

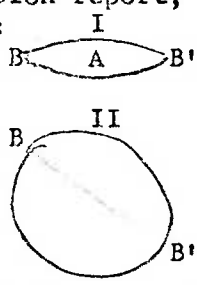
"Have I learned anything about (1a) myself? (1b) the individual-in-group?
(2a) this group? (2b) human community?
(3) God?"

The five-part question above is the evaluation instrument. What follows here is just one instance of its use by me, merely as illustrative. Because I judge anonymity more helpful (since the instance is merely illustrative), this evaluation is undated; but it is actual: I wrote it in the middle of a night after a long group-session (a marathon, or core group, or MidCareer group, or retreat). I used the following space-distribution on a sheet, for maximum freedom both of recording and of relating: the material on one sheet here....NOTES: (1) "Learn-Rediscovery, deepening con- be more significant to you session. (2) Experiment toward the forms best for you, but be definite, clear, in your experiment of the moment; e.g., you may or may not find the report-form with God in the middle the best for you. (3) Don't try to be an announcing angel! Let what you write flow free, unguardedly, radically (from the root of what you are feeling/thinking at the moment), knowing that what you write is exploratory and tentative rather than conclusive and definitive. (4) Use images as well as ideas.



The reporting here is briefed both to keep and because my only purpose is illustrative "ed" does not imply "for the first time." viction about something, may, in a session, than any fresh discovery in that particular

For this particular session-report, I used chiefly this image: I is the flat view. The B A B' a primitive, hand-held cutting-blade, or (d) flat, lens, which looks



(being rather strongly visually oriented) I is the edge view of which II (I turned 90°) object may be (a) a double-convex lens, (b) cutting-stone, (c) a sophisticated rotary a sophisticated light-gatherer (a Fresnel, like II but not I)....Now here's my report:

1a: three times yielded turey-long; once got F (my reports-to-myself usually the first letter of the person's first name), who probably deserved/needed to be wounded—or am I rationalizing?; once got triggered on a professional (theological) matter unrelated to the business at hand (or was it?); what are the triggers that are dangerous because when tripped, I tend to leave group-orbit and go off into my own space, on my own trip (agenda)? (many notes here, for that session); what anxieties about group life are closest to the surface in me? (here, I listed that an individual will radically misperceive my intentions, that an individual will get stuck on some personal agenda and thereafter in the session not be able to hear anything untranslated into +/- responses to that agenda, and that an individual will arrogantly/ignorantly underestimate what's going on (the lower, "unknown" dimension of the johari window being invisible: "I've been hear before")....1b: group-life is hazardous, and encounter more painful for me than I want to admit, and more painful for others less group-experienced than it is for me (two reported a sleepless night after the just-passed session, and I slept like a baby); in groups, persons tend to develop thick (IA, rich, maximalist, irenic) or thin (B or B', sharp, advocate-and-therefore-impooverished, minimalist, eristic, polemic) stances, and it's hard to shift out of a mood stance / position-in-group (group's image of you) stance....2a: still fragile; still nice instead of honest-kind; just beginning to tell it like it feels; in a few, defensive conversion of ignorance into arrogance....2b: need to optimize emotional freedom / group maintenance; party spirit can serve group spirit if group will let it, just as personal "things" (styles, causes) can contribute to group cause (and group death); group-formation by intra-group action, or by group "going into action"?; extremism (B or B') is a virtue when there's cutting to be done, a vice (?) when there's community to be built; polarization is protean as a dimension of self-defining, ind. and coll....3: is patient; trusts the process.

MIDCAREERERS from Willis

1 Dec 72

Notes toward the future

1. Since only half could be at our extra session last night (not counting Fund for Theological Education visitor Su Teng Chou), we did not process any book. Bring all three unprocessed books this coming Thursday.
2. Pat had to be in Kansas, and an employee of Don's dropped dead a few hours before yesterday's meeting began; the other absentees had reported to us why they had to be absent....Of course there are emergencies, but please let me repeat: absence from a MidCareer session is far more serious, far greater a loss to the person and to the group, than absence from a mere class session in a school course; it's more like missing an important family gathering, or a public event of continuing significance. When you think about this, remember the lower register of the johari window: "the unknown" of a session may eventually appear as more important than what was known during and immediately after the session.
3. The enclosure ("EVALUATION: individual reflection after the group session") is included not as my personal reflection on any particular session of our group, but as illustrative
 - (a) of how I reflect on each of our sessions
 - (b) of the benefits of the five-angle style of reflecting
 - (c) of the areas of potential learning in a group session
 - (d) of the strange, exciting, productive mix of orderly and jungle-like qualities in a really human group
 - (e) of a group leader's particular anxieties, atop the anxieties he has as one member of the group
 - (f) of "doing theology" (though one page left little space for this)
 - (g) of the wisdom of avoiding premature conclusions as to "what I'm getting out of this"
 - (h) of the tentative stance in judging others, balancing the need to get a "fix" or "impression" of each person in the group, a Gestalt for "seeing/hearing" the particular person.
4. From Jan.11 on, sessions through May will be every other Thursday. December sessions are 7 and 21. The retreat for first semester is Jan.5 and 6.

