

**PROJECT REPORT AND ORAL EXAMINATION  
DOCTOR OF MINISTRY DEGREE PROGRAM**

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State Prison Woodville, Texas

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**AN EMPATHIC HELPING SKILLS PROGRAM  
AT THE GIB LEWIS STATE PRISON  
WOODVILLE, TEXAS**

**A Project Report  
Submitted to the Faculty  
of the  
New Orleans Baptist Theological Seminary**

**In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry  
in the Division of Pastoral Ministries**

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April 1997**

ABSTRACT

AN EMPATHIC HELPING SKILLS PROGRAM AT THE GIB LEWIS  
STATE PRISON, WOODVILLE, TEXAS

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New Orleans Baptist Theological Seminary, 1997

Chairman: Macklyn Hubbell

The project director justified, developed, and implemented an empathic helping skills program based on love for a selected group of inmates at the Lewis Prison in Woodville, Texas. Five instruments indicated the experimental group increased in skills. Two pretest/posttest instruments statistically measured the acquisition of empathic knowledge and skills in two matched groups: the results indicated a significant improvement in the experimental group and no significant improvement in the control group with respect to measures of central tendency, variability, frequency, and with r deviation of a set of scores.

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## LIST OF ABBREVIATIONS

"a"	Aggravated time being served
"na"	Non-aggravated time being served
SWH	Who, What, Where, Why, When, How
AE-I	Accurate Empathy
AE-II	Advanced Accurate Empathy
AIN	Average INTensity
CLM	Chapel Life Ministries
CRQ	Counselor Response Questionnaire
CRQW	Counselor Response Questionnaire Worksheet
DCW	Data Collection Worksheets
DEW	Discrimination Exercise Worksheet
DOM	Dominant
HOST	Hostile
ICL	Interpersonal Check List
LOV	Loving
NIC	Number of Items Circled
NIV	New International Version
PBQ	Preprogram Background Questionnaire
PIQ	Postprogram Helpee Follow-up Questionnaire
RFRA	<u>Religious Freedom Restoration Act of 1993</u>
RQ	Response Questionnaire
RQW	Response Questionnaire Worksheet
S-O-L-E-R	Squaring, Open Posture, Leaning, Eye Contact, Relaxing
Std. Dev.	Standard Deviation
SUB	Submissive
TDC	Texas Department of Corrections
TDCJ	Texas Department of Criminal Justice

## LIST OF MATHEMATICAL SYMBOLS

$X_1$	Scores under variable #1
$\bar{X}$	Mean of X set of scores
$X_1$	Mean of X set of scores under variable #1
$\mu$	Mean of population
$\mu_{d1}$	Mean of $d_1$ or of experimental group deviations
$\mu_{d2}$	Mean of $d_2$ or of control group deviations
$H_0$	Null hypothesis
$H_a$	Alternative hypothesis
$p$	Probability or significance level
$df$	Degrees of freedom
$\Sigma X$	Sum of X set of scores
$\Sigma X^2$	Sum of squared X scores
$d_1$	Deviating scores under variable #1
$\bar{d}_1$	Mean of deviating scores
$\Sigma d_1$	Sum of deviating scores
$\Sigma d_1^2$	Sum of squared d scores
$SSd_1$	Sum of squared deviations of the mean of $d_1$ set of scores
$\sigma$	Standard of a set of scores
$\sigma^2$	Variance of a set of scores
$\sigma_{d_1}^2$	Variance of deviating scores in set 1
$\sigma_{d_1}$	Standard deviation from mean of $d_1$ set of scores
$\sigma_{\bar{d}_1}$	Standard error of the mean of $d_1$ scores
$g_1$	Skewness of a set of scores
$g_2$	Kurtosis of a set of scores

## ABSTRACT

### AN EMPATHIC HELPING SKILLS PROGRAM AT THE GIB LEWIS STATE PRISON, WOODVILLE, TEXAS

Michael Glenn Maness, D Min

New Orleans Baptist Theological Seminary, 1997

Chairman: Macklyn Hubbell

The project director justified, developed, and implemented an empathic helping skills program based on love for a selected group of inmates at the Lewis Prison in Woodville, Texas. Five instruments indicated the experimental group increased in skills. Two pretest/posttest instruments statistically measured the acquisition of empathic knowledge and skills in two matched groups: the results indicated a significant improvement in the experimental group and no significant improvement in the control group with respect to measures of central tendency, variability, frequency, and with respect to three *t*-tests scores.

**To**

**those many gone by whom I still love in memory,**

**those many whom I love today, and those whom I will meet and**

**love in life's adventures in empathy**



## **CHAPTER 1**

### **INTRODUCTION**

#### **The Problem and Its Setting**

##### **Statement of the Problem**

The problem was the development and implementation of an empathic helping skills program for selected inmates at the Gib Lewis State Prison, Woodville, Texas.

