you are a part are a factor in the outcome (Hayakawa,

1953:72). The potential community worker needs to be acutely aware of this fact.

In summary the potential community worker needs to understand 'entropy' and its effects and be sufficiently secure to withstand its pressure. He can learn to use 'entropy' positively to his advantage by going with disorder and confusion and becoming part of it much as one must immerse oneself in another culture before one can ever hope to understand that culture. But this does not mean that the community worker seeks situations in which there is high entropy. On the other hand because of his open trusting non-defensive orientation towards life he is much more at home with the reverse in groups and with individuals wherever it is possible. As Jack Gibb explains: "Groups tend towards entropy when group styles are predominantly impersonal and in role, strategic and closed, persuasive and coercive, and dependent-controlling. Groups tend towards self-sustaining growth when styles are predominantly personal, open, allowing and interdependent" (Gibb, 1972:158). In other words, the community worker will be able to use both high and low entropy situations for personal, group, and/or community development.

Relationship to the Model

In order to summarize this chapter let me discuss each of these influences in relation to the hypothesized model.

In the first part of this chapter we initially discussed the fallacy of North Americans thinking they are free, whereas in fact, they are not. It is essential that the potential community worker realize the implications of his cultural conditioning, which has led him to think and act in certain ways in keeping with role expectations and social conventions. The hypothesized model emphasizes a close appraisal of the individual's behaviour, assumptions, and attitudes during the first stage which encourages the supportive atmosphere of a milieu of openness and trust.

In next discussing the tendency of North Americans to give advice and aid and then feel superior to their recipients, it was explained that this usually reinforces the poor self-image of the recipient of the assistance since it implies, either explicitly or implicitly, that the advice-giver is superior. To avoid potential community workers becoming advice-givers, the model emphasizes the interrelationship between the worker and the community in its second stage during which the potential community worker experiences, what is for him, a new and alien community context. Open experiencing of that situation followed by reflective discussion with other potential community workers, and an 'animateur', lead each trainee to better understand his culturally conditioned tendency towards advice-giving. This tendency becomes particularly clear when the field reality he has experienced included cross-cultural contexts, in which one group has gained domination over another and dependency relationships have resulted. Example situations are found in both the Third World and in Canada, particularly in work with indigenous peoples and minority groups.

The next section of the chapter illustrated the central significance of work and jobs in North American society and discussed the pervasive effect this has had upon both the potential community worker and the people with whom he works. He must understand the dulling effect which most work (lacking personal involvement, initiative and creativity) has on people. The model developed in this thesis initially attempts to develop a milieu in which personal involvement and positive attitudes are encouraged. Once this feeling is engendered within a person, he can positively and creatively engage in his job, changing those aspects of his work and life style which he finds untenable. This positive attitude is difficult to realize in a society which leads most people to develop negative self-images because they are unable to live up to the unachievable North American ideal fabricated by the 'power elite'. The model formulated in this thesis encourages people to set a climate in which they can resocialize themselves towards cooperateness and sensitivity, and away from competitiveness and desensitivity.

The second part of this chapter discusses several influences with which the potential community worker must learn to contend, and

suggests some ways in which these can be overcome.

Noted and explained first was the prevalent belief that people must be taught to cope with the system. The model attempts to provide people with the opportunity to learn about the interrelationship between themselves and their societal system so that their subjective experiencing will form a basis for their objective decisions about where problems are and what facets of their reality they need to transform. For problems to be satisfactorally resolved in a long term sense they must be studied at many levels from many views. The chapter explains that the tendency to prematurely close out information and quickly categorize confusing data must be avoided and positive openness to 'entropy' developed. This approach allows the community worker to gain access to all available information before making judgements about the forces at work in the community.

Also emphasized in the model is the development of a tolerance for ambiguity and the 'Negative Capability' of living with uncertainties without searching for answers. Encouraged in the second stage of the model is a positive approach to difficulty. By allowing himself to disintegrate positively and by not becoming defensive when his usual way of relating to people becomes untenable, the model suggests that the community worker will be able to reintegrate his psyche in "...a new structural form which represents a development of the personality" (Dabrowski, 1964:21). During this process the model suggests he will be able to contribute to the personal, group and/or community development of those with whom he significantly interrelates. Growth occurs through what was explained as a creative, 'lateral' approach to thinking from which new understanding and learning evolves. Unlike 'vertical', logical, step by step thinking, which implies that most information is selected out so that only the specific problem is studied, 'lateral' thinking utilizes all possible information and demands receptivity to expanded parameters of thought.

The chapter also suggests that the community worker should not carry an ideology and fit it into each new situation. Instead, he needs to have a positive orientation towards change which allows each community, group, and/or individual to be viewed as unique. As he gradu-

ally comes to understand each new situation and becomes a part of it, the insights he has developed from personal experiencing of similar realities assist him to make his interventions.

CHAPTER V

LEARNING

In this chapter I will outline why my hypothesized model emphasizes animating people through education as the basis of development, and how Paulo Freire's 'problem-posing concept of education' and the Canada World Youth 'participant-centered concept of learning' are consistent with and lead to the formulation of the hypothesized model.

Animating and Participating in Change.

An explanation of how the community worker animates and participates with people in the process of social change requires an understanding of the community worker as "animateur" (Blondin, 1971) and "participant change agent" (Saram, 1970).

First we must look at the term 'animateur'. I would agree with J. Roby Kidd who, in discussing the agent in the community development strategy, states: "A much more appropriate term has come from the French—animateur, or animateur-sociale, or if you must, social animator" (Kidd, 1971:148). This term implies that the animating itself is the key to social change. As Michel Blondin, who was "the first social animator to work in an urban setting in Canada...in 1963" (Kidd, 1971:170) explained, the end result of this process will be a re-examination of the social, political and economic institutions of our society. This can only happen when "...the 'little people' of our society become participants..." (Blondin, 1971:166) who have control over their own reality. To achieve this goal the 'animateur', who "is the instrument by which animation is carried out..." (Blondin:160), must stimulate people to participation and action in bringing about changes in their environment. The animateur promotes formation of a representative group who mirror that community and whose "...essential task is to initiate the majority of the people of the district in participation" (Blondin:159).

> Animation sociale is, therefore, a technique of social intervention in a given society by a group that undertakes this task. Obviously, the process of animation gives rise to a process of self-education, the essence of which is a heightening

of the capacity of self-determination (Blondin:160).

Although, as Kidd notes, "there is no final or precise agreement about the role of the animateur" (Kidd:148), Michel Blondin has written a suitable outline of the various roles of the animateur (Blondin, 1968) of which I shall give a precis here.

He suggests four roles, the first of which he calls "the animateur as an agent of rationalization". This role includes his assisting the group to reach coherent and autonomous decisions through disciplined thought and action in as independent a manner as possible. As an "agent of socialization" the animateur must seek to build emotive cohesion and develop a strong group feeling in which understanding and communication between the members leads to formulation of a common approach among the members and others interested in the same task. In his third role as "a channel of information" he assists them in identifying their information needs, guides them to sources and tries to ensure that they benefit from the information. Finally, as "an instigator of participation" the animateur stimulates others to participate and does not become impatient and complete the tasks at hand by himself. His behaviour is consistent with his belief in participation.

As I see it, this role as "instigator of participation" is the key to community work of any type and is also the most difficult to make part of oneself. With this approach the community worker participates with the people rather than for, or on behalf of, the people. This role has been termed "guide" (Ross, 1955), or "stimulator" (Conner, 1967). It implies that the community worker who can function in this way has an orientation towards knowing and towards change which falls on what Roland Warren calls "The Love Line" (Warren, 1971:281). Reproduced in Figure VI on page 56 is Warren's Love Line-Truth Line model.

It is on the Love Line that intuition, as discussed on pages 25 to 27, is emphasized. The type of assumptions implicit in the Love Line approach are based on the 'being-in-the-process-of-becoming' view of man as explained on pages 6-8 of this thesis. This Love Line approach stresses individual change as the basis of social change and manifests itself in a belief in the slower process approach to change in which people learn how to understand problems so that they will be able to solve them by themselves in the future.

FIGURE VI

Love Line – Truth Line

The Love Line

| Knowledge by acquaintance | Intuition (Bergson) | Poetic philosophers | Lyric poets | I-Thou (Buber) | Reconciler | Process orientation |

Orientation toward knowing

Orientation toward change

| Knowledge about | Reason (Bergson) | Systematic philosophers | Logical exposition | I-It (Buber) | Prophet | Task orientation |
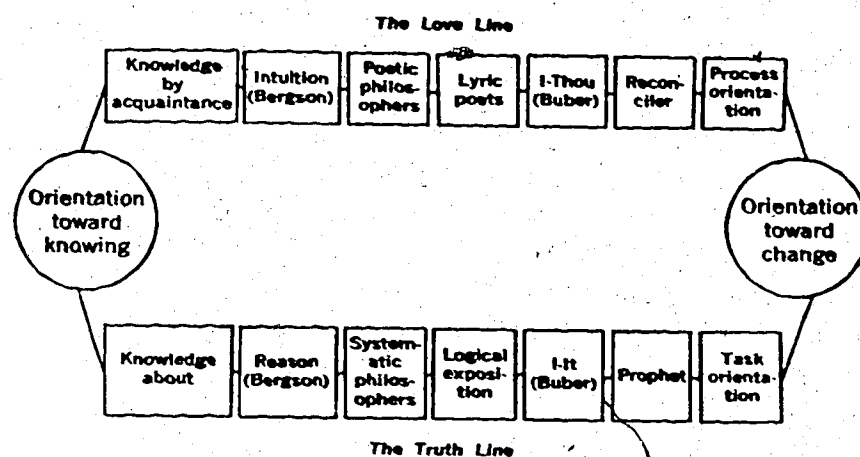
The Truth Line

Reprinted from Roland Warren's <u>Truth, Love and Social Change</u>, Rand McNally & Co., Chicago, 1971, p. 281.

This approach can be contrasted with the Truth Line approach which emphasizes reason and structural change as the basis of social change. Th   ntation there is towards solving problems more quickly and logical.

While I am arguing that the community worker should be functioning primarily with the Love Line orientation, I am not suggesting that he should never behave in ways consistent with the Truth Line orientation (Warren:281), or in the capacities of "expert" (Ross, 1955), "therapist" (Ross, 1955), "diagnostician" (Conner, 1967), "strategist" (Conner, 1967), "agent of rationalization" (Blondin, 1971), or "channel of information" (Blondin, 1971). I simply mean that the community worker should be able to blend all these functions into his role as a participant acting with the people.

I think that the best description of this blend was outlined by P.A.S. Saram when he explained that for the Change Agent to be effective he needed to become what Saram termed a "Participant Change Agent" (Saram, 1970). He explained:

> From the point of view of the client system the
> Participant Change Agent is a blend of three role
> compositions. First, he is an expert in their eyes
> because he is presumed to have some special educa-
> tion, training or at least an aptitude in his major
> performance area for which he has been appointed.
> Second, he is a member in terms of group identity
> because he participates in change. The group has
> trust in the knowledge he is prepared to share with
> them, because he too has stakes in an innovation as
> much as they...Third, the Participant Change Agent
> also resembles a leader because he exemplifies what
> he is attempting to induce in others (Saram, 1970:61).

The blend of these roles then implies that he will have some technical expertise, a sincere feeling for his client's problems as his own, and will live in a manner consistent with both his role as a participant change agent and his view of the process of development.

Educating and Developing

Let us look at how the community worker about whom we are speaking would see the goals of development and education.

In first looking at development, he would understand that "... although development can be studied as an economic, political, educational

or social phenomenon, its ultimate goals are those of existence itself:
to provide all men with the opportunity to live full human lives. Thus
understood, development is the ascent of all men and societies in their
total humanity (Goulet, 1971:x). For men to "live full human lives",
they need to be able to express themselves and grow in the knowledge that
others recognize their individuality and respect it. The goal of develop-
ment then, is to create an atmosphere in which every person can express
his own individuality and enjoy those things which society can provide
unfettered by hunger, poverty and ignorance. It is evident that the ma-
jor failure in our world is that the majority of people do not have this
opportunity to develop. Most people do not participate in the decisions
which affect them and are unable to promote social change for their bene-
fit. It is the job of the community worker to stimulate people to gain
control over the decisions affecting their lives. The community worker
can help people to participate in the solution of their problems but he
must realize that in terms of the whole field of development there really
are no 'answers'. In a recent book about development aptly titled We Don't
Know How the authors conclude that, as development workers, "We do not know
that we do not know how. We have no knowledge of our own ignorance" (Pad-
dock and Paddock, 1973:100). So development workers must not be pretentious
enough to suggest that they do have simple answers. Rather they should as-
sist people to educate themselves in a way which is consistent with the goal
of people participating in the solution of their problems and gaining con-
trol over the decisions affecting their lives and reality.

Since much education has the effect of making people passive and
willing to accept control by others they tend to fall prey to the vicious
circle of consuming, not only things from outside themselves but also ideas
and values (see Chapter IV). This wholesale acceptance of values originat-
ing beyond oneself leads people to a dull, uncritical acceptance of the
world. As Freire says: "The more completely they accept the passive role
imposed on them, the more they tend simply to adapt to the world as it is
and to the fragmented view of reality deposited in them" (Freire, 1972:60).
He explains that this results from what he terms the "banking concept of
education" (Freire:58).

> Implicit in the banking concept is the assumption of
> a dichotomy between man and the world: man is merely
> in the world, not with the world or with others; man

is spectator, not re-creator. In this view, man is
not a conscious being (corpo consciente); he is ra-
ther the possessor of a consciousness: an empty mind
passively open to the reception of deposits of real-
ity from the world outside (Freire:62).

On the other hand Freire explains that there is another type of
education which occurs through dialogue between men "as beings in the pro-
cess of becoming" (Freire:72). This he terms "problem-posing education"
through which "...men develop their power to perceive critically the way
they exist in the world with which and in which they find themselves;
they come to see the world not as a static reality, but as a reality in
process, in transformation" (Freire:70-71).

Problem-posing education is consistent with the views of percept-
ual psychologists like Combs and Snygg, who believe that "...the goal of
education is the production of intelligent, adequate people" (Combs and
Snygg, 1959:336). It is also the basic approach to education of people as
diverse as Plato and Krishnamurti. In Plato's view, education is recollect-
ion or the "drawing out from a pupil that which he already knows" (Freeman
and Appel, 1966:35). This implies bringing out those inner truths which
are not products of his socialization. As Krishnamurti says: "The func-
tion of education is not to make you fit into the social pattern; on the
contrary, it is to help you to understand completely, deeply, fully and
thereby break away from the social pattern..." (Krishnamurti, 1964:109),
under which you have been socialized.

This type of education leads to the emergence of self-reliant
people who can act on and transform the reality in which they find them-
selves. As Freire suggests the goal of education must be conscientization
or the "...process of raising self-consciousness and social-consciousness,
and of transforming reality" (Brandt, 1973:3). Through the psycho-social
method of living in small groups as part of varied community contexts, the
theory hypothesized in this thesis suggests this goal of education can be
met.

Canada World Youth as a partial test
of 'problem-posing education'

As Richard Marquardt explained in his thesis discussing Freire's
method:

FIGURE VII

CHAPTER VI	CHAPTER VII	CHAPTER VIII
MILIEU	DISINTEGRATION	INTEGRATION

OCT. NOV. DEC.	JAN. FEB. MAR. APR. MAY.	JUNE. JULY. AUG. SEPT. OCT. NOV. DEC. JAN.
72	73	74

3 MONTHS OF DEVELOPMENT OF A MILIEU OF OPENNESS AND TRUST-CANADA.

5 MONTHS OF EXPERIENCING DISINTEGRATING REALITIES -MALAYSIA.

PARTICIPANTS WHO REMAINED IN THE PROGRAM DURING THE FINAL 3 MONTHS -REINTEGRATION INTO CANADIAN SOCIETY THROUGH NEW C.W.Y. GROUPS COMPOSED OF MALAYSIANS AND CANADIANS. -PARTICIPANTS WHO LEFT THE PROGRAM ON ARRIVAL IN CANADA -IMMEDIATE RE-INTEGRATION INTO CANADIAN SOCIETY ON THEIR OWN.

> Paulo Freire operationalized his theories through
> the psycho-social method of learning through dia-
> logue in the context of small groups...This method
> seems to work best when people skilled in the faci-
> litation of the learning process of small groups
> participate. These people go under different names:
> group coordinators, group facilitators, animateurs,
> group leaders (Marquardt, 1972:62).

As illustrated in Figure VII, Chapters VI, VII and VIII of this thesis con-
sist of a partial test of Freire's 'problem-posing education' through the
medium of Canada World Youth which also has as its base the 'psycho-social
method of learning through dialogue in the context of small groups'. In
my role as an 'animateur' or 'group leader' in a small Canada World Youth
group of ten, I used the 'participant-centered' or 'non-directive' method
of facilitating the learning process. A report evaluating Canada World
Youth states that this "non-directive (or 'controlled discovery') method
of learning" is the "single basic educational tool" of Canada World Youth.
It explains that

> ...although the actual 'learning' of the participants
> may appear spontaneous, it is in fact the result of a
> series of extremely well-planned and well-timed events.
> Careful training, massive resources and an exact de-
> finition of the purpose of every stage in a controlled
> environment must be timed to perfection if the "spon-
> taneity" is to occur (Cohen, 1973:12-13).

