

favor la Señorita...
 ella le ayudara con su...
 Clasificación:
COLLEGE TRAINED young Neuro-
 ex-clergy, (background in counsel-
 ing & motivational guidance.)
 Would like to form alliance with
 others engaged in similar motives
 — race relations, marriage coun-
 seling, social change, etc. 639-0638
LONELINESS and emotional prob-
 lems can be helped thru profes-
 sional
Encounter Group Therapy
 Dr. Rochle 324-1666
 Development

showing signs of decreas-
 ing.
 "Young people are turn-
 ing to communal living,
 encounter and sensitivity
 groups, the ecology cru-
 sade, religion and in other
 powers for the

A noted psychologist
 Wednesday recommended
 regulated nude encounter
 groups as the ultimate
 turn-on to people instead of
 drugs.
 Paul Bindra, inventor
 and pioneer advocate of
 the nude marathon, said in

BASIC PRINCIPLES
OF OBJECTIVISM
 Recorded lecture series
 coffee & conversation for
 admirers of
AYN RAND. 344-9938
WEEKLY encounter group
 needs participants. Clair,
 761-3182
 now! 650-1115
DANCE COMBO
 dances



THE ENCOUNTER GROUP:

The popular encounter group movement of the 1970's had its roots in a number of specific therapeutic schools and psychological theories of the 20th century, from Alfred Adler's emphasis on family, community, equality, even feminism to Kurt Lewin's post-war studies of Boy Scout leadership and later race relations in the workplace. The Psychology of Groups, like many theories of communication popularized after WWII, were by and large trying to interrogate authoritarianism and relationships of authority in general. Lewin is generally credited with the development of the 'T-group'. 'T' standing for "TEAM" brought groups of workers together to discuss and critique their own and their co-workers working relationships.

The development of "flatter" managerial dynamics became a way to give

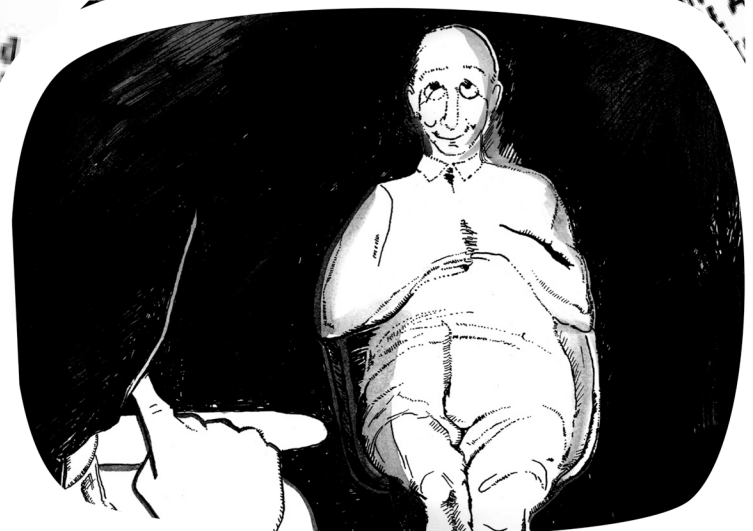
workers greater control within the workplace, as well as giving management an effective tool for combating unions' own kind of solidarity. Groups, and group encounters became significant for training practices which introduced new sorts of work and new workers, i.e. women and people of color, into the workplace; call group therapy a kind of socialization exercise. In the post-war era, different kinds of workers were to become a part of the industrial workplace both by the necessity of changing national demographics and by state mandates from the EEOC and Affirmative Action.

In order to accommodate these social changes in large corporations, T-groups and other forms of group training based on therapeutic models became widely popular. Everyone from executives to the rank and file were encouraged to "find themselves".



BEING YOURSELF:

Group therapies of the 70's preached a gospel of modern individualism--it was a church of the self. Many therapies of this era rebelled against institutional power relations--including those of traditional mental health structures-- in favor of private support mechanisms which organized individual authenticity and confession as a consumable product. Therapeutic theories of self-empowerment would accelerate movements such as Esalen, EST, even Transcendental Meditation (TM) practices which emphasized (and sold) personal experience over social change. I believe we find precursors to Gordon Gecko's "Greed is Good" in these earlier movements which turned away from political organizing and institutional engagement; selfishness-- a complete obsession with the self was good. Radical individualism fit firmly within the logics of a shift-



ing capitalism in crisis of the 1970s. The embrace of corporate work therapies which taught a total personal responsibility would set up workers for their losses of the 1980's.

What was my mother's authentic self, I wonder? After the divorce, she was left selfless in a selfish world. She aspired to be modern and sexually free. She had a catch in her throat when talking about the film, "Alice Doesn't Live Here Anymore"--that Hollywood feminist fairy tale of a housewife who loses her bad husband only to find a new man who willingly sacrifices his way of life for her creative aspirations. As I say, our people were people of God, not people who believed in themselves. My mom was moved by Alice because she understood that a man who would sacrifice for her was not to be her lot. She would have to get a job.