##### **Subproblems**

The first subproblem was the development of the helping skills program with a focus on love and empathy. The second subproblem was the enlistment of a selected group of inmates. The third subproblem was the implementation of the program.

##### **Hypotheses**

The first hypothesis was that a suitable program would be developed within the program time frames. The second hypothesis was that the selected group of inmates would remain with the helping skills program. The third hypothesis was that the program would increase the selected inmates' ability to use several helping skills.

##### **Delimitations**

The first delimitation was that the program would not train the inmates to be advanced counselors or competent in crisis intervention. The second delimitation was that the program would be limited to those groups of helping skills generally categorized as attending and empathy skills. The third delimitation was that no inmate with a recent and severe disciplinary record would be allowed in the program. The fourth delimitation was

that the participants would be selected by the chaplain with the help of nominations from the inmate Christian congregation of the Gib Lewis Prison. The fifth delimitation was that the program would be biblically based, therefore, all of those selected would have professed Christ and made a commitment to the integrity and authority of the Bible.

### Definitions of Terms

"Helping skills," a broad term generally referring to the many techniques used by counselors, was limited to two categories of skills that help build relationships. The two categories of skills were attending and empathy.

"Attending skills" applied to that group of skills and communications that send to the hurting person a clear message, "I am interested in what you are saying." Such skills included body language, open invitation, minimal encouraging, reflection of content, summarizing, and reflection of feeling.

"Empathy skills" applied to that group of skills and communications that send to the hurting person a clear message, "I understand what you say and feel deeply about your situation." Such skills included reflection of content and feeling, personalizing, interpreting, self-disclosure, and a reflection with a new statement of meaning.

"Freeworld" applied to persons and life outside of the prison environment.

"Prisonization" applied to the process whereby a prisoner adapts to prison life by surrendering his self-esteem and initiative to a dependency upon the system.

### Assumptions

The first assumption was that the Bible is the most significant source of truth regarding the nature of healthy relationships. The second assumption was that the God of the Bible is the invisible third party capable of helping persons regardless of the environment or the skills of the person. The third assumption was that love is the principal

Christian virtue and the primary source for the highest and most productive level of relating between persons in general. The fourth assumption was that the church as a local body of believers is a reality and alive within the Christian congregation of a prison. The fifth assumption was that every person desires and needs a healthy relationship. The sixth assumption was that every person is capable of change and of developing healthier relationships. The seventh assumption was that the psychological sciences contain and develop much truth about healthy relationships when consistent with sound biblical theology.

#### Description of the Gib Lewis Prison

The staff of Gib Lewis State Prison in Woodville, Texas, has maintained the custody of approximately 1,300 minimum to medium custody prisoners for almost six years. The twenty-six acre compound is surrounded by about three hundred acres of state prison property. In December 1995, the department board of directors informed the executive staff of the Lewis Prison that in September 1996, construction would begin for another 669 maximum security beds with the capacity to double bunk. This would double both the inmate population and the staffing requirements. Since that time, the construction date has been delayed to July 1997.

The Lewis Prison had experienced three small riots in the three years prior to project implementation, and nearly every other prison similarly configured had experienced riots. As a result, the formerly open recreation yards were fenced, and regimentation of the inmate population was increased. A new building schedule was issued tightening all time frames for all activities.

The director was the only full-time chaplain. He has been supervising a host of dedicated volunteers that provide a full complement of inter-religious ministries and programming. Supervision for the programming of several religions included

representatives of Protestant Christianity, Roman Catholicism, Islam, Jehovah's Witness, Buddhism, and Wicca.

The general Christian programs have had the following attendance. Christian inmates attended three Sunday Protestant services (two English, one Spanish) for an average Sunday attendance between 225 and 275. Volunteers led two mid-week Bible studies with an average weekly attendance of eighty. A host of other primarily Christian volunteers came periodically to hold special services either in the chapel or in the gym. A Roman Catholic priest led Mass on Friday evenings with an average attendance of seventy-five. Every week the unit chaplain and volunteer chaplains processed from five to ten death or critical illness messages and handled from twenty to thirty or more general counseling sessions.

Three programs have provided for a few specialized needs. About twenty-five freeworld men volunteered to visit one-on-one with inmates twice a month in the Lewis Mentor Program. On Saturdays and Sundays, in shifts of two or three persons each, about twenty ladies volunteered to minister to the families of inmates who came for visitation in the Lewis Hospitality Program. Three men went through extra training and served as volunteer chaplains helping with crisis ministry throughout the unit.