The fit between this method and Freire's education approach was
first illustrated by Deborah Brandt in her paper exploring the comparabi-
lity of the Freire model and Canada World Youth (Brandt, 1973). Her short
summary of the goals of Canada World Youth and the Theoretical Counterparts
in the Freire model appear in Figure VIII of this thesis. A precis of the
four levels of evaluation through which she compared the Canada World Youth
goals and the Freire method follow here.

First, "goals at the personal level for CWY include self-actua-
lization and personal satisfaction. Freire has proposed the problem-po-
sing pedagogy as a liberating process for oppressed individuals" (Brandt
:3). Brandt explains that she redefined Freire's goal as a sense of in-
tegral power and self-actualization by showing that each suggest "an a-
bility to integrate one's strengths and weaknesses, to assert and affirm
oneself, while allowing the assertion and affirmation of others" (Brandt
:4).

Secondly, "Canada World Youth outlines components of the inter-personal goals as sociability, empathy, unconditional acceptance of the other, a tolerance for ambiguity. In Freire's terms, these are prerequisites for a learning process based upon dialogue" (Brandt:4). She explains that Freire speaks of the need for total acceptance of each other by both the teacher and student which demands that the teacher really believe in problem-posing education and trusts that the student can discover for himself and that he (the teacher) can learn from the student. Problem-posing education "is not humanitarianism in a paternalistic sense, but rather humanistic in a trusting sense" (Brandt:4). This is clearly comparable to the non-directive model of interrelationship between the group leader or 'animateur' and the participant in Canada World Youth. Brandt also notes that both of these concepts have implicit in them that one who can accept himself and his own contradictions can accept others more fully and empathetically.

Thirdly, at a collective level, the small group of ten which is the basic living/working unit of Canada World Youth, becomes, in effect, the learning centre, mobile classroom or culture circle abouth which Freire speaks. Within both Canada World Youth and the Freire Model the group leader or teacher fulfills a coordinating function and uses that role, "not to impose answers but to help pose problems - out of the content, interests, and perceptions of reality that the participants bring to the circle" (Brandt:5). Through learning to live collectively with each other people develop responsibility for themselves and each other. The small group or culture-circle serves as "the base of dialogue: between men and between man and his world" (Brandt:5).

Fourthly, on an intercultural level, the Canada World Youth educational model which encourages participation and cooperation with people of other cultures in both active and reflective tasks facilitates developing deeply human relationships. Similarly a process such as Freire's "which draws upon the knowledge and perceptions of more than just one autocratic teacher will foster an openness to the uniqueness that any person or culture offers" (Brandt:6).

At this point let us compare the fit between Freire's problem-posing education and the goals of Canada World Youth with the model hypothesized in this thesis. Incorporated within the first three stages of

FIGURE VIII

C.W.Y.-Freire Evaluation Framework

In summary, the Paulo Freire model of a problem-posing education-al system seems to provide an appropriate framework for assessing the actual goals of a new educational alternative, Canada World Youth:

For the level of evaluation	Goals of Canada World Youth	Theoretical Counterparts in the Freire model
Personal———⟶	Self-actualization, autonomy——⟶	Sense of integral power
Interpersonal——⟶	Sociability, empathy, acceptance———⟶ of others, tolerance of ambiguity	Dialogue
Collective———⟶	Organizational capacity, self-——⟶ initiation, democratic process	Problem-posing method, culture circle, collect-ive action and reflection
Intercultural——⟶	International friendships,——⟶ open-mindedness	Conscientization: self and social consciousness

Reprinted from Deborah Barndt's paper, "A Cross-Cultural Test of the Paulo Freire Model in the Evaluation of an Inter-cultural Educational Program: Canada/World Youth", The University of Michigan State, East Lansing, Mich., May, 1973, p. 6.

the model are the four 'levels of evaluation' summarized by Brandt and
noted in Figure VIII. The small group or collective is the basic unit
of each of these three stages and of 'animation sociale' itself. The
personal and interpersonal relationships which are encouraged by the
'animateur' are consistent with the problem-posing method and goals of
Canada World Youth and can have additional effect when involving the in-
tercultural dimension.

With this in mind let me explain why the first stage of the mo-
del involves a milieu of openness and trust as a precondition to the se-
cond stage in which action and disintegration occur and the third stage
which emphasizes reflection and integration.

As Marquardt stated, the first step in

> ...training (by which we mean facilitating the self-
> development of)...should be a process of encounter,
> in which people may come to see others as humans in
> a total situation, people whose ideas and functions
> are often the result of adaptation to oppression.
> We have a basic faith that the most fundamental needs
> and goals of people whatever their occupations, ideas
> or opinions, are in harmony with the needs and goals
> of others, and that this may be learned in a period
> of intensive sensitivity or 'human relations' train-
> ing (Marquardt:63).

It is on the premise then, that encounter comes first, that the initial
stage of my model - the Milieu of Openness and Trust - is based.

This premise was substantiated by Denham Grierson in his book
which recorded and interpreted a group-living community involvement pro-
gram of which he was a part. The book titled Young People in Communal
Living: The Story of an Experiment documents "what happened when the
Community for Urban Encounter (CUE) was formed and existed for one year
in Chicago" (Grierson, 1971). James Reid explained in the Forward to
the book, that their idea had been to assemble a community of young adults
committed to "...spending a year together preparing to participate in the
urban revolution" (Grierson, 1971). Within the book itself in the section
titled "The Action-Reflection Model and Its Failure", Denham states that:

> The program began with the expressed aim of encoun-
> tering the city. So from the beginning an Action-
> Reflection Model seemed the most creative way of
> achieving this goal. It was expected that Community
> members would become intensely involved in some at-
> tempt at urban renewal from which they would return

to the group to share problems, develop strategies,
and reflect upon the significance of their under-
taking. But this design resulted in a fragmentation
of the group...[and]...the Action-Reflection Model
was abandoned as unworkable...Personal and develop-
mental needs, as representing intense internal pres-
sures, were of more immediate concern than social or
ideological matters that were external to the existen-
tial crisis of the individuals involved...By contrast,
what might be described as a 'Basic Encounter Model',
to use Carl Rogers' term was able to answer the de-
mands for flexibility and at the same time create a
climate for learning and growth. Authority was shared
by the group, which focused at meeting times on the
urgent matters that the Community felt to be trou-
bling its life. The responsibility of each member
was to participate simply as himself or herself. To
share the task of facilitating each other and to quarry
for the meaning of our shared existence beneath the bur-
den of daily experience was the procedure that was
followed (Grierson, 1971:143-4).

The conclusion I drew from this book was not that the 'Action-
Reflection Model' was unworkable but that it must be preceded by the 'Ba-
sic Encounter' stage. To this end I set out to compile my model with the
development of the Milieu of Openness and Trust as the first and most ba-
sic stage where openness to action and reflection are developed. This
Milieu and the second and third stages of the model are discussed in the
next four chapters of Part II in the context of the Canada World Youth
experience.

Part II

This part of the thesis traces the history of the small group for whom I served as 'animateur', from its formation in October to its breakup in May on our return to Canada. This description is followed by a discussion of the reintegration process of the participants into Canadian society and finally by a chapter relating the Canada World Youth learning experience to the hypothesized model.

The data from which the four chapters in this part were written included: my personal diary; the monthly reports I compiled for Canada World Youth; monthly evaluations written by the participants in the group for whom I was 'animateur'; tapes of group meetings; letters from participants to me after the program; the major report on the experience compiled by the Co-ordinators of the Canada World Youth team in Malaysia (Elliott and Elliott, 1973); and the "Qualitative Description and Analysis" compiled by the evaluators of the first year of the Canada World Youth program and released in October, 1973 (Cohen et al, 1973).

Chapter VI consists of a subjective account of the changing feelings of the members of our small group during the first three months of its existence in the formation camps in Canada during the autumn of 1972. In addition to explaining how the analysis of this data led to formulation of the model, this chapter also relates the group formation period to the model itself. Utilized in writing this chapter were: my first three monthly reports to Canada World Youth; my personal diary; and monthly evaluations written by the participants of our group.

Within Chapter VII the five month cross-cultural period of the group's life in Malaysia is traced. Utilized here were: my monthly reports; my personal participant-observation diary; participant evaluations written at the end of each of the four phases of the Malaysian experience

as illustrated in Figure IX; group meeting reports; and feeling graphs formulated during the experience.

Chapter VIII discusses the reintegration of the participants of the group into Canada, either immediately on our return to Canada if they left the program then, or after the three month (June to August, 1973) experience in new Canada World Youth groups consisting of Canadians and Malaysians. Some participant-observation information was used in writing this chapter but it was particularly derived from discussions with and letters from participants of our old group and information on the eight month experience documented in the aforementioned evaluation reports of Cohen and the Elliotts.

In Chapter IX the entire experience is discussed and the training of the 'animateur' related to the model hypothesized in the thesis. It was written using the sum total of the Canada World Youth data.

Finally in this introduction to Part II it is necessary to outline the approach which our team of 'animateurs' and co-ordinators used to divide the Canadians destined for Malaysia into eight balanced groups of nine participants and one 'animateur'. This approach led to the formation of our small group and came as a result of the 'animateur' orientation training camp which I shall briefly describe here.

The two Canadian co-ordinators responsible for the Malaysian program met in August, 1972, with the Canada World Youth head office staff and the Canadian co-ordinators for the other four Canada World Youth country exchanges. The eight 'animateurs', of which I was one, arrived in September, 1972 in Quebec for a one month 'training' phase before the actual program was to begin with the arrival of the participants at the beginning of October. This September 'animateur' training period had four basic objectives: blending the eight 'animateurs' and the two co-ordinators into a staff team; learning the role of an 'animateur' within a non-directive, participant-centered setting; planning the content of the two, five week long, participant orientation camps beginning in October;

and informing the 'animateurs' of the goals, principles, and philosophy of Canada World Youth. In the final section of Chapter IX I will discuss in detail how effectively these training goals were met. At this point though, it is safe to note that the training period did not lead to any consensus on how the participant orientation camps should or would be conducted. Neither was a consistent approach to dividing the participants into permanent groups decided upon, although it was agreed that we would arbitrarily break the large group of eighty people into small groups of ten for the first three days in order to facilitate early information flow. After the third day it would be left up to the participants to decide on how permanent groups would be formed.

In summary, Part II of this thesis will trace the various stages of the Canada World Youth experience and relate them to the hypothesized learning model. Part II contains a partial test of the model in which the Canada World Youth group is seen as a miniature community with whom an 'animateur' is working. Without utilization of this experiential learning situation the model could not have been formulated from a practical base and would have been purely speculative.

CHAPTER VI

MILIEU

This chapter describes the two autumncamps (October to December, 1972) during which the formation of permanent small groups and cultural and language orientation took place.

The first camp was located in rural Ontario at the vacant YMCA Camp Pinecrest near Gravenhurst and lasted for five weeks.

The orientation began with a short meeting of the eighty people destined for Malaysia. At that meeting the 'animateurs' explained that they had assigned a geographically, ethnically and sexually balanced group of participants to each 'animateur'. It was clearly stated that these did not constitute permanent groups, but were merely to facilitate the easy flow of background information with such a large group of people, and that the participants would have control over the formation of their own permanent groups after the first three days. It was further explained that the basic unit of Canada World Youth is a small half male and half female group of nine participants and one 'animateur'. This was to be the basic living and working unit throughout the remainder of the program, which was to be composed of three months in Canada, five months in Malaysia and then three months back in Canada living and working with the Malaysians. Originally the Malaysians were to have lived and worked in small groups with the Canadians throughout the latter eight months of the program. As it worked out this only took place in the final three months in Canada. But, during our first stage in Canada, a 'control team' of four people from Malaysia lived with us and exposed us to the language and culture of Malaysia while they were evaluating possible work projects for the following summer's visit of the Malaysians to Canada.

In the first camp myself and the other 'animateurs' generally played a low key role once the original information had been dispensed. This initial low visibility approach led participants to have to make their own decisions about what was to happen, without interference from outside. The early period in this type of camp was a real shock to most participants who were having the first experience of their lives with an informal, unstructured life-style. In her evaluation of the first month one girl summed

up what seemed to be the general feeling of the participants about the
first camp: "I must say that this camp has put everyone especially me
through a state of shock. Coming here from a (total) organized situa-
tion to a place of complete freedom sort of stuns a person" (October, 1972).

This led participants to take responsibility for their own be-
haviour and to think for themselves rather than continuing to wait passi-
vely for their 'leaders' to tell them what to do. They became less will-
ing to accept authoritarian acts imposed on them from outside their im-
mediate reality and wanted to be consulted before policies affecting them
were set. Having policies on key issues involving the personal life-styles
of the participants of their mobility to and from orientation camp, inde-
pendently set by the Head Office in Montreal and then announced as manda-
tory in camp, were received with anger and/or indifference. Had this been
attempted without participants having had the early freedom to make their
own decisions, they probably would have passively accepted, without think-
ing or questioning, all the decisions made by the Head Office, the coordi-
nators or the 'animateurs'. Unfortunately this also led to negative feel-
ings towards the Montreal office which resulted in most of us in camp ma-
king 'them' the whipping horse for all our difficulties rather than posi-
tively looking at various possible ways of solving problems. For most peo-
ple a sense of personal responsibility for their behaviour and reality
simply did not develop.

The permanent small groups of Canadians evolved from the original
arbitrary information groups through the process described in the next few
pages. During the first few days the original groups also worked together
around the camp and in the camp kitchen. This time spent together and the
fact that this group was part of what little security there was in camp
seemed to make many reticent to move quickly to other groups even when lan-
guage and personality conflicts were evident. In several cases when these
things were not worked out, and participants felt secure enough to strike
out on their own, they became what we termed 'floaters' (participants with-
out a group) and/or joined another group. This and the camp situation is
discussed well in a participant evaluation (Appendix 4) written in late Oc-
tober, 1972.

After ten days core groups of between three and six remained from
the original information groups of nine participants and one 'animateur'.

These core groups formed the basis of each of the eight permanent groups to whom other participants attached themselves during the following three weeks until mid-November when eight permanent groups of ten people had evolved.

Group Formation

In describing the evolution of the group for whom I was the 'animateur', I will follow the information noted in my personal diary closely but will exclude specific personal information and names.

In my diary I noted nine 'stages' in the growth of the group during the first camp. These I termed: 'reserved disinterest'; 'feeling out'; 'opening'; 'attacking'; 'reviewing'; 'committment'; 'deepening'; 'diversifying'; and 'readjustment'.

I termed our first two meetings on the second and third days of the program as having the general tone of 'reserved disinterest'. People talked about surface things and consciously reflected anything significant away from themselves. There was a great deal of talk using words like 'they' and 'the participants'. I made some effort to direct the conversation into the personal areas that I thought we should be discussing. This was not successful. I would attribute this to the fact that I was saying one thing and feeling another. I did not personally want to take any risks myself and this seemed to be communicated as the meta-message. The participants at this stage were looking to me to 'lead' them so my actions at that early point were significant.

Working together as a group on kitchen duty from the fourth to the eighth day led both to the surfacing of resentments about others in the group and to the evolution of a fragile group identity. This I termed the 'feeling out' period in which people were judging and evaluating each other according to their own values and assumptions. For example, when one person worked in the kitchen less than the others there was subtle resentment towards him but the reasons for this were left unsaid to his face. On the first day of kitchen duty people seemed more at ease with each other but often the geniality which emerged was artificial. I felt more comfortable but made no attempt to make any intervention during these four days.

On the day we completed our work in the kitchen we had a group

party to which six people came. This somewhat solidified the fragile group
feeling. The next day we held an empathetic self-revealing group meeting
in which all but two members were intensely involved. There was a lot of
discussion of committment and about what each of us really wanted from the
group. I started the discussion of this subject and then spoke little.
I felt at ease during this meeting and had discussed my real feelings a-
bout the group's need and my need for committment. Others had freely done
this too. This meeting I termed the 'opening', and noted it as the turning
point in the evolution of the group. The five participants who opened up
the most became part of the permanent group. But those who had not related
significantly, either due to fear, language or lack of trust, now seemed to
feel apart from the others.

In the next meeting there was more risk-taking in which the under-
currents of dislike and misunderstanding surfaced and were hashed over at
length in a very emotional period of conflict. I termed this an 'attacking'
period which began with many confronting statements particularly discussing
the issue of committment or lack of committment to the group. The aggre-
ssive behaviour of some led to defensive responses on the part of others.
Some people became enraged and were very attacking, leading others to be
hurt by their insensitivity. I personally felt very troubled and did not
know what to do during this 'heavy' period. I remained quietly attentive
in what I think was a supportive manner.

Throughout the following day there was a great deal of quiet
discussion between and among group members in twos, threes or fours. When
we all met together in the late afternoon the atmosphere was low key but
positive. The discussion basically consisted of a thoughtful 'reviewing'
of peoples feelings about the attacking and defending of the day before.

This led six members including myself to make a 'committment' to
stay together in this group throughout the Canada World Youth year. Three
participants decided they could not commit themselves to the group and
explained their reasons and what they would do. One boy and one girl were
joining other groups and one girl was going to become a 'floater' for awhile.

In the core group meetings on both of the following two days mem-
bers really opened up and shared their feelings in a 'deepening' atmosphere
of non-defensiveness and trust. During the second day a new girl joined
our group and was easily accepted and integrated. I felt very good with the

group by this time and felt it was on the way to becoming intimate and close.

After a group excursion to Toronto involving the six members who could come, the group of seven worked and met together once more before four more people approached the group to join. Some defensiveness and attacking appeared again in what I termed the 'diversifying' phase. The closeness was not there and for the first two or three meetings there seemed to be two groups—newcomers and the core group. The meetings were farther spaced as we were having language le̶s̶s̶o̶n̶ simulation games and more activities during this period. An aura of ̶ ̶ ̶ ̶ ̶ had set in over the camp and group by this time and discussi̶o̶n̶s̶ ̶ ̶ ̶ ̶ the group were humorous, light and not very satisfactory for m̶ ̶ ̶ ̶ ̶ ten days of this, one of the new males who was joining had to shift to another group because we now had eleven members and could only have a group as large as ten in Malaysia. He decided it was he who should leave since he had been away from the group sick for seven of the ten days.

This final week led the group to a 'readjustment' and acceptance of themselves as a set unit of ten who were to be together for the program. The group had become a reasonably close group of ten with a strong group identity by the time the first camp ended.

Group Maturity and Cultural Preparation

After five weeks in Ontario, our entire team moved on to our second project in Alberta at Camp He-Ho-Ha west of Edmonton

During the five weeks there, work projects were more structured and demanding and the group was exposed to more outside information on development, cross-cultural learning and culture shock. Our group used all the available resources, especially the four Malaysian resource people who's contribution to our learning had been neglected during the first camp emphasizing group formation.

Members of our group had anticipated living and working closely together and reaching new heights. As one girl says in her evaluation:

> I arrived in Edmonton optimistic that here our group,
> already close, would really get deep and involved
> with each other. Here we were going to live co-ed,
> do various group games and exercises and really be-
> come cemented together into a super group! Nothing
> happened—or little of significance as far as group

> development, other than all of us being deeply commit-
> ed to our group which we already had been. The group
> was excellent for information and we really were ex-
> posed to a lot of fascinating and provoking experien-
> ces and ideas in our group (Participant Evaluation,
> December, 1972):

As this and Appendix 5 show, the emphasis during this camp was on informa-
tion and not particularly conducive to small group development. There was
"...a lot of dissatisfaction in the way C.W.Y. was being run (dictatorship
up top) and a badly insecure environment for many who need security be-
cause they were suffering the shock of mixed cultures and leaving home for
the first time" (Participant evaluation, December, 1972).

There was no co-ed group living during this camp primarily be-
cause the camp accomodation consisted of only a few large buildings. But
the group did learn to work together productively and members seemed to
appreciate others for what they were. This is well explained in the follow-
ing evaluation in which one member wrote:

> I can now accept the differences in the members of our
> group much better. I feel that I'm beginning to under-
> stand why the people in our group are acting the way
> they are. And instead of trying to change some of them
> to my way of doing things I believe I am meeting them
> 'half-way' more often. There are still certain things
> I dislike about certain members of the group but now
> I understand that it's just as much me as it is them.
> (Participant Evaluation, December, 1972).

The members seemed to knit together into a cohesive confident
group in which each individual had a good understanding and feeling for
the others. This stage I termed 'maturity' in my notes. By the time
everyone went home in mid-December, to reassemble three weeks later in
Montreal, the group had also gained some understanding of the type of
difficulties they might experience in Malaysia and were really looking
forward to leaving.

Relationship to the Model

Upon reflecting on my diary it became clear that the formation
of our group did not really begin until the stage I called 'opening' in
which people began to take some risks. It was not until after the con-
flict and breaking down associated with the 'attacking' period, and the
thoughtful 'reviewing' of the situation, that 'commitment' to the group

was achieved. After the 'commitment', a 'deepening' or increasing openness and trust occurred, followed by the 'diversifying' stage in which the addition of new people changed the situation and led to more attacking and confusion. Finally an assessment of the new situation led to a 'readjustment' by the end of the first camp and group 'maturity' early in the second camp.

To make this set of relationships clear, the stages could be noted as follows:

TABLE I

Stages of Group Growth

```
Reserved Disinterest                  --(Preliminary Stages)
Feeling Out


    Opening    (MOT)
    Attacking  (EDR)
    Reviewing     (CRI)
                        = Commitment
    Deepening (MOT)
    Diversifying (EDR)
    Readjustment   (CRI)
                        = Maturity
```

As Table I indicates, the 'Opening', 'Attacking' and 'Reviewing' led to 'Commitment' and the 'Deepening', 'Diversifying' and 'Readjustment' led to 'Maturity'. As noted in brackets both these sets of three stages can be equated to the first three stages of the model - (MOT), (EDR), and (CRI) - which emerged from reflection on this information gathered during the orientation camps in Canada. The idea that the three stages occurred again and again within the larger more predominant phase (for example MOT, EDR and CRI within the initial MOT) also became evident from review of this data.

CHAPTER VII

DISINTEGRATION

This chapter describes the January to May, 1973 cross-cultural experience of our small group in Malaysia as outlined in Figure IX, which traces the general group feeling throughout the Malaysian phase of Canada World Youth. Before relating this data to the model the information is outlined in four parts corresponding to the four approximately-month-long State visits to which our group was exposed. Each section contains a Group Feeling Graph (Figures X-XIII) drawn at the end of each State visit to show the changes in the feelings of the group during that visit. These subjective assessments of the feelings of group members were originally drawn, either by myself or by another member of our group, during discussions with other members of the group.[2] As the words on the y axis of the Group Feeling Graphs indicate, the rises and falls on the graphs reflect the changes in the feelings of the group as a whole. Although by their very nature these graphs are subjective, they are useful because they indicate a general consensus on how the group members felt throughout the phases of the experience.

Within the following sections describing the State visits, some description of the living environment and program is given for the sake of clarity, but no attempt has been made to sum up every aspect of the group's experience in Malaysia. In the Appendices, I have included a representative group meeting report (Appendix 6) and State schedule (Appendix 7) for our first State visit to Sarawak. I have also included a participant evaluation which I felt was representative of each State visit. These are included as Appendices 8-11 and are followed by a map of Malaysia (Appendix 12).

Before our group separated for our first State visit to Sarawak, all the groups had a ten day Orientation near the capital city of Kuala Lumpur, Malaysia. After a number of speeches by government personnel on various aspects of government policy, receptions and teas, the groups set off for their first State visits. Before our group and our 'sister' group (which was to be in the same state as we were throughout each of the four month long State visits) we went together to work for four days at the Port Dixon Youth Hostel (See Map - Appendix 12). We lived there and scraped and painted the Hostel before leaving on the 20th to take a boat (deck

FIGURE IX

GROUP FEELING GRAPH

FIGURE X   FIGURE XI   FIGURE XII   FIGURE XIII
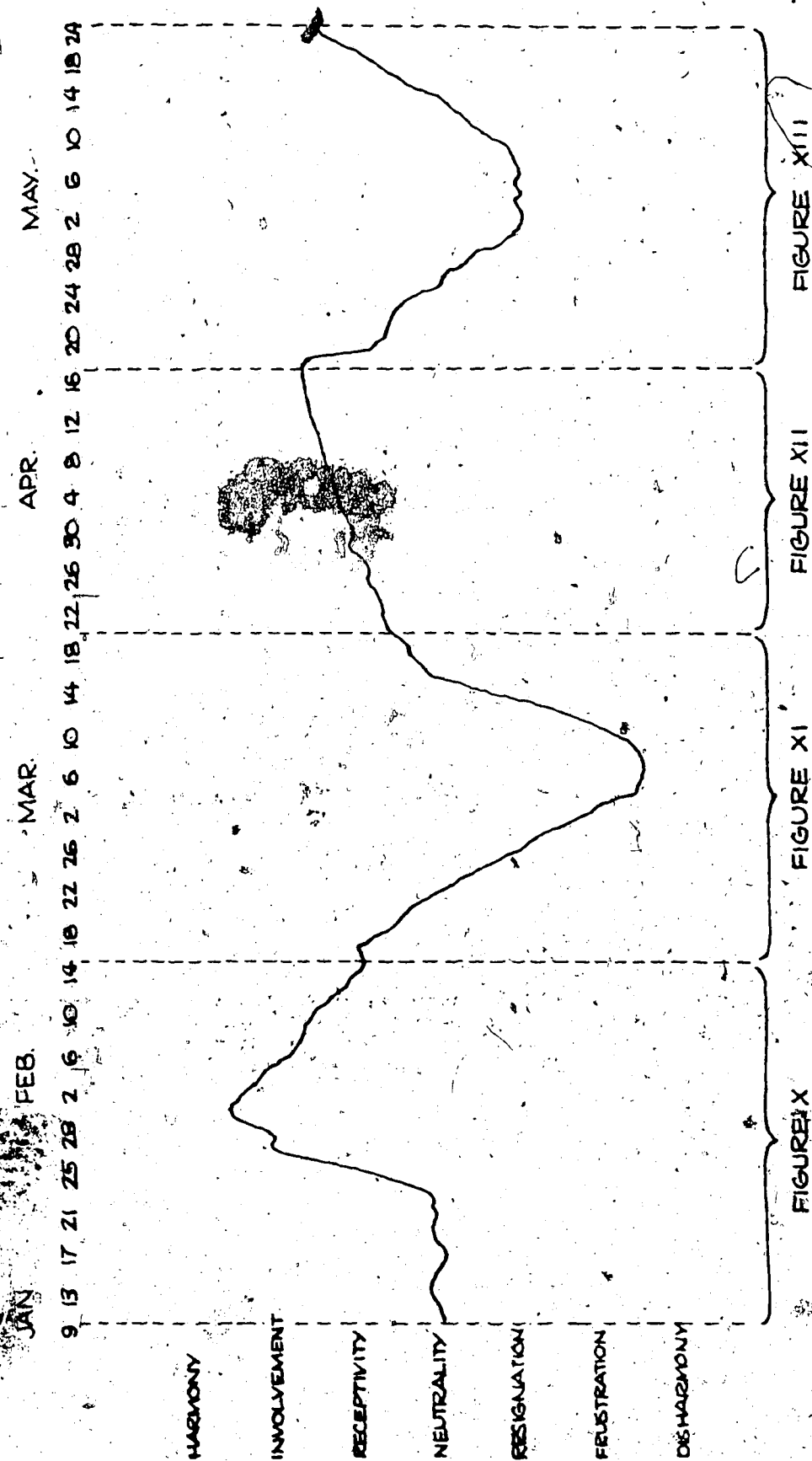
class for two days) from Singapore through the South China Sea to Kuching, Sarawak on the island of Borneo. (See Map - Appendix 12).
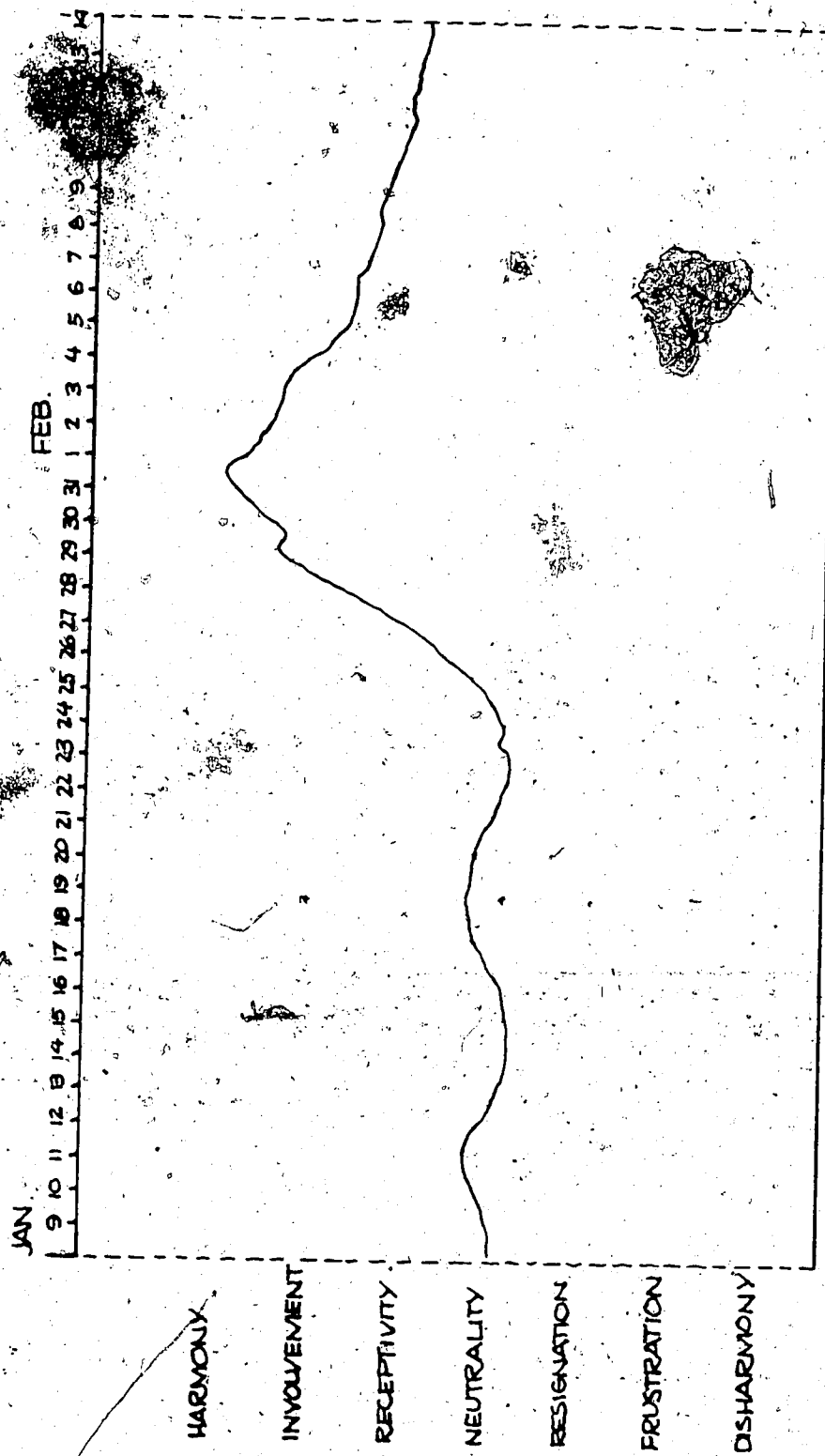
Sarawak

After welcoming receptions and teas, our group of ten (Team II in Appendix 7) set out with a guide for Kampong Senah Negri where we were to spend a week living with indigenous Land Dyak people in their longhouse settlement. As Appendices 6 and 8 show, we were captivated by the hospitality and friendliness of these traditional Borneo people. We lived as a group at the longhouse but had constant contact with these shy people and on the last evening each of us stayed with a family. It appeared as if these placements were enjoyed as much by them as by us. From looking at Figures IX and X it is clear that this was the highest feeling of harmony experienced by the group.

As the Group Evaluation appearing as Appendix 6 explains, the family placements for Chinese New Year varied and the feeling of 'involvement' and 'harmony' began to wane. This slow downwards trend accelerated as our formal engagements increased and led to the types of feelings expressed on the second page of Appendix 6 and in Appendix 8. The heavily-structured time-consuming program was what most group members articulated as their greatest problem during this time. Members of the group also felt that the group was breaking down a little into smaller units who were avoiding significant discussions with the larger group about what they were feeling. Problems were also evident in our 'sister' group and tension became evident between the groups of Canadians in the last two weeks when we were both billeted together at the Batu Lintang Teacher's College in Kuching. As Figure X indicates, the emotional high-gut-level feeling of 'harmony' had dissipated into some rejection or at least questioning of the content of our program. But as the Group Evaluation in Appendix 6 shows, there was still a feeling of hope and 'receptivity' to our next adventure.

Malacca

After a short trip to Sabah and four days in Kuala Lumpur the group moved to the small, rural, Malay, Kampong Kelemak located fifteen miles from the City of Malacca in the state of Malacca.

FIGURE X
GROUP FEELING GRAPH

HARMONY
INVOLVEMENT
RECEPTIVITY
NEUTRALITY
RESIGNATION
FRUSTRATION
DISHARMONY

JAN.
9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 1 2 3 4 5 6 7 8 9
FEB.

There was an initial good feeling about the fact that we were to
live in families in twos, threes or fours for the month here and work to-
gether with the local youth planting tapioca and fixing bridges over the
rice padi fields. Since the houses we lived in were as much as a mile and
a half apart, the group was separated for much of each day.

As Figure XI indicates, the general feeling of members of the
group dropped downwards after the first day in Kampong Kelemak. As the
evaluation compiled by one girl (with the help of the girl staying in the
same family) illustrates (see Appendix 9), value conflicts were overwhelm-
ing for some during the first part of this month. Many participants did
not seem to have the kind of inner strength to withstand the pressures of
a totally different cultural setting in which all their traditional supports
were gone. They tended to either withdraw into themselves and think about
Canada and/or actually fight the culture which they felt was closing in on
them. This type of behaviour is associated with what has been called cul-
ture shock which, in Oberg's words, "...is precipitated by the anxiety that
results from losing all our familiar signs and symbols of social inter-
course" (Oberg, 1958:1). Culture shock will be discussed further in the
final section of this chapter.

The type of feelings described in much of the participant evalua-
tion appearing as Appendix 9, eased towards the end of the month and, as
the final paragraph of that evaluation notes, comprehension of what was
being experienced slowly increased. But this had been the low point for
our group in Malaysia as can be seen from Figure IX.