#### Qualifications of the Project Director

The director of the program earned a B.A. Degree in 1985 with a double major in Bible and counseling from the Criswell Bible College in Dallas, Texas. In 1990 the director earned a M.Div. Degree with languages from Southwestern Baptist Theological Seminary in Fort Worth, Texas. During the school years he volunteered for many ministry posts including preaching, teaching, visiting, coordinating trips, and counseling. During the last three years of seminary, he was a minister to the elderly homebound members of Travis Avenue Baptist Church in Fort Worth until 1990 and occasionally taught singles at

**Travis** During his last year at seminary he helped start and was the charter president of a singles group at the seminary.

He completed four units of Clinical Pastoral Education in 1991 at the Shannon Medical Center in San Angelo, Texas. Also in San Angelo, he served as associate pastor at Harris Avenue Baptist Church and as a suicide/crisis counselor for the Mental Health Mental Retardation Services of the Concho Valley. Since 1993, he has served as the staff chaplain of the Gib Lewis State Prison in Woodville, Texas.

Other training has included the following:

Child Protective Services Academy Certificate, Texas Department of Human Services Training Academy, Dallas, Texas, 1990,

Competent Toastmasters Certificate (1990) and Able Toastmasters Certificate (1992), Toastmasters International, Santa Ana, California,

Suicide/Crisis Intervention Certificate, Mental Health and Mental Retardation Services of the Concho Valley, San Angelo, Texas, 1991;

Organ Donor Counseling, South Texas Organ Bank, San Angelo, Texas, 1992,

Correctional Officer Certificate, Texas Department of Criminal Justice, Institutional Division Training Academy, Gatesville, Texas, 1993,

Ethics Training for Counselors (1993) and Learning Styles (1993), Texas Education Agency, Huntsville, Texas, 1993;

Racial Sensitivity and Cultural Diversity (1994), Satanism and Ritualistic Crimes (1995), and Prison Gangs (1995), Cultural Diversity and Civil Rights (1996), Angelina Criminal Justice Center and Academy, Woodville, Texas;

Seven Habits of Highly Effective People Certificate, Covey Leadership Center, Beaumont, Texas, 1995;

Post Traumatic Stress Intervention, Texas Department of Criminal Justice, Huntsville, Texas, 1996.

Impending Death: Developing a Plan of Care (1996) and Good Grief (1996),  
Hospice Care Program, Board of Social Workers Examiner, Beeville, Texas.

The director is a member in good standing of the following organizations and associations: the Lions Club International, the Association of Clinical Pastoral Education, the American Correctional Association, the American Correctional Chaplain's Association, the American Protestant Correctional Chaplain's Association, the Association of Chaplains of Texas, and the South East Texas Writers' League.

### The Importance of the Project

#### Theological Rationale

Three theological topics were considered to justify a helping skills program. Those three topics were: (1) the nature of Christian love, (2) the responsibilities of the church, and (3) prison ministry in the New Testament.

#### Nature of Christian Love

##### Overview

Love was assumed to be an essential part of the nature of the Christian life and the primary source for the highest level of relating between persons. With love being essential to the Christian life, this became the essential theological element for justification, for the program was intended to increase the selected prisoners' ability and skill at loving. Therefore, four theological areas relating to the expression of love were put forward to justify how that love was and should be expressed in the Christian life: (1) the Christian's inherent love for others, (2) love as the example of Jesus Christ, (3) specific examples of love's expression, and (4) the high aspirations of the church.

### Christian's Inherent Love for Others

In the commands to love and assuming God knows best, the healthiest relationship existed in love between God and the human individual, and the next or second healthiest relationship existed in love between individuals in general.<sup>1</sup> Upon conversion, the Christian began to love others with a love given from God, love for others was an evidence of salvation and in part the manifestation of God himself in and through the Christian's life empowering and becoming the most significant factor behind all healthy relationships.<sup>2</sup> Therefore, the nature of Christian love itself became a substantial justification for a program that intended to increase a prisoner's ability to love

### Love as the Example of Jesus Christ

The life of Jesus Christ expressed the greatest form of love, and his life became the model for Christians in how they ought to express love.<sup>3</sup> Christians have been encouraged to strive for growth into the likeness of Christ.<sup>4</sup>

### Specific Examples of Love's Expression

The writers of the Bible have given many examples of love that Christians ought to emulate. Some specific actions were to "look after orphans and widows" and to avoid

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<sup>1</sup>Mt. 22:37-40, Jn. 13:34-35, Rom. 13:8-10, Gal. 5:14, and Col. 3:14

<sup>2</sup>Jn. 15:9-17, Phil. 1:9-11, Gal. 5:22, Col. 1:3-6, 1 Thes. 4:9-10, and 2 Tim. 1:7

<sup>3</sup>Jn. 3:10-21, Eph. 1:4-14, Phil. 2:1-11; 1 Pet. 1:1-8; and 1 Jn. 2:5-6, 4:9-12.