It had not been possible for us to have a private group meeting
during the first two weeks in Kampong Kelemak without appearing offensive
to our families. When the need was greatest, the opportunity arose on the
third of March for us to meet on the porch of one of our homes. In this
taped meeting almost everyone let out his or her pent-up frustrations con-
cerning the culture. During the first part of the meeting most statements
seemed to blame the Malaysian culture and people for being how they were.
People often interspersed their comments with statements such as 'how can
I adapt to that sort of thing'. There was both a feeling of hostility
towards the culture and one of unsureness about whether each person indi-
vidually could learn to accept this way of life and enjoy it for what it
was.

FIGURE XI
GROUP FEELING GRAPH
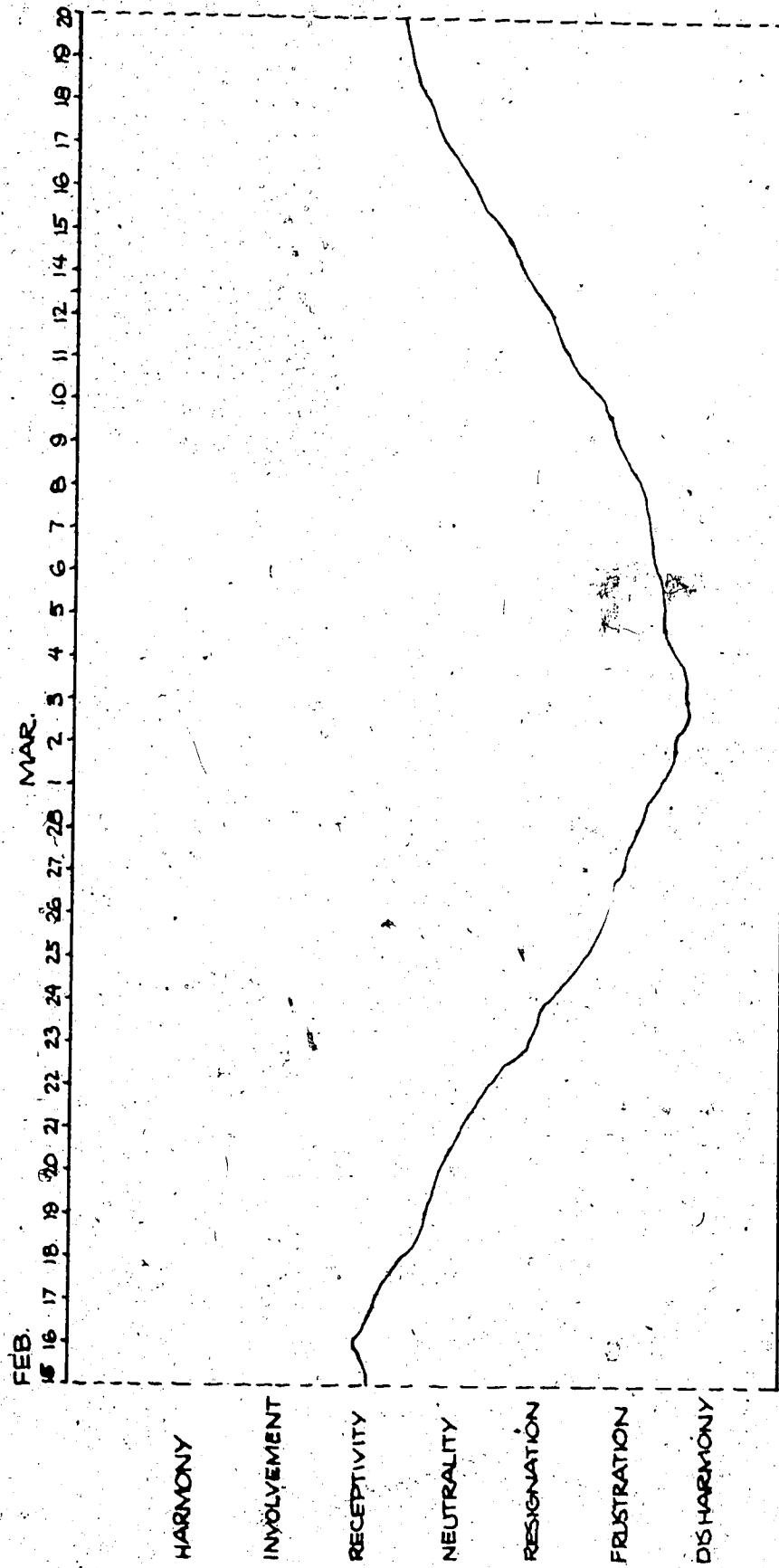
Once it became clear that we were all experiencing the same types of feelings, the tension eased. During the next few days we had several informal one-to-one discussions with each other and with the people of the Kampong. We seemed to feel more at home here now. A greater willingness to accept the people and culture led to a slow steady rise in group feeling during the latter half of our month in Malacca as Figure XI indicates..

A personal observation noted in my diary seems worth adding here. On the day of the meeting, personal and adaptation problems had been discussed with no notice of the surroundings in which the conversation was taking place. Personally, I had been concerned with observing group process and intervening as if the meeting were taking place in a private closed room in Canada. I noted afterwards that in future I need not try to think as if I were away from the reality in which I find myself in group meetings. During the following days informal discussions on the same veranda centred more and more on the beauty of the Kampong, its people and way of life. Unknown passers-by were spoken to more and more both from that veranda and throughout the Kampong. Up to this point I personally had been somewhat anxious about the adaptation of some participants and the success of the group as a whole. I overcame this worry at this time and in so doing became more open, empathetic and trustful of the participants' ability to overcome their difficulties without any prodding by me.

For our group the low point had been overcome and, even though our only difficult and frustrating State experience was yet to come, the group feeling did not drop to this level of frustration again.

Trengganu

Following a short stop in Kuala Lumpur we arrived in Kuala Trengganu, Trengganu where we were to live with our 'sister' group for a little more than half the State visit in a large house on the edge of town. After the opening evening's banquet and culture show and a visit the following day to a neighbouring Kampong, our groups split and we went to spend a week in the northern part of the state. Most of our time was spent in family placements on the peaceful, isolated Tenang rubber plantation. This was followed by a short stay on a nearby island. After returning to our house for a day, our group moved into another four day family placement in

a Kampong just a few miles from our house. The emphasis here was on see-ing the crafts made by the traditional artisans of the Kampong in this culturally rich State.

These visits introduced us to the State and its slow quiet pace. Since we spent the remainder of the month in our house, and had no work projects during this State visit, we were able to involve ourselves with the cultural diversity of the State. As the evaluation noted as Appendix 10 indicates, the group members were increasingly accepting Malaysia and feeling at home.

Each person was able to break away on his own and pursue his own interests. When adventurers returned to the house, there was a great deal of sharing of ideas on what people had experienced on their own. These rich discussions involved members of both groups and several Malaysian friends.

The absence of external stress and formal scheduling gave group members the necessary time to reflect on their experiences up to this point. As one evaluation concludes:

> ...Trengganu as I have said, gave me time to think about my-self, gave me time to step aside from the current of the program and get a little head space...The things that I observed were greatly needed at this time. They were very deep things, very close to my personal soul, most of it dealing not with my usual thinking consciousness but more with my unconscious self--the inner self that dealt with my feelings and buoyancy. After a while I could feel an in-describable change come about but since it was so much a part of me it remains blank on this page... (Evaluation, April, 1972).

This type of change took place in many group member's attitudes during this stay as is shown in the steady rise in feeling throughout this visit (see Fig. XI). The only detriment to this feeling was the separation of group members from each other. In discussing this, the group members quoted above, had made the following statement at the be-ginning of his evaluation.

> Mr. Group had begun to dissolve and it became a problem for me to communicate with him as a created personality. I re-alized that the group had pretty well been taken apart... and formed itself into definite cliques, mostly couples, that on an individual basis were still warm and friendly but on a whole in a day to day relationship such as friendship had worn out. This is not to say,

FIGURE XII
GROUP FEELING GRAPH

83
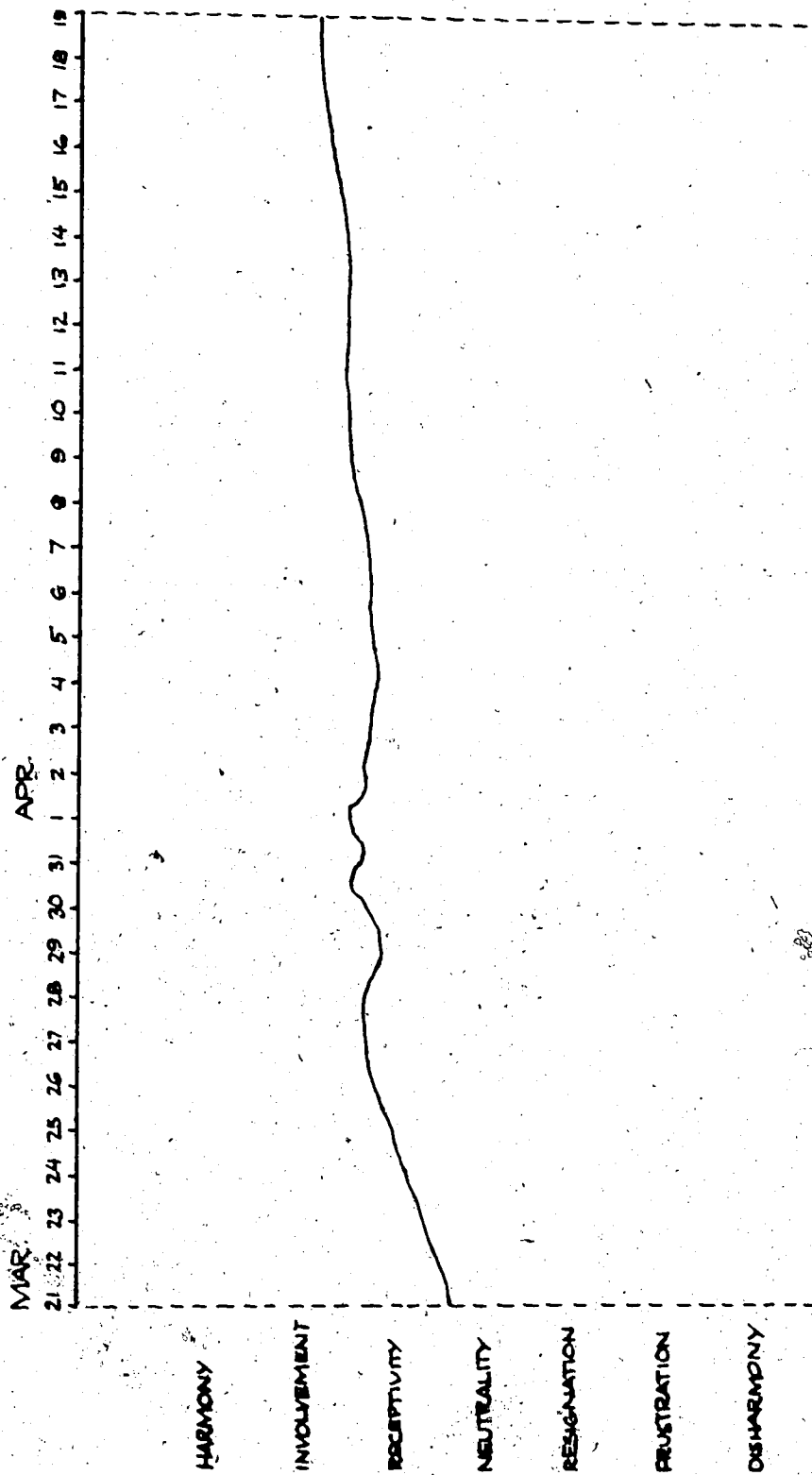
and I believe this to be true, that we could not form
together to accomplish a task but simply that for any
length of time that extra personality could not or
would not survive. The reality of this death depressed
me for a great number of days during the stay.
(Evaluation, April, 1972).

This de-emphasis on the group gave people the private space they
needed and as is evidenced in the next State the group pulled back to-
gether when difficulties arose. Our stay in Trengganu could best be sum-
med up by the following description by one participant of his life in the
State. Very descriptively he wrote:

> By myself or with one other friend I did so many things
> there, met so many people. We went to every place we
> could go in the town and many places we visited more
> times than once. Every day a new restaurant, a new food,
> always meeting new and more people, picking up experiences
> in every nook and cranny of the city. The smells of the
> market and the little old wrinkled selling ladies-- the
> sun-browned fishermen wading the beaches of the Trengganu
> river, netting the waters against the creamy lights of the
> early dawns... (Evaluation, April, 1972).

This type of feeling remained as we said our farewells and we set
off for our next State. We stopped farther up the east coast of Kota
Bahru for a few days visit before travelling through southern Thailand
and then back into the new northwestern Malaysian State of Perlis.

Perlis

Our environment in our final State was less conducive to learning
than that of the former three, principally because our daily living here
was such a struggle. Upon arrival at the dirty leaky barn-like structure,
which was to be the home of our two groups for the next month, spirits
fell. After the first night sleeping in the government office, we moved
into this structure which lacked any amenities —cots, water, light, cook-
ing apparatus, etc. We slowly improved these conditions. This, fatigue
and a constantly changing schedule started us off badly. Lack of pri-
vacy, poor or not transportation, and a total lack of freedom to do any-
thing outside the set program created an atmosphere of lethargy and resigned
acceptance. Several members of the two groups did not want to stay and
complete the program but with some changes we all remained although there
were about 10 days of bitching about what was wrong. The initial negative
reaction to the situations slowly changed to resigned acceptance but never

became positive although increasingly there was more understanding of the
difficult position of the officials. The fact that they had to balance
several forces in order to do their job was increasingly appreciated.
Here they needed to balance: our group, the Scouts who used the build-
ing where we lived, the Scouts external leadership, the State youth lead-
ers, and the wishes of their superiors in Kuala Lumpur. Many participants
felt used and continued to feel negative towards the officials, whereas
others began to understand the reasons for their feeling 'used'. Comment-
ing on the difficult days in Perlis, one member wrote that he felt 'caught'
in a void and could neither "...look back clearly to the beauties of Tren-
gganu or forward...to the plane home" (Evaluation, May, 1973).

As Figure XIII illustrates, the feeling of resignation lasted for
much of our visit here, but improved as the situation was truly accepted
for what it was. There was a lot of thinking and quiet conversations a-
bout the point of the experience and whether we were sacrificing our in-
dividual beliefs in order to accomodate the program. Some people could
not find it in themselves to go to many of the work projects, which were
primarily tours in this State. This led to some heated and then philoso-
phic discussions of individual, group and cross-cultural values. As the
evaluation noted as Appendix 11 explains, and Figure IX shows, the upward
trend of the past few months had dropped during this visit, but rose a-
gain in our last two weeks.

Several days of our final week in Malaysia were spent in the camp
near Kuala Lumpur where we had gone in January. Here we met the newly se-
lected Malaysian group whom we would soon see again in Canada. The Cana-
dians flew back to Canada for ten days rest at their homes before they were
to rejoin the program and meet the Malaysians again. Since many partici-
pants were leaving the program to work for the summer, and new groups of
Canadians and Malaysians would be formed in Edmonton when we reassembled,
our group was together in Kuala Lumpur for the last time.

Relationship to the Model

In a review of research material on cross-cultural adjustment I
discovered the 'U-Shaped Curve' based on work by Lysgaard (Lysgaard, 1955:
45-51). This curve, reproduced on page 87, can be compared to our Group
Feeling Graph (Figure IX).

FIG...
GROUP

APR. 20 21 22 23 24 25 26 27 28 29 30 MAY 1 2 3 4 ... 15 16 17 18 19 20 21 22 23 24

HARMONY

INVOLVEMENT

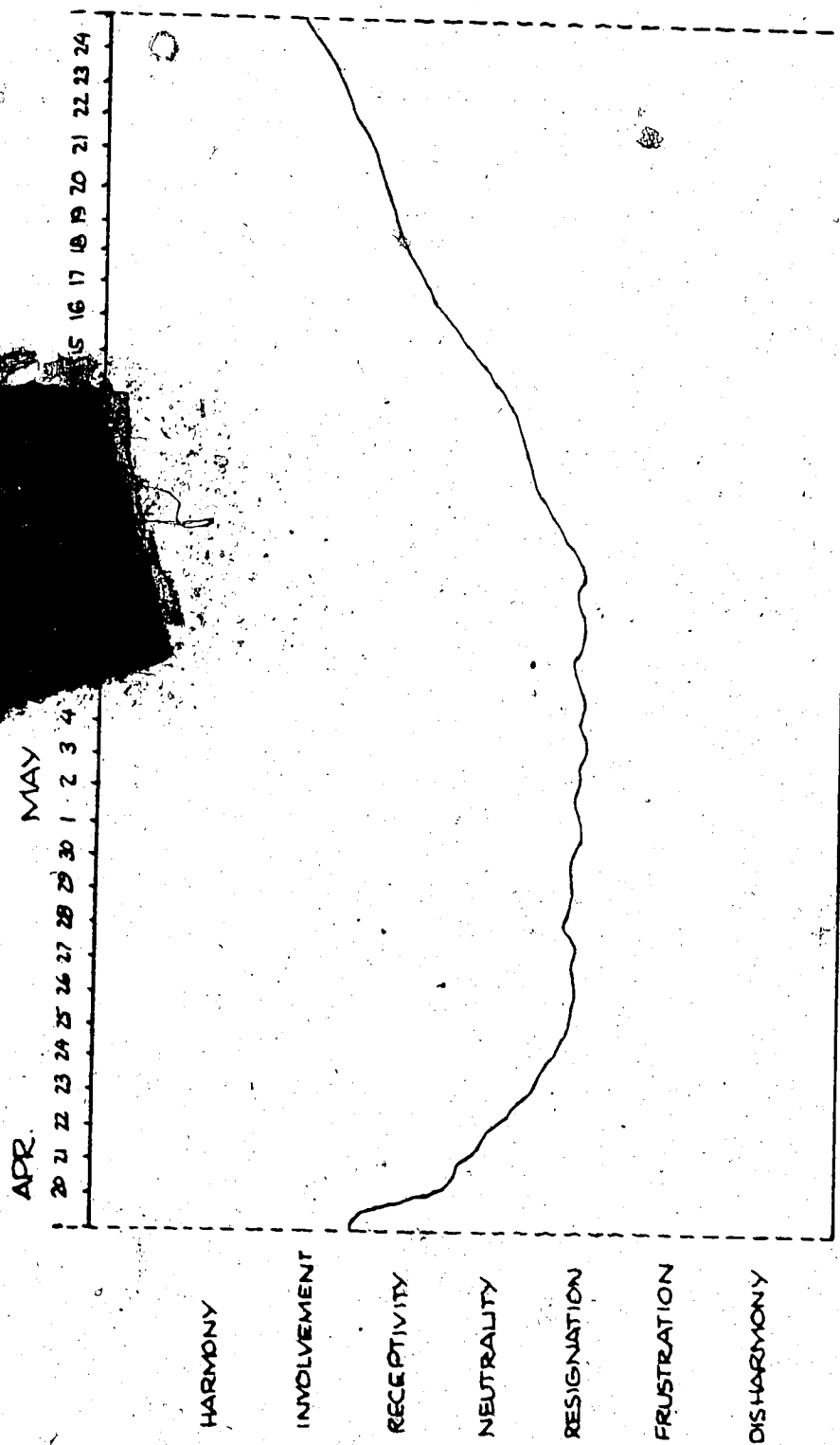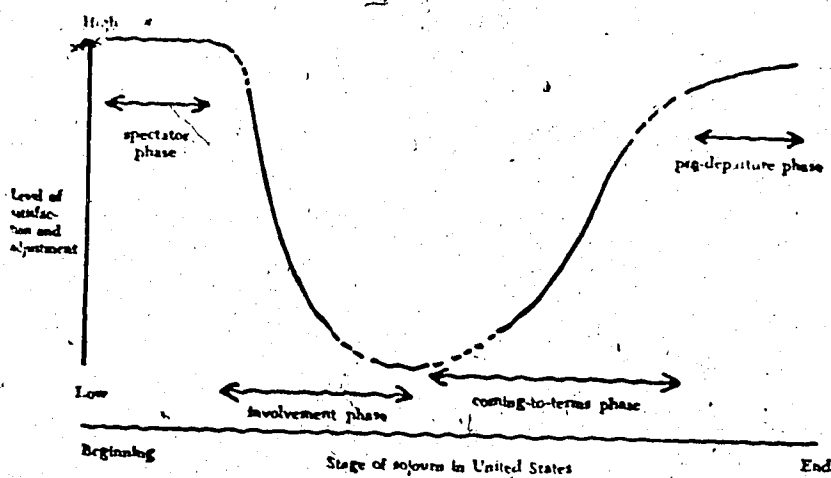RECEPTIVITY

NEUTRALITY

RESIGNATION

FRUSTRATION

DISHARMONY

FIGURE XIV

U-Shaped Curve

Curve based on work by Lysgaard and reprinted
from Sven Lundstedt's "Human Factors in Cross-
Cultural Adjustment", in The Journal of Social
Issues (Vol. XIX, No. 3, 1963) p. 5.

7   The similarity between these led me to reexamine my notes and make a complete search of the literature. It became clear that these were basically both drawings of the various stages of 'culture shock' as explained by: Kalervo Oberg (1958); George Foster (1962); Conrad Arensberg and Arthur Niehoff (1964); and Peter Adler (unpublished). Of these Adler's seems most complete and I shall relate his description of the four stages of culture shock to our experience in Malaysia.

Adler states that "The first stage begins with the excitement and euphoria of foreign travel. The individual is captivated by sights and sounds and he sees the new cultural surroundings through the eyes of the tourist" (Adler:9). These reactions can be seen in the early part of of our first state visit to Senah Negri described in the first parts of Appendices 6 and 8. But we were not intensely involved in this longhouse situation for long and became increasingly disenchanted during the next four weeks as Figure IX shows.

This led us to the second phase of culture shock in which the individual "takes solace in griping about the local customs and habits and seeks respite and escape from the cultural differences he is now all too aware of" (Adler:9). Our meeting described on page 79 of this chapter describes this feeling very well.

As Figure XI shows, and I've described on page 81, there slowly became a greater willingness to accept the people and culture after this —the low point in our experience. This third phase is the gradual recovery from culture shock. In this stage Adler says the individual "...begins to learn more about the local traditions and customs and his language s is increase. He begins to make friends among the local people and his outlook and opinions begin to be tempered with more understanding and sensitivity" (Adler:9).

In the fourth or final phase, the individual "...comes to personal understandings of the local culture and is able to cope, in most instances, with the stresses that are placed upon him by cultural differences. He is able to derive pleasure from the relationships he has and is able to experience the culture in a relatively constructive and meaningful manner" (Adler:9). This understanding of stress was shown in our fourth State visit as discussed on pages 84-85. We were deriving pleasure from our experience of the culture throughout our visit to Trengganu as described on pages 81-84 of this chapter.

Culture shock as described here "...can be thought of as a profound learning experience which leads to a high degree of self awareness and personal growth" (Adler:13). But as Adler says, for many people "the cross-cultural experience will always be more negative than positive" (Adler:20). The key seems to be in the attitude with which the individual faces culture shock. Unless he sees his experiences in a positive manner they are likely to be shattering. Adler quoted Dabrowski's concept of 'positive disintegration' (as described in Chapter II of this thesis) and explained this as a way of viewing culture shock positively. As Dabrowski suggested it is through frustrating and difficult experiences that the personality breaks down and nowhere is this more true than in the experience of culture shock. It is through a positive orientation to these experiences that growth occurs during what Dabrowski calls secondary integration.

In summary then, openness and receptivity to experience would seem to be a precondition to maximum learning from culture shock which was clearly experienced by our group during the cross-cultural living.

CHAPTER VIII

INTEGRATION

Opening this chapter is a discussion of the experiences of the Canadians and Malaysians in Canada in the new groups for whom I served as 'animateur' during the summer months of June, July and August, 1973. I shall discuss the interrelating between the Malaysians and the Canadians and with the communities in which they lived and worked during the summer.

In the second part of the chapter I will discuss the re-integration into Canadian society of the Canadians who were in the group for whom I was the 'animateur' during the eight months described in the past two chapters. As was the case with other groups, some of our members' left the program upon our return to Canada, but the majority participated in the June, July and August program, termed the integration stage of Figure VII. I will discuss the re-integration of both group members who left on our return to Canada and those who remained in the program during the summer.

Finally I shall relate the process of integration to the hypothesized model.

Integration in New Groups

First, let me briefly trace the experience of the new groups. The Malaysians had formed their groups before coming to Edmonton but we had to wait to see how many Canadians were returning before dividing into new groups. Although the remaining members of our group wanted to stay together and live with a Malaysian group, this was not possible because of the small number of returning Canadians, the emphasis on individual project choice, and the desirability of a similar ratio of Canadians and Malaysians in each project. Thus, names were drawn out of a hat and only some former group members were selected to go to the same project.

During the first five week project period I commuted between two separate projects near Edmonton, in which groups of nine or ten Malaysians and four or five Canadians lived together with a Malaysian group leader and myself half of the time.

Work projects were of both manual and community assistance types, and as with most Canada World Youth Canadian projects were of only moderate

success. Writing from another community in which Malaysians and Canadians were living and working, one girl noted that "People in general are happy living together but the work projects leave us emotionally and mentally in a void. So we are in the process of creating new projects to get us into more of the community life..." (Letter, June 26, 1973).

In comparing the relative successes and failures of the two projects between which I split my time, it was clearly evident that one was viewed by almost everyone as a success while the other was looked on as a failure. Since the problems encountered by both groups were similar, I would suggest that it was the way in which the problems were viewed and resolved, that led to the perception of success or failure by the groups and communities involved. Since I was in each project only half the time, my role was primarily one of listening to problems and difficulties and participating in their solution. The role of project group leader was filled by the Malaysian leader in both communities.

In order to explain how each of these group leaders' attitudes influenced the success of their respective projects, let me point to the comparisons and contrasts I noted between the leaders, their groups and the communities in which they were living and working. These I noted as follows:

TABLE II

Group Comparison

	Group I	Group II
Leader's attitude towards leadership	Non-directive	Directive
Leader's attitude to the flow of information	Received and distributed by several group members	Channelled through the leader as much as possible
Group comprehension of information	Clear	Distorted
Emotional feeling of group	Calm	Overreactive
Tone of project	Cooperation	Conflict
Community feeling	Positive	Negative
Perception of project	Success	Failure

It seemed to me as if there was some correlation here between the leader's

behaviour and the feelings of the groups and communities. In checking peoples feelings about their group leader I found both Malaysians and Canadians were very favourable in their comments about the leader of Group I; whereas, comments were generally unfavourable about the leader of Group II. Malaysians criticized their leader in this latter group only in private one-to-one discussions.

In Group II there was conflict between certain Malaysians and both the Canadians and the community contact people. This led to a rift between the group leader and his followers on one side and the Canadians and two Malaysian participants, of Malaysian minority groups, on the other. This type of situation did not occur in Group I where the division at the beginning was between the Malaysians and Canadians but slowly these groups began to come together. This was the type of experience of most other groups. As one girl in another project wrote at that time: "Malaysian/Canadian relationships are fairly easy going although at times we divide ourselves off into the separate communities. Both sides I think understand this and try to talk it out" (Letter, June 29, 1973).

In Group I, my role was generally one of listening whereas in Group II, I became a liaison or arbitrator between the two factions. Things improved in Group II towards the end but we left a negative image in the community unlike the positive feelings left after the departure of Group I from their community.

In looking at the second five week summer project in Ontario I will discuss only Group I for whom I was 'animateur'/during this phase. Our projects in Ontario were too far apart for anyone to participate in more than one at a time.

The Malaysians and Canadians in this group became much closer during this phase and although there were inter-personal disagreements during the early part of the project these were worked out well and there was a real feeling of togetherness by the end. The project here was very enthusiastically received by both the community and the group. My role and the role of the Malaysian group leader were very low profile during this period of time. Problems were worked out through dialogue and resolved by the people involved.

Problems which the Malaysians had during their stay in Canada could be summed up as a combination of 'culture shock' and 'role shock'. The term

'role shock', first referred to by Storm and Finkle (1965), was used "...
in analyzing the difficulties experienced by the class of foreign, middle-
level management personnel studying the the United States, where their
status and associated role-sets are significantly altered" (Higbee:71). It
is particularly applicable to the Malaysians because they were almost en-
tirely government officials in their late twenties who were experiencing
not only a different life-style than that to which they were accustomed,
but also a loss of status and prestige.

Sense of Loss

In turning next to the re-integration of the Canadians with par-
ticular emphasis on those who were in 'my' group in Malaysia, let me state
fir that there seems to have been at least two clear early reactions.
These are what could be termed 'resentment' and 'sense of loss'.

The early 'resentment' seemed to be directed both at society for
pressuring one into certain ways of behaving, and, at oneself, for allowing
society to pressure one into falling back into the same old life-style and
way of relating. Many of the letters I have received from members of 'my'
group show this resentment clearly. Included here are some from group mem-
bers who completed the program.

> Well, I'm settled in and am back to the same old junk.
> It's not really until now that I realize how I real-
> ly don't like the old type of person I am becoming
> again (September 19, 1973).

> What the----is happening to everybody? I'm recei-
> ving letters from all the old gang telling me a-
> bout their different forms of inertia, difficul-
> ties in relating back to their home environments,
> problems with old friends, etc. (September 26,
> 1973).

> I have begun to adjust to my environment but I find
> certain situations which lead me to great degrees
> of difficulty...I need intensity, action (physical,
> mental, spiritual,emotional) and experience...
> (October 11, 1973).

> ...I didn't predict that I'd be so unhappy. I'm
> surviving, but it's not great...I have been fair-
> ly questioning but generally rather sullen. I
> think my major problem is that I have no one to
> talk to. Everyone here is so caught up in be-
> ing socially acceptable... (September 17, 1973).

Implicit in these quotes is a 'sense of loss' or longing to re-
turn to the times that were. In most letters and conversations between
Canada World Youth returnees, the emphasis was on the positive aspects of
the experience. This was clear in regional Canada World Youth meetings
held during the fall involving returnees from the various exchanges. The
exchange country to which each person went was referred to in glowing terms.
Negative features of the experience were almost blotted out of the consci-
ousness and the 'adventure' was romanticized. But as time went by, parti-
cipants seemed to become aware of this. As one boy wrote "...true I am
remembering only the good times, but I find it hard to picture the bad
times--geez, I mean, hell we were depressed in Melaka, but now I think
why?" (October 31, 1973).

Although I have little information to draw on, it appears as if
those who left the program immediately on arrival into Canada have had more
difficulty readjusting than those who remained in the program for its du-
ration. As to whether this is due to their individual personalities or to
the immediate re-integration is unclear.

Generally re-integration seems to be coming about slowly and with
it a more contemplative attitude towards life. This seemed particularly
apparent at a New Year's Eve party attended by two dozen plus Canada World
Youth Malaysian returnees. The atmosphere was generally quiet for a par-
ty involving young people who knew each other well and had been in the ha-
bit of having very active parties. My feeling was that people were fi-
nally realizing that the experience was over and they must re-integrate in-
to the present. This re-integration came about for most only after a dif-
ficult three or four month readjustment period. This timing is not unusual
as Stolley has indicated in his article on the subject.

> In considering the matter of re-entry, Peace Corps
> psychiatrists, led by Dr. Joseph English, have
> come to two conclusions. One is that, in one
> form or another, major readjustment shocks are
> inevitable. The initial and most severe phase
> lasts an average of about four months, although
> the duration varies with the individual (Stolley,
> 1965:99).

Their second conclusion was that the spark or discontent that produces cri-
ses in the first few months (and then again approximately a year after re-
entry) is healthy and reassuring and "...should on no account be allowed to

dissipate" (Stolley:99). Through the regional participant meetings it is hoped by Canada World Youth that this spark will be nurtured. In any case participants have been reflecting on the experience and know they have changed. For example, one boy who was in our group writes:

> I miss many things and many people...It's just damn lonely here—there's no one who takes time to sit down and talk, and if they did, open, honest conversations would not be possible, because people are afraid to open themselves up (just as I was —remember when we had that first meeting at Sid's Place (Pinecrest) and I argued against becoming vulnerable?) (October 13, 1973).

Relationship to the Model

In referring first to the above quote, it could be said to illustrate, in Dabrowski's terms, a development of personality. This he termed the third type of 'secondary integration' in which "...a new structural form with a new hierarchy of aims..." (Dabrowski:21) occurs in the personality. The various types of Secondary Integration are discussed in Chapter II of this thesis and as I explained it is this third form of secondary integration towards which my model also aims. It would not be accurate to suggest that most members realized this development of personality but it would seem reasonable to conclude that they were all of the "positive disintegration" type rather than the "chronic disintegration" or "pathological disintegration" types as noted in Dabrowski's typology and also explained in Chapter II. There is no apparent evidence of long term disintegration. Most participants seem to be re-integrating slowly with the types of perceptions noted in the following quote from one returnee's paper on the experience. She explains that it

> ...takes a long time and a lot of patience to completely be comfortable in another environment. It just proves how much our own beliefs are instilled into us and how we usually do things without thinking about them...when they are gone, only then do we begin to realize and remember them. They become clear to us...when things around us are different, only then do we take real notice...and begin to question them. Otherwise we go on with our lives, doing things without giving them a second thought, just because we've been doing them for years and no one ever questions why or whether it is good or bad (October 29, 1973).

Statements such as these seem to indicate that the Canadians are generally readjusting to Canadian society now and their initial period of fantasy and unijement is passing.

This readjustment pattern seems to fit with what has been called the curve (Lundsvedt, 1963), reproduced in Figure XV on page 97. This 'W' curve is an extension of the 'U' curve (Figure XIV) which also includes the 're-involvement' and 're-adjustment' phases after a cross-cultural experience. It appears to be an accurate representation of our group to say that re-involvement took approximately two months before the re-adjustment stage began in earnest.

FIGURE XV

W-Shaped Curve
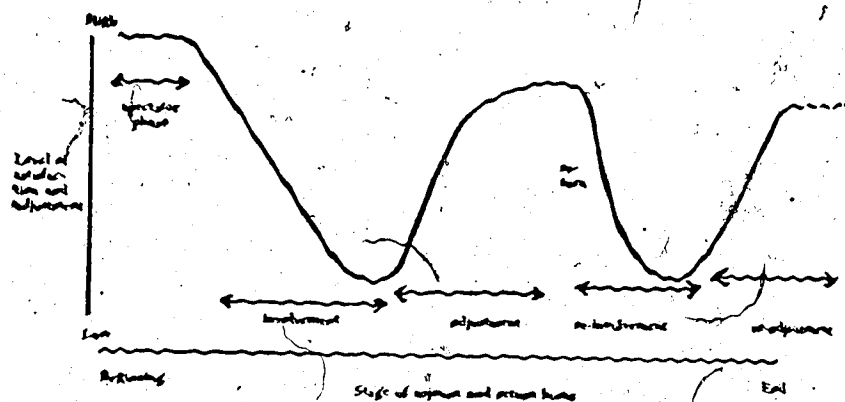
Reprinted from John T. and Jeanne E. Gulla-
horn's "An Extension of the U-Curve Hypothesis",
in The Journal of Social Issues (Vol. XIX, No.
3, 1963).

CHAPTER IX

ANIMATING

This chapter relates the experience of an 'animateur' in the Canada World Youth program to his training for the position and explains the 'animateur's' need for certain background understanding and skills. It concludes with a description of some ways in which this knowledge can be gained. The training of the 'animateur' is believed, by this writer, to be of central importance to the success of any participant-centered learning experience, since it is the 'animateur' who 'sets' the tone which enables development of a type of climate which maximizes significant learning by the participants. Having grown up in a status and hierarchy conscious society emphasizing 'banking', 'teacher-centered' learning, participants naturally expect their 'leader' to explain what they should do and provide them with solutions and answers to their problems and questions. But the role of the 'animateur' is rather to help the participants discover alternative approaches and encourage them to develop their insights into the experience. In order to gain early influence in setting the tone for this type of learning, it is often necessary for the 'animateur' to be somewhat dominant in the beginning and then withdraw gradually by lowering his profile as shared leadership and significant interrelating develops.

Since the goal of the Canada World Youth program is participant-centered learning in small groups living and working in communities in both Canada and the exchange country, it seems clear that the 'animateur' must have three basic abilities. He must be able to: understand the structure of communities; relate effectively in cross-cultural situations; and know how to animate small groups. In other words he needs 'community insights', 'cross-cultural knowledge' and 'group animation skills'. Each is discussed in this chapter followed by a short description of how this knowledge is acquired.

Community Insights

By this I mean that the 'animateur' must have the ability to understand communities and the effect that he and his group have on the life of a community. Failure to understand how their presence is affecting the community is likely to result in little interrelating between the people of

the community and the outsiders. Whether the group is working on community self-help projects, as we did in Malaysia, or on community-action type projects, as we did in Canada, it is most important that the 'animateur' and group members show that they have genuine interest in, and feeling for, the community in which they are living and working. So it is essential that they be able t. open the channels of communications between themselves as outsiders and the people of the community (into which they have been invited. Through this communication will come mutual learning and benefit. Having this ability is essential to the success of any type of program involving an outsider or group of outsiders integrating themselves with a community.

The 'animateur' has special responsibilities in promoting this type of communication. He must be able to allay the suspicions of the local community and be able to develop one-to-one relationships with the formal and/or opinion leaders of the community. This is necessary for any type of external input into community life to be well received and have any effect.

In Canada World Youth, the success of failure of programs in communities in both Canada and Malaysia, seemed to be based on the 'animateur's' ability to relate with local community leadership. In Malaysia this meant good relations with both the State Officials concerned with that community and the Headmen of the Kampongs. In Canada this meant good relations with the Councils and Committees affecting the community and with the local community contact person and his associates.

Cross-Cultural Knowledge

The 'animateur' must have a clear understanding of the effects of cross-cultural experiences on both the host and the visitor. He must realize and be able to communicate to his group members the fact that, by their very normal actions and behaviour they may be conveying a superioristic attitude towards their foreign hosts. He must also be aware that foreign nationals may often misinterpret our good intentions and interpret our behaviour or 'silent language' in a manner quite different than we expect.

The 'animateur' must also foster an attitude of withholding judgement until the total situation is understood so that the Canadian

participants do not make judgements on insufficient data and come to fallacious conclusions about the people and life in the community in which they are now living. To do this the 'animateur' needs to encourage the participants to: think 'laterally' (page 46 and Appendix 1); use the 'negative capability' (pages 22 and 49); and see 'entropy' positively (pages 47-50).

These abilities must first be a part of the 'animateur' himself. In order to encourage the learning of these abilities and a general openness and receptivity to experience the 'animateur' needs to behave in a way which is consistent with these abilities and the assumptions upon which they are based (Chapter II).

The 'animateur' needs to be able to draw individuals in his groups out from behind the protective shell, with which several will tend to surround themselves, when experiencing 'culture shock' (pages 88-89). If the individual has what S.I. Hayakawa (1950) calls a "static concept of security", he is likely to build up walls around himself and retreat into his own narrow reality. If he can develop a "dynamic concept of security" in which he believes he has the internal skills or resources with which to cope with each new situation, then he will continue to grow and develop. It is important for him to develop an open self-concept rather than a rigid one since as one exposes oneself to new experiences, one has the opportunity to discover more and more about oneself. It is the 'animateur's' responsibility to foster a climate in which each individual is accepted and can feel free to immerse himself in the community in which he is now living and working. Unless an open and trusting climate is developed, negative preconceptions are likely to evolve and the behaviour of the individual (based on a preconceived expectation of failure and misunderstanding) will contribute to the fulfilling of his own expectations. This is particularly true when groups of people from two cultures are living and working together in communities in one of the cultures.

The 'animateur' must also be aware that people of variant cultural backgrounds learn in different ways. He must know and understand how he and the members of his group learn, as well as how those people with whom they are interacting learn. This means, for example, that he must understand that rural Malays and urban Malaysian bureaucrats see the

world in very different ways. He must not attribute the same mode of
perception to both. It must be realized that this means being able to
see things from the other persons perspective and is difficult to do be-
cause it involves understanding how someone learns in a way different
than oneself. Learning how to learn in a way different than the one in
which one was socialized as a child is extremely difficult. In order
to bridge this culture gap, the 'animateur' must be able to enter "acti-
vely and imaginatively into the other fellow's situation and try to un-
derstand a frame of reference different from his own" (Hayakawa, 1950:33).
By really listening we will relax his defenses and he ours and, as we find
each other less threatening, real understanding will result. The very
language in which we first communicate sets the tone of the way in which
we conceive ideas and perceive experience and it is important for the 'a-
nimateur' to keep this in mind at all times.

This brings us to another point which must be understood. Peo-
ple of different cultural backgrounds phrase questions differently and
respond taking into consideration different unsaid ideas. When a Malay
says "Where are you going" —it's meant as a form of greeting and not to
be 'nosy' as Canadians sometimes interpret it. When Canadians ask direct
informational questions without what we term, 'beating around the bush',
we must realize that we are likely to be taken as forward and even 'pushy'.

The 'animateur' must also have a good understanding of develop-
ment and the feelings of both a colonized and dominant people. He must
realize that many people with whom he comes in contact have a preconcep-
tion of him as a stereotype 'white' or even 'hippy', if he is youthful
looking. Both have bad connotations for most Malaysians since 'whites'
were their former oppressors and 'hippies' are seen by older people in
Malaysia as something essentially evil from the west. He must make a
strong effort to dissociate himself from these 'stereotypes' and commu-
nicate what he is to others. As I learned in Chesterfield Inlet, N.W.T.,
this selling of oneself as a empathetic 'good guy', sincerely interested
in them as people, is the single most important essential to community
work. Once one has 'sold' oneself to the 'other' and the guards are down,
real communication and dialogue can begin.

The 'animateur' in cross-cultural exchanges, or in programs in-
volving minority groups living within large dominant cultures, must be

aware that most individuals from the 'majority' group have been so much a part of the majority that they have no comprehension of what it is like to be in a 'minority' position in every phase of life. The Canada World Youth experience forced people to come to terms with being a small minority. It is the role of the 'animateur' to assist people in a minority position for the first time to take these experiences to heart and realize the effect which majorities have on minorities in society.

The conceptual basis of the prevailing philosophy in a culture must be understood in order to appreciate the various views on any exchange between cultures. For example, the fact that the Malaysians emphasize the entire 'Malaysian youth movement' in the development of any youth program must be understood as different than our emphasis on the personal development of the young person within a group context. Similar programs with the same aims take very different courses in the two cultures. The 4H program in Canada emphasizes personal projects in which the young farmer raises one calf for showing, whereas in Malaysia the 4B emphasizes group projects such as the planting of a community vegetable garden.

In line with this the 'animateur' needs to ensure that there is sufficient time for personal needs as Canadians require more free time and private space than do a more group-oriented people like the Malaysians. The 'animateur' must try to balance these needs: our need for informality and theirs for formality; our need for nonstructure and theirs for structure; our need for non-directivity and theirs for directivity, and the other assorted areas of difference which lead to conflict. This is not to say that he should try to avoid all conflict but that he should realize the implications of each situation on his and other groups.

Group Animation Skills

In order to effectively develop the nonthreatening group climate about which I wrote earlier, the 'animateur' must have a clear idea of how his behaviour affects others and what leadership-style fits his talents and personality. Understood in this is that he will have the background information necessary to know and understand the various approaches to groups and how and when each can be used. He needs to have had experience in analysing group growth and personal development, as well as in solving problems and resolving interpersonal difficulties within a group con-

text.

As an 'animateur' he must be aware of the various forms of behaviour which are typical to group situations and have his finger on the pulse of the group at all times. It means that initially he must be able to set the group, draw it together and then withdraw his influence. He may, in fact, not need to influence at all, but if he is to ensure that a good climate is to be developed he must know how to facilitate this atmosphere of trust and security if it is not developing naturally.

He must work toward developing both verbal and non-verbal communication between members within the group if it is to function optimally and contribute to each member's learning. Differences must be accepted within a supportive environment. All members must be encouraged to participate and feel a part of the group.

Successfully fulfilling each of these 'functions' demands a broad base of experiential learning.

Training Needs and
Relationship to the Model

In discussing staff selection and training for Canada World Youth evaluator Cohen concludes that

> ...much frustration and confusion could have been
> avoided if the staff had been better prepared for
> the very demanding roles they had to play. It is
> not possible to train someone to be a group leader
> in a month if they come to the training with no
> group skills. The training camp should be a place
> to build upon prior relevant experience, and to
> learn to use it in a new context (Cohen, 1973:71).

It was certainly true that many 'animateurs' did not have the sufficient background. For this reason and because of the directionlessness of the orientation the four basic objectives, as noted on pages 66-67, were not met. Simply stated these needs were: to develop the staff into a team; to learn the role of an 'animateur'; to plan the approach to the participant camps; and to understand what Canada World Youth is attempting to do.

Here I shall discuss these goals, how they were realized or not realized during the camp, and make recommendations for future training of 'animateurs'.

With regard to the group development of our staff team, the Ca-
nadian co-ordinators for Malaysia noted that "...we functioned basically
as 'a task oriented group' and interaction among members was done with a
great deal of 'mistrust'..." (Elliott and Elliott, 1973:77). This hap-
pened principally because the philosophy and method of Canada World Youth
was not understood by the group. Trained experts had been hired to com-
municate this information to us but, as the co-ordinators noted, they were
unsuccessful.

> ...the climate set by the trained experts was con-
> ducive to self-discovery and group growth but at
> the same time the experts were not very success-
> ful in defining the objectives and the methodolo-
> gy being used: they themselves were confused in
> defining their own role and did not set a good
> example of group cohesiveness and openness to
> encourage the group leaders to identify with
> the non-directive process (Elliott & Elliott, 1973:
> 77).

A group feeling among the ten of us (or among the fourteen of us including
the Malaysian 'Control Team') did not develop. We did not discuss our per-
sonal philosophies or how we would deal with various situations if they
confronted us during the program. We did not develop the rapport necessa-
ry to work with a group of people that was to eventually number one hun-
dred and forty at one time. We needed to become close as a group of peo-
ple. We did not, and a lack of trust resulted. Perhaps we, the group mem-
bers, did not have the necessary committment and/or skills to make this
large and culturally diverse staff group work. It took many months of dis-
integrating experiences before sincere feeling developed but the costs were
great. Each of the Canada World Youth staff people should have been able
to internalize a feeling for both the program and each other during this
orientation. This would have led to consistency in our approach to the
participants and staff people would have been better able to communicate,
either verbally or non-verbally, the meaning of the program. Thus parti-
cipants would have had more to hold onto during the early confusion. As
the co-ordinators noted, the role and program misunderstandings led to "...
time consuming problems of disagreement that greatly influenced the at-
mosphere in the participant camp to follow" (Elliott & Elliott:80).

Some ways of avoiding this type of difficulty would be to empha-
size three things in an experientially-based 'animateur' orientation camp.

As the Peace Corps has learned from its various training pro-
grams[3] the emphasis of training must be on experiential learn-
ing since it has both the most carry-over value and simulates
situations which will occur during cross-cultural work and
life.

The first focus would be development of a feeling a-
mong the staff that would allow them to be open, honest, trust-
ing and supportive of each other throughout the experience.
To do this each 'animateur's' own needs and goals must be in-
volved to the point where the training and the experience to
follow become part of his quest to achieve his goals and rea-
lize himself. Barriers due to status differentiation must be
minimized so that psychological blocks to communication aren't
nourished and a we-they situation developed. In order to deve-
lop a co-operative climate or milieu of openness and trust, as
I have termed it in my model, it is necessary that the 'anima-
teur' be placed in situations in which the connection between
the actual field experience and what he is learning is clear.

This second emphasis should be the placing of the
future 'animateur' in crisis situations in which he can act
naturally. These can be presented in the form of simulation
games, critical incidents, or role-playing. An example of a
way to make these techniques particularly relevant to the Ca-
nada World Youth program would be for a former 'animateur' to
enter a group of future 'animateurs' and emulate the behaviour
of an extremely difficult type of official with whom 'anima-
teurs' often must deal in communities in both countries. Or
a critical incident in which several difficulties were being
experienced at the same time could be simulated during the
training sessions. If the future 'animateur' is to act natu-
rally he must feel free to make mistakes as well as to achieve
successes during the training program. If he does not feel
able to take these risks he will not experiment with new ways
of relating and will not 'learn how to learn' in new ways. It
is through experiencing real crises within the training pro-
gram that he breaks down some of his old ways of behaving and

can re-integrate himself incorporating this learning. This breaking down is the disintegrating stage of the hypothesized model.

Through reflection on his behaviour in these crisis situations the future 'animateur' can learn to understand himself and what he will face during the experience. The debriefing from the exercises described above give him the opportunity to discuss both the present reality of the training session and the future field reality. This reflection can lead to what Dabrowski called "secondary integration" as explained in Chapter II. Through his new understanding the future 'animateur' will be better able to use his unique self in animating others.

If the 'animateur' has been exposed to sufficient skills, techniques, approaches and principles before this type of training, then, by fully experiencing these stages, he should be able to develop a trained unconscious which will allow him to make intuitive interventions into the groups and communities with whom he will work. It is towards this end that the stages of the model aim.

CHAPTER X

CONCLUSION

This final chapter synthesizes the information contained in Parts I and II of the thesis by first referring to the goals of community development as outlined in Chapter I, and explaining how 'animation' and the 'animateur' are the basis of the community development process.

Secondly, the participant-observation field data is related to Community Development and the model through discussion of the Canada World Youth group as a miniature community with similar symptoms and problems as larger communities. These problems tended to be magnified in the group because of the intensive nature of the program and the heterogeneity of the participants, but the situations encountered by the 'animateur' are hypothesized to be essentially the same as those confronting the community development worker in larger communities.

Finally, the findings of the thesis are summarized and possible applications of the model are suggested.

Animation as the Basis of Community Development
On the second page of Chapter I of this thesis I quoted Brokensha and Hodge's statement that "The skillful and sensitive use of his own personality is the first working tool of the community development worker". (Brokensha and Hodge, 1969:71). Later I explained that the relationship between the community development worker and his client is the basis of all community work and it is the worker's ability to use his 'unique self' effectively that makes for successful community work. Especially is this true in the community development process, described by Brokensha and Hodge, in Community Development: An Interpretation, as the "...change in an attitude of mind, whether personal or collective, that results in change of behavior and pursuit of a course of action hitherto,

rejected or not understood" (Brokensha and Hodge:47). The emphasis here is on 'process' "...denoting something dynamic, a moving forward from one situation of being to another...From being to becoming is the goal of all endeavour..." (Brokensha and Hodge:44-45).

As explained in Chapter V of this thesis the community development worker who is working with people in this dynamic 'process' of social change can best be called the 'animateur'. This term seems more appropriate than any of the others (see page 54) because it implies that the central focus of the community development process is on 'animating' people to move "...forward from one situation of being to another..." (Brokensha and Hodge:44).

The animating process begins with the 'animateur' promoting the formation of a small representative group mirroring the community. Through the self-education which results from participation with each other in this participant-centered group with the 'animateur', self-determination and social change result (Blondin, 1971:160).

Turning to how the 'animateur' learns to stimulate the community development process through small groups, we might look to T. R. Batten who suggests, in Training for Community Development (1962), that potential community development workers need to experience learning during both "orientation", or background in which their values begin to change, and "on-the-job training", during which their basic attitudes come into question. In discussing Batten's use of the term "on-the-job-training, Biddle and Biddle state, in The Community Development Process, that it might more accurately be termed "on-the-job learning" (Biddle and Biddle, 1966:254). They go on to explain that:

> A means for expediting these two learning
> experiences is available. It is the small
> and intimate group, which compares learn-
> ings, discusses the knowledges and atti-
> tudes in relation to events and to basic
> values, and does all this in the presence
> of an experienced and (we hope) wise person.
> (Biddle and Biddle:254)

This 'experienced' and 'wise' person is the 'animateur'.

Relationship Between Field Data, Community Development and the Model

Although its specific goal was not to train community development workers, the group in which the participant observation took place emphasized the "...psycho-social method of learning through dialogue in the context of small groups ..." (Marquardt, 1972:62) which, I believe, is the key to training the 'animateur' and/or the community development worker.

It was this process of learning in the small group which I studied and from which I developed the model (drawn and described on pages 9 to 11, and documented in Chapters VI, VII and VIII). The community insights, group animation skills, and cross-cultural knowledge, which I concluded an 'animateur' needs (see Chapter IX), are similar to those required by community development workers responsible for animating groups and communities of either a majority culture or a minority culture within the larger society.

In order to clearly explain how the Canada World Youth group is a miniature community and the role of the 'animateur' in the program comparable to a community-based community development worker, I shall compare the mandate of the 'animateur' with that of the community development worker and relate these to the model. To make this comparison, I shall discuss what Whitford calls the "...six things which a community development worker must do: Communicate, Organize, Create learning situations, Motivate, Encourage local leadership and followship, Phase out" (Whitford, 1969:11).

In discussing first the ability to "Communicate", Whitford explains:

> The community development worker must establish and maintain communication with all the members of the community to which he has been assigned. By 'Communicate' in this context I mean that the worker must become knowledgeable about the social structure and its functioning, the/values

held and by whom, the economic anu the
human resources of the community, the
problems as seen by different indivi-
duals and groups   (Whitford:12).

Nowhere could this have any more direct validity than to the
'animateur's' role in Canada World Youth as described in Chap-
ter IX. This was true time and time again since the 'anima-
teur's' particular role changed as the environment in which
the group lived and worked changed. This meant communication
had to be continually initiated with new people while open
channels of communication maintained with members of the group.
This ability is difficult to learn but, as the model suggests,
necessary to effective community work. Through experience of
the milieu stage of the model, the potential community worker
will learn to be open and perceptive so that he will be able
to understand the values of the community in which he works
during field placements and later in professional community
work.

Although the 'animateur' in Canada World Youth does
not "Organize" in the traditional sense he does assist the
groups with whom he works to gain control over their own re-
alities. As Whitford notes: "The purpose of...organization
is to facilitate the educational process..." (Whitford:12).
This is also the ultimate goal of the 'animateur'. The model
in this thesis does not discuss skills for organizing but I
would emphasize that any long term community worker learning
program must include exposure to academic and practical orga-
nizing techniques and skills such as those described by Saul
Alinsky in Rules for Radicals (Alinsky, 1971).

It is the responsibility of the 'animateur' in Ca-
nada World Youth to "Create learning situations" in his cons-
tituent community just as it is for the community development
worker in the larger community. As was discussed in Chapter
IX, the 'animateur' must be able to set a milieu conducive to
learning. This is the first and most basic function of com-
munity work and is the purpose of the milieu of openness and
trust stage of the model. The 'animateur' or trainer using this

model will "...create learning situations of varying degrees of complexity to meet the actual needs of people." (Whitford: 14).

The ability to "motivate" is one of the essential qualities which any 'animateur' or community development worker must have. When the people in a small community such as the Canada World Youth group are experiencing disintegration (see Chapter VII), it is the 'animateur's' role to encourage them to perceive their difficulties in new, positive ways. The animateur motivates in much the same manner as any community development worker who attempts "...to instill hope in the citizens that if they will simply try once more, using new techniques and strategies, they may be able to solve some of the problems that concern them." (Whitford:16). The hypothesized model suggests that the ability to motivate people comes from reflection on personal experiencing of situations similar to those in which he is working. Therefore the community worker who has experienced disintegration positively and reflected upon it, will be better able to motivate others having difficulty solving the problems which confront them.

The necessity to "encourage local leadership and followship" is part of the responsibility of being an 'animateur' or community development worker. It is the job of the community development worker to encourage people to take control of their realities so that they can gain the ability to lead themselves towards their community goals. When shared community leadership is developed people can lead or follow interchangeably as was the attempt in the Canada World Youth group community. The eory hypothesized in this thesis emphasized development of sr. red leadership and responsibility from the initial 'milieu' stage onward through the stages of the model.

The sixth "must" to which Whitford refers is in the "phase out" period during which the community development worker withdraws from the community in which he has been working. Although in Canada World Youth the 'animateurs' did not

depart from the community, the process of withdrawing influen-
ce and becoming increasingly less visible was the same. In a
participant-centered learning situation, just as in a communi-
ty-based development project, the success of the worker can
be adjudged by the long term performance of the people of the
community. Therefore the model encourages personal, group and
community responsibility throughout its stages.

From reflecting on these "six musts" it seems clear
that we can agree with Whitford that: "The core of the commu-
nity worker's interest then lies in the relationships bet-
ween groups of people representing apparently distinct and op-
posing values, ideas and attainments" (Whitford:11). It is
towards developing the ability for the community worker to
work with these 'distinct and opposing values' that the hy-
pothesized learning model aims.

Summary

The central finding of this thesis is the Intuitive
Intervention Model itself. It was generated from the experi-
ential and theoretical material contained in the thesis, and
is described in detail in Chapter II. Reflection on the par-
ticipant-observation field data along with theoretical syste-
matization led to formulation of the model summarized in the
next few paragraphs.

The first three stages of the model emphasize expo-
sure to skills, techniques, approaches and principles of com-
munity work throughout the experience of the hypothesized learn-
ing process. This process involves first, the establishment
of a community-based 'Milieu of Openness and Trust' based on
the values of openness, empathy, trust and interdependence.
The second stage of the model, 'Experiencing Disintegrating
Realities', builds on this open and receptive attitude, which
is explained as essential to the development of a creative
or positive attitude towards the breaking down or disintegra-
ting of one's psyche during experience of difficult community
realities. In its third stage the emphasis of the learning

model is on 'Contemplative Reflective Integration' in which the
potential community worker integrates his psyche in a new way
after contemplation and reflection on the courses of action he
took during his community field work. The participant-observa-
tion research indicated that these three conceptual processes
('openness', 'disintegration', and 'reflection') occur in the
same order in each of the first three stages of the model.
(see Figure I). The model hypothesized that internalization
of this learning process, coupled with reasonable skill pro-
ficiency, can lead the potential community worker to develop
a 'trained unconscious'. This implies that both the skills
and the learning process must be assimilated to the point that
they become an integral part of the psyche of the community
worker. This integration gives the 'animateur' or community
development worker the ability to make 'intuitive interventions'
in his relationships with the individuals, groups, and commu-
nities with whom he works and is the ultimate goal of the hy-
pothesized learning model.

The emphasis of the model is on learning since the
thesis is based on the premise that the primary job of the
community development worker is facilitating the learning pro-
cess. The approach to learning in this thesis is consistent
with the philosophy that the community development worker needs
to have intensely experienced difficulties and disintegration
similar to those being experienced by the people with whom he
is working, if he is to be effective in assisting others to
deal with their problems. Therefore, he needs to be sensitive
and receptive to his own feelings and values and to those of the
people with whom he lives and works. In order to be receptive
to the feelings of other people one needs to have internalized,
not only analytical cognitive skills, but also intuitive affec-
tive understanding. To counter-balance the heavy emphasis in
our society on training in the cognitive domain, at the expense
of learning in the affective domain, this thesis proposes an
integrated learning process for training the community develop-
ment worker.

The thesis suggests that the emphasis of learning for community development work should be on integrating skills and insights through experience and internalization of this learning process. Since 'The Intuitive Intervention Model' is open-ended it will evolve further as its ideas are adapted through use. Although its central focus would reamin the same, the model could be adapted for use in long or short term training programs in which learning about feelings is considered as important as learning skills. It is my hope that others who work in this field will find 'The Intuitive Intervention Model' of assistance to them.

[1]The idea of using oneself as an 'instrument' has been discussed by Arthur Combs and Daniel Soper in "The Perceptual Organization of Effective Counsellors", (Koziey, 1970:159-166), and by Stewart Shapiro in "Myself as an Instrument", (Bugenthal, 1967:235-239).

[2]These graphs and the figures of the thesis were drawn as they appear in this thesis by artist Jacques Requier.

[3]This subject area is discussed at length in the section on training objectives in the Draft Handbook for Cross-Cultural and Community Involvement Training, prepared for the Peace Corps by Albert Wight, Mary Anne Hammons and John Bing. This comprehensive manual also includes excellent discussions of numerous experiential techniques which can be used in cross-cultural training.

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APPENDIX. I

LATERAL THINKING

Many years ago when a person who owed money could be thrown into jail, a merchant in London had the misfortune to owe a huge sum to a money-lender. The money-lender, who was old and ugly, fancied the merchant's beautiful teenage daughter. He proposed a bargain. He said he would cancel the merchant's debt if he could have the girl instead.

Both the merchant and his daughter were horrified at the proposal. So the cunning money-lender proposed that they let Providence decide the matter. He told them that he would put a black pebble and a white pebble into an empty money-bag and then the girl would have to pick out one of the pebbles. If she chose the black pebble she would become his wife and her father's debt would be cancelled. If she chose the white pebble she would stay with her father and the debt would still be cancelled. But if she refused to pick out a pebble her father would be thrown into jail and she would starve.

Reluctantly the merchant agreed. They were standing on a pebble-strewn path in the merchant's garden as they talked and the money-lender stooped down to pick up the two pebbles. As he picked up the pebbles the girl, sharp-eyed with fright, noticed that he picked up two black pebbles and put them into the money-bag. He then asked the girl to pick out the pebble that was to decide her fate and that of her father.

Imagine that you are standing on that path in the merchant's garden. What would you have done if you had been the unfortunate girl? If you had had to advise her what would you have advised her to do?

What type of thinking would you use to solve the problem? You may believe that careful logical analysis must solve the problem if there is a solution. This type of thinking is straight-forward vertical thinking. The other type of thinking is lateral thinking.

Vertical thinkers are not usually of much help to a girl in this situation. The way they analyse it, there are three possibilities:

1. The girl should refuse to take a pebble.
2. The girl should show that there are two black pebbles in the bag and expose the money-lender as a cheat.
3. The girl should take a black pebble and sacrifice herself in order to save her father from prison.

None of these suggestions is very helpful, for if the girl does not take a pebble her father goes to prison, and if she does take a pebble, then she has to marry the money-lender.

The story shows the difference between vertical thinking and lateral thinking. Vertical thinkers are concerned with the fact that the girl has to take a pebble. Lateral thinkers become concerned with the pebble that is left behind. Vertical thinkers take the most reasonable view of a situation and then proceed logically and carefully to work it out. Lateral thinkers tend to explore all the different ways of looking at something, rather than accepting the most promising and proceeding from that.

The girl in the pebble story put her hand into the money-bag and drew out a pebble. Without looking at it she fumbled and let it fall to the path where it was immediately lost among all the others.

'Oh, how clumsy of me,' she said, 'but never mind--if you look into the bag you will be able to tell which pebble I took by the colour of the one that is left.'

Since the remaining pebble is, of course, black, it must be assumed that she has taken the white pebble, since the money-lender dare not admit his dishonesty. In this way, by using lateral thinking, the girl changes what

seems an impossible situation into an extremely advantag-
eous one. The girl is actually better off than if the
money-lender had been honest and had put one black and
one white pebble into the bag, for then she would have had
only an even chance of being saved. As it is, she is sure
of remaining with her father and at the same time having
his debt cancelled.

Edward De Bono, New Think: The Use of Lateral Thinking in
the Generation of New Ideas. New York: Basic Books, 1967, pp.
11-13.

WHAT IS CANADA WORLD YOUTH?

It is an educational project, a new learning experience of world-wide dimensions.

It is open to young people between the ages of 16 and 20, students and workers, girls and boys, French-speaking and English-speaking, coming from all regions of this country both urban and rural, and selected in line with the income distribution of Canadian families.

It draws upon those resources that attract young people: life in small groups, travel, learning in the field, physical labour, initiation to the culture of different lands on other continents.

Exchange countries are not visited in order that they may be helped, given a message or taught an ideology. Above all, this is not a "Package Tour". Participants visit a country to see, hear, learn, live among the population and be introduced to its culture, traditions and development.

Canada World Youth holds the opinion that every country in the world is a developing country in its own way. Compared with Africa, for instance, America is still developing in many respects. Progess, in the western sense, is one of many types of development. Non-verbal communication, to give but one example, is another type of development where Asia and Africa excel, but where we are rather under-developed. However that may be, the experience offered by Canada World Youth is centred on a type of development that all the nations of the world are able to explore and recognize as a common denominator of shared progress: a sense of the brotherhood of man.

Canada World Youth invites young people to make this kind of development their concern, regardless of racial, religious or ideological differences of the socio-economic or political systems of their own countries.

In order to bring this about, the program now deve-

loped brings young people from Canada and one other country
to live together for a year, spent partly in Canada, partly
in the exchange country, and to join in the life of the local
populations through the different work projects undertaken in
small teams, discovery of the cultural riches of both countries
and shared leisure activities.

The program provides the young people with all nece-
ssary funds and services for research, technical assistance and
evaluation as well as for public, international and interperso-
nal relations; information services on the countries concerned,
and cultural sensitivity training are also provided. This is
the task of the administrators, consultants, coordinators, test-
teams, selection panel, group-leaders, evaluation coordinators.

Canada World Youth desires to remain a private asso-
ciation of international dimensions, and will call upon various
countries, provincial governments, the federal government foun-
dations, private enterprises and the general public for support.
It is made clear that there is no charge whatsoever to the young
people selected, nor to their families. Allowances will be gi-
ven to all the participants, as should be customary with volun-
tary social service.

In 1972-73, five exchange-countries will be partici-
pating with Canada: ,

Cameroon and Tunisia in Africa

Malaysia in Asia

Mexico in Latin America

Yugoslavia in Europe

240 young Canadians and a similar number of young peo-
ple from all the exchange-countries will be taking part in the
program, as will also some sixty coordinators and resource-per-
sons from each of the countries.

Canada World Youth, Information Brochure. Montreal: Canada World Youth
General Secretariat, 197_.

APPENDIX 3

PRINCIPLES AND GOALS OF CANADA WORLD YOUTH

1). Future world peace and understanding must depend increasingly on the ability of nations to perceive themselves as a part of a large and diverse community whose very diversity contains its strength and whose strength depends upon mutual respect and understanding.

2). That young people of today are those who will have not only to grasp this concept (which has been done by some generations before them), but to develop and implement a working model in the forseeable future.

3). Although traditional aid programmes provide selected young people with some opportunities to assist developing countries, few, if any programmes exist which are premised on a mutual exchange of experience and cultural styles on a basis of equal partnership.

4). Not only could young people benefit from this type of exchange, but they must be provided with the opportunities to engage in it in order to survive successfully in their communities and the world community in the decades to come. (Cohen, 1973:4).

Specific goals of the program:

1). To encourage strong and lasting personal growth in each participant through self-understanding and independence in order to produce happy individuals who are at peace with themselves while contributing significantly to the harmonious development of their communities.

2). To promote mutual respect and understanding among individuals living in a group situation.

3). To promote the carrying out of many manual tasks which represent a common denominator permitting interpersonal communication while accomplishing something of concrete use to other people.

4). To provide situations of socio-cultural immersion both in Canada and abroad. These situations are designed to create varied and profound learning experiences which will permit participants to correct and adjust attitudes and develop a capacity to communicate with understanding in the context of new cultural realities.

5). To promote, in the pursuit of a new definition of international co-operation and understanding an atmosphere of mutual help and learning through the interaction of equal parties in an intercultural setting.

6). To provide this setting over sufficiently long a period of time that it becomes an emphatic, lasting, and profoundly meaningful experience in the life of the partici- (Cohen, 1973:7-8).

Reprinted from a report evaluating the first year of Canada World Youth, titled Canada World Youth: A Qualitative Description and Analysis, compiled by Andy Cohen & Associates and released October 1st, 1973.

APPENDIX 4

PARTICIPANT EVALUATION, OCTOBER 1972

The thing that has struck me most about this first month of camp Pinecrest is the general negative attitude of most of the participants. I don't understand this. I am satisfied with the physical environment, food, and methods, (or non-methods) of running the camp. Most groups were really floundering around in a void for the first three weeks but now, finally, they are shifting and evolving and most groups now have a solid core of concerned people. The floaters may get oriented, come around and join these basic groups, if they don't, an arbitrary assignment of these people could really wreck a group. Perhaps, smaller groups than 10 should be allowed for, and a floater group thrown together. The core groups could also band together loosely for travelling purposes only, making groups of 12-15 with two leaders or compromise on one leader to allow for the floater group. Work projects united the groups if they worked together but when some wouldn't work or didn't even attend and contribute it caused quite a little hostility...

Participant Evaluation. Gravenhurst, Ontario, Canada. October 29, 1972.

APPENDIX 5

PARTICIPANT EVALUATION, NOVEMBER 1972

This second camp seems to have affected me as an individual more than the stay at Pinecrest did, or at least I have noticed more personal change and maturing. Pinecrest showed me new techniques of relating to others, and brought about change in me as a member of a group. Here, I've been exposed to new personal values, concepts, principals and morals rather than group ones, which I tried to understand and analyze. I applied these ideas to my situation, and if they seemed good in theory I tried developing them as a part of me. It was a time of experimentation, of some successes and many mistakes, all of which had a part in educating and maturing me. I became more aware of my place in the world as a Canadian citizen, especially in relation to the third world countries, (org., is it all <u>that</u> bad??). I became more sensitive to how others see me, especially the Malaysians; which changed my attitude from one of 'if they don't like me the way I am - tough,' to one more receptive to constructive feedback and better able to understand and screen out useless destructive feedback. So I learned more about myself. And I learnt more about others, especially other group leaders and our co-ordinators. Finally, I learnt more about culture shock, so I feel better prepared to travel and understand what is happening to me (and us all) and how to combat the destructive feelings in adjusting to a new culture...

Participant Evaluation, Edmonton, Alberta, Canada. November 30, 1972.

SARAWAK GROUP EVALUATION

The favourite episode of the group's sojourn in Sarawak was that of the longhouse experience near Pedawan. This period involved a time of participation and enjoyment with the people as well as creating an enormous sense of peace within our individual selves. Time, it seemed, had changed its dimension (for us) and life became free flowing and undemanding. A radiance shone out from these people drawing us towards them and their culture. We were being hypnotized by their charm and joining their activities instead of being forcibly kicked from behind, learning freely instead of being taught and truly feeling the events happening around us.

From these too few days in Kampong Senah Negri with the Land Dyak people we formed a basis on which to judge other situations. We saw a little but wanted more, more of a time with what we considered to be the real people, away from the structure of governments and organisations that seemed to us to inflict unnecessary pressure and pain.

From here we journeyed back to Kuching to spend three days billeted in the homes of the members of the local Lions Club. Many enjoyed living in these rich homes that reflected a direct polarity in almost every way to the situation we had been in the week before. Some of us were truly spoilt by the families in which we lived but to others the happiness that we had so deeply felt began to die...it was very difficult to jump instantly from the poor to the rich and just as instantly pop back. It deeply affected many both mentally and physically and they found it hard to readjust.

Also, as time wore on, most of us became somewhat racially biased. Unconsciously we had begun to rate in numerical order our most and least desired races. In other circumstances many would have realized that they were only judging by individual personalities. Tiredness, impatience and the little irri-

tations played large factors in the problem

We were tired most of the time. Continual travel af-
fected many and made relations very difficult. Tiredness over-
came many wore ones patience extremely thin which in turn allow-
ed the sensitivity to the situation to be easily lost. Adding
to this was the repeated sameness of events and the continual
repetitive nature of planned events.

To reaffirm the idea we would like to repeat that we
are not professional diplomats, and yet at every turn we were
forced into situations where we were forced to play those roles.
It is one thing to tell people what they wish to hear and quite
another to start up under a continual badgering and project an
aura of truth in what we were saying. Repetition was necessa-
ry for understanding and it greatly perturbed us when we saw our
words in print, both wrong and extremely bloated. The press
placed us on a pedestal. CWY wants us to work on a one to one
relationship with the people. We can tell you truly that that
step down from the pedestal to the one to one relationship with
the people is very big indeed. We suggest that the press ham-
pers the ideals of this program...We must state and underline
the following statement ten times, "We hate planned fun."

We have also decided that individual groups should ha-
ve the power to decide more of the issues concerning us. Most
of us, we believe, are mature enough to vote and decide the di-
rection of our own lives, why then should we not have more po-
wer in the field to decide our actions?...

All in all, the Sarawak experience was a good and an
interesting one to go through providing for us an appropriate
and nearly perfect place to start our exchange with Malaysia.

Group Evaluation, Kuching, Sarawak, Malaysia. February 14, 1973.

APPENDIX 7

STATE SCHEDULE

PROGRAMMES FOR THE CANADA WORLD YOUTH EXCHANGE TEAM

TO SARAWAK

GROUP C IN FIRST DIVISION

23rd January, — 14th February, 1973

PROGRAMMES FOR THE CANADA WORLD YOUTH EXCHANGE TEAM IN FIRST DIVISION, SARAWAK

Group C. 23rd January to 13th February, 1973
Kuching—1st Division (3 weeks)
TEAM I AND II

Day	Date	Time	Activities
Tuesday	23.1.73	1.00 p.m.	Arrival at Kuching Port Pending.
		2.00 p.m.	Leaving the port to B.L.T.C.'s Hostel by bus.
		7.30 p.m.	Hari Raya Haji Party. Host: Student Teachers at Brooke Hall Batu Lintang Teachers Training College Malay Students.
Wednesday	24.1.73	10.00 a.m.	Courtesy Call on the Chief Minister, Yang Amat Berhurmat Datuk Haji Abdul Rahman Ya'kub.
		10.30 a.m.	General Briefing at the State Multi-Purpose Centre.
		11.30 a.m.	Meet the Minister of Youth and Sports, The Hon'ble Encik Nelson Kundai Ngareng.
		2.00 p.m.	Tour of Kuching Town.
		4.00 p.m.	Free.
		7.30 p.m.	Buffet with the Reception Committee at the State Multi-Purpose Centre, Kuching.
Thursday	25.1.73	10.00 a.m.	Visit to Sarawak Museum, and Police Museum.
		12.30 p.m.	Lunch given by Junior Chamber International Sarawak.
		2.00 p.m.	General Briefing 'Development in Sarawak' at State Operation Room.
		7.00 p.m.	Dinner with the Lions at Aurora Hotel.
Friday	26.1.73	8.00 a.m.	Leaving Kuching for Bau by bus for a week.

TEAM I (10 persons)
TEAM II (10 persons)

(26th January to 1st February 1973)

Leaving Kuching for Senah Negri, Padawan by bus. (see Appendix "A").

8.40 a.m.	Team I arriving at Bau. Rest. etc. Accommodation Gov't Quarters No. 44, Bau.
10.30 a.m.	TEAM II arriving at Senah Negeri. Accomodation at Community Hall.

Day	Date	Time	Activities
Tuesday	6.2.73	8.30 a.m.	Leaving Kuching for Coastal Area to see 4-H Projects.
Wednesday	7.2.73	8.30 a.m.	(Sungei Lumut, Trombol, Buntal and Luba). Leaving for Santubong.
Thursday	8.2.73	8.30 a.m.	Host: 4-H Clubs.
Friday	9.2.73	8.30 a.m.	Leaving for Kuching by Government Launch.
		4.00 p.m.	Softball games with Batu Lintang Students.
Saturday	10.2.73	8.30 a.m.	Visit to Government Institutions—Inland Fisheries.
		2.00 p.m.	Visit to Semongok Agriculture Station.
		7.00 p.m.	Reception at State Multi-Purpose Youth Centre. Host: SABERKAS.
Sunday	11.2.73	4-7 p.m.	Reception given by Boys' Brigade, Girls Brigade, Red Cross.
Monday	12.2.73	4-7 p.m.	St. John's Ambulance, Boy Scouts and Girl Guides.
Tuesday	13.2.73	4.00 p.m.	Free for the whole day for shopping, etc. Tea with the H.E. the Governor.
		7.00 p.m.	Bar-B-Q Party. Host: Canadian Club.
Wednesday	14.2.73	8.00 a.m.	Leave Kuching for Kota Kinabalu.

Appendix "A"

	26th January Friday	27th January Saturday	28th January Sunday	29th January Monday	30th January Tuesday	31st January Wednesday
Morning		Collection of jungle fruits (durian, langsat, etc.)	Trip to Kampong Abang 4H Club	Return from Kampong Abang	Community Project clearing of foot path from Kampong Senah Negri to Pedawan Bus Terminal	Staying with family
Afternoon	Excursion to longhouse. Meet the people	—do—	Meeting the youths from Kampong Abang and see projects	Pepper planting	—do—	—do—
Evening	Beragong/ Berangi	Rest	Social gathering (Cultural show by youths from Kampong Abang)		Rest	—do—

Day	Date	Time	Activities
Friday	26.1.73	noon	Break for lunch.
		2.00 p.m.	...efing by S.A.O. and 4-H Co-ordinators (Agriculture Office).
		7.30 p.m.	Reception and Cultural Show. Meet some 4-H members.
Saturday	27.1.73	8.00 a.m.	To Tambawang D.C. School 4-H Club (Digging Fish Pond).
		noon	Break for lunch.
		2.00 p.m.	Work on 4-H Projects.
		7.30 p.m.	Attend 4-H Meeting.
Sunday	28.1.73	8.00 a.m.	Visit to Gold Mine.
Monday	29.1.73	8.00 a.m.	Work on 4-H Projects.
		noon	Break for lunch.
		2.00 p.m.	Return to Bau.
Tuesday	30.1.73	8.00 a.m.	Community Work.
		noon	Break for lunch.
		2.00 p.m.	Community Work.
Wednesday	31.1.73	8.00 a.m.	Go to Majority 4-H, Kg. Seropak (7th Mile) at Rumah Temenggong Salau.
			Gawai—Cultural Show and Dance.
		noon	Break for lunch.
		2.00 p.m.	Work on 4-H Projects.
		4.00 p.m.	Return to Bau.
Thursday	1.2.73	8.00 a.m.	Leaving Pedawan for Kuching. Batu Lintang College's Hostel.
			See Group I Programme:—
			TEAM I AND II—Free
	2.2.73		CHINESE NEW YEAR CELEBRATION.
	3.2.73		
	4.2.73		Staying in Kuching for 3 days with Lion's families.
	5.2.73		

PARTICIPANT EVALUATION OF SARAWAK, FEBRUARY 1973

One sentence would probably express my attitude as it is so far. I feel I've had an experience which is priceless and would not give up right now for almost anything. However, the trip has not been a fun ride and we have gone through some pretty tough times.

I've reached a point where the constant formal or organized teas, banquets, etc. have gotten to me. To others this feeling has come earlier but my patience no longer is holding out. Once we've experienced the life in the longhouses, we've become spoiled and I yearn to return. There we lived closely as a group, did work for and with the Malaysian [indigenous Land Dyak] people, joined in with their festivals as well as enjoying trying the food they prepared for us. True friendship existed. The people were doing things for us not because they were told to, but because it was their wish. We joined in because we were interested and not because we had to, as is the way a good deal of the time when we are transported around to various activites, meetings, etc. A lot of the times I know I either leave a fake or else a poor impression because I'm tired or because it has gotten to the point where it's difficult to smile and answer the same questions over and over again. The people who put on these functions in the first place are probably doing it as a duty and instead getting something worthwhile from it, they're going away wit feelings that Canadians are boring, hard to please and snobs.

I realize that certain gatherings are impossible to overlook but my major plea is "please send us to the kampongs!" Life there is not always pleasant--I've had bad experiences with some families but I still think we've learnt a lot from each other and we left each other as good friends.

There are a lot of hassles which are expected in any

program let alone a pilot project. I think that as a part-
icipant I feel I've been chosen because I've given an im-
pression that I am the type of person who can adapt to
situations. This I hope I can prove when times get rough.
I don't want to lose hope and immediately make up my mind
to leave the program and go home.

Participant Evaluation, Kuching, Sarawak, Malaysia. Feb-
ruary 10, 1973.

PARTICIPANT EVALUATION, MARCH 1973

Looking back on my Malacca experience I would have
to say that it was the most consistently unhappy period I re-
member in this program if not in my life...I guess the cause
predominantly stemmed from my placement. [Another Canadian
girl and myself] stayed with a very strict Moslem family, who
knew only enough English to give us our orders for the day
while not understanding (or pretending to understand) anything
we asked of them. So the relationship was a one way street,
all give, learning and adaptation expected from us, nothing
from them. The family consisted of the man, a headmaster of a
Moslem school, his wife, her mother and 5 children all under
12 so there was no one our age. The other placements were with
so called 'sporting gentlemen' in this hypocritical kampong,
(the ones who acted righteously at home and played around in
Malacca) so they had some understanding of western language,
attitudes and thoughts. Our man had a lot of pull in the com-
munity, so we were the sacrificial victims placed with him a-
gainst the rest of the committee's better judgement because
they were afraid of his political power. So he used us as ob-
jects to flaunt his status. Our dress and behaviour was dicta-
ted constantly and we were judged according to their standards
when we behaved differently. Soon we were fallen women for
coming in from visiting at 11 P.M. one night rather than 10:30,
the maximum for good girls. Important functions and when com-
pany was there we were treated like darlings, the gems of the
house. They didn't go with us to the beach, market, or to work
as some of the other families did, and when alone at home we
were naturally treated like typical Moslem women. It certainly
gave me insight into the Moslem way of life. There is a most
extreme double standard in the kampong such as still exists in
smaller places in Canada, men could carouse around and most had
girlfriends in Malacca city, women were cossetted pure virgins

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before marriage and after devoted only to the husband, home and children. The husband is BIG BOSS, so he treated us the way he was used to with females, ordering us about. Several instances really bothered me, one as I was in a sarong about to bathe and he called me back to carry 25lb. sacks of flour and sugar and other groceries in from the car, as he leaned in the doorway watching. The other when he told the (other Canadian girl) and me to wax his front steps since we weren't doing anything (we were reading at the time) and other such examples proved about as much as I could take. An attempt to get us moved resulted in sleeping a couple of nights in a room with 2 other girls in our group. The arrangement consisted of our walking back and forth the mile between the two houses each day, eating at ...our father's and sleeping on the floor at the other home, crowding the other 2 girls and being chewed up by mosquitoes. So the physical conditions deteriorated while the vengeance of our 'parents' had we moved completely out might have wrecked the young man (to whose home we were moving) politically in the area. So back we moved to try to grin, bear and maybe improve our circumstances.

Privacy was non-existent at home, we slept in a main room with 6 people with no place even to dress alone,....We constantly walked in a crowd of children to the tune of "Hello! Hello! Hello! What is your name? Where you go? What you do? Can I follow?" persistantly repeated if not answered. The older guys hassled us because we were blond and white. So the situation produced a lot of psychological stress...

As well as this psychological stress we were under physical stress. Sleeping accomodation was fine - we had to sleep together and although I'd never slept with anyone before, I adjusted after a couple of nights, but the meals were inadequate and they certainly made money on our meal allotment. Each day we had tea and 2 pieces of bread for breakfast. Dinner and supper consisted of a small, bony, dried 3" long fish (including head and eyes and tail) each, some of a slimy green vegetable

each something like spinach and about a tablespoon of rice.
[The other girl] ate no rice, as she was constipated. There
was no variation in the meal for the four weeks we were there,
except sometimes the slimy green vegetables were sandier than
others. Work projects were a farce, hostility between the
Canadians and the Malays when working together was obvious
from the start, because some guys hassled our guys and girls.
The Malays took things easy and didn't seem to give a damn a-
bout their projects, their attitude helped dishearten us and
apathy spread. Lack of supervision or anyone knowing what they
were doing and not enough tools for the jobs finished off any
remaining interest and people stopped turning up.

So all in all it was a trying time. The periods of
depression that came about from the situation led to spells of
brooding - inevitably destructive thoughts but also slow aware-
ness of deep cultural differences; appreciation of some facets
of their life - non-pressured pace of life and spiritual strength.
I was learning more than I realized at the time - learning sto-
ic acceptance of a situation, a lot more tolerance and how to
cope with a different concept of privacy...

Participant Evaluation, Malacca, Malacca, Malaysia. March 18, 1973.

PARTICIPANT EVALUATION, APRIL 1973

Trengganu was a progression for me. The uneasiness of entering a Malay home that I had had in Malacca had left me by Trengganu. I became more at ease with the kampong people, and actually even got to enjoy a Malay meal. For the first time, I got up on my own (without prodding) and danced at a cultural get-together at a kampong. Being with the people became more interesting.

I like the way the program was set up. We had one 4 day stay in a kampong about 80 miles north of Kuala Trengganu - the reception in that village, however, was not warm. Then we had another 4 day stay at a kampong about 8 miles from Kuala Trengganu. The reception here was good...We saw some interesting crafts at this kampong including iron works, sarong weaving and mat weaving. We made friends in the kampong, and because of the short distance, we were able to return on bicycles on later days when we stayed at our house in Kuala Trengganu. We also met some very kind people in the area around our house.

Trengganu was good for two basic reasons. We dealt with good people - even the Ministry there was friendly and co-operative. Also, I myself had grown personally to a point where I could accept Malaysia and I had become accustomed to Malaysians and now could appreciate things, whereas before, a cloud hung over me, blinding out the goodness of Malaysia.

It will be good to get back to Canada, of course, but one can't deny that Malaysian hospitality is great, once one gets used to the manner in which it is given. The Malaysians we've met, (and we've met all kinds) have shown us kindness we'd never dream of getting in Canada. I'll miss this place when I leave.

Participant Evaluation, Kuala Trengganu, Trengganu, Malaysia. April 26, 1973.

PARTICIPANT EVALUATION OF PERLIS, MAY 1973

...Being our last state, many of us were exhausted and tired of seeing the same things over and over again. Coming from Trengganu-- a place full of handicrafts, [cottage] factories and friendly people [and] the idea of the date drawing nearer made us become less involved...I'll have to admit that the Malaysian ladder which was being built up from Sarawak upward in Melaka and through Trengganu fell a few steps in Perlis. Malaysia will be a life long memory of bad times but even more of good times.

Participant Evaluation, Kangar, Perlis, Malaysia. May 15, 1973.

APPENDIX 12

MAP OF MALAYSIA

Reprinted from Hamlyn's New Relief World Atlas.
London: Geographical Projects, 1966, p. 84.