<sup>4</sup>Jn. 15:9-17; Rom. 12:1-2; Phil. 2:1-11, 3:10-17, Col. 3:1-17, and 1 Pet. 1:3-13.

actions such as murder and adultery.<sup>5</sup> Others were "go and make disciples" and "devote yourselves to prayer."<sup>6</sup> In chapter 13 of 1 Corinthians, Paul wrote about many actions of love as well as many actions that work against love.<sup>7</sup> Throughout the New Testament most of the work of the disciples and apostles of Christ implied love. All of the biblical examples and actions of love were interpersonal and meant to foster positive relationships between persons. Therefore, any program that would contribute to helping a person love in a biblical manner would be justified

### High Aspirations of the Church

From the above, the living of the Christian life was essentially the expression of love for God and others. As Christians live on the earth, they are encouraged to develop several habits that strive towards high aspirations in character and in conduct toward God and their fellow humankind. Those high aspirations and the struggle to ascend to those aspirations have been divided into various kinds of Christian struggles: namely, the struggle with sin,<sup>8</sup> the efforts and struggles in peacemaking,<sup>9</sup> the developing of discipline in discipleship,<sup>10</sup> the development of a fervency in prayer,<sup>11</sup> and loving God and each other.<sup>12</sup>

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<sup>5</sup>Respectively, Jas. 1:27 and Mt. 5:21-30. NIV will be used for all biblical quotations.

<sup>6</sup>Respectively, Mt. 28:19-20 and Col. 4:2.

<sup>7</sup>Cf., Rom. 12:9-21, 13:8-10, Gal. 5:13-25, and 1 Jn. 3:10-24, 4:7-21.

<sup>8</sup>Rom. 6:15-23, 8:1-39, 12:1-21, and Heb. 12:4-6.

<sup>9</sup>Mt. 5:3-10, 5:43-48, 18:2-4, and Lk. 6:27-36.

<sup>10</sup>Mt. 28:18-20; Acts 1:7-8; 1 Cor. 10:23-33, 12:12-13:13; and 2 Pet. 1:3-11.



Connected with the high aspirations of the church, the writers of the Bible maintained many high and ideal character traits and principles that should guide the Christian in social interactions. Some of the virtuous character traits were explained in the Sermon on the Mount in chapters 5-7 of Matthew: meekness, righteousness, mercy, purity, peacemaking, tolerance, and generosity. Other high principles were: be an example (2 Cor. 4:20), do to others as you would have them do to you (Lk. 6:31), and respect the weaker brother's conscience (1 Cor. 8:9-13). All of these have been classic examples and expressions of how a Christian ought to express love. Therefore, a helping skills program designed to enhance the quality and virtuous character of a prisoner's love would be justified.

## Responsibilities of the Church

### Overview

Within the prison, many interpersonal relationships are maintained among several distinct groups of people: each other, their families, staff, and volunteers. With regard to prisoners helping others, five areas were considered that indicated some of the responsibilities of the church within prison: (1) the body of Christ, (2) the ministry of reconciliation, (3) the charge to remember the imprisoned and mistreated, (4) visiting and caring for Christ in prison, and (5) the fellowship in suffering. Those five areas indicated that prisoners who are members of the church in prison have an obligation to help their fellow prisoners and others. A helping skills program became justified in that the program was designed to help prisoners do better what they were biblically obligated to do.

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<sup>11</sup>Mt. 6:5-15; Rm. 8:26-27, and 1 Thes. 5:17-18.

<sup>12</sup>Mt. 22:37-40; Rm. 13:8-10, 1 Cor. 13; Gal. 5:13-6:10, and 1 Jn. 3:11-24.

### Body of Christ

In 1 Cor. 12:12-31, Paul used an analogy to show how Christians make up the body of Christ and need each other. Christians needed each other so much, said Paul, that "if one part suffers, every part suffers with it" (12:26). Therefore, just as the freeworld Christian suffered with those Christians in prison, likewise a Christian prisoner suffered with his fellow prisoners as well as suffered with freeworld Christians in their struggles. The Christian prisoner's own love fostered within him or herself a desire to help others.

### Ministry of Reconciliation

In 2 Cor. 5:11-21, Paul wrote that all Christians should participate in the ministry of reconciliation. Any person could become a "new creation" in Christ (v. 17). Once reconciled to God and a new creation, that person became Christ's ambassador "as though God were making his appeal through us" (v. 20). Likewise, once reconciled, the prisoner became God's emissary to other persons.

### Charge to Remember the Imprisoned and Mistreated

In Heb. 13:3, the writer of Hebrews said, "Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering." The level of obligation was stated in an empathic framework: Christians ought to minister to those in prison and to those who are mistreated in a manner equal to the ministry those Christians would want for themselves in similar circumstances.<sup>13</sup> The obligation of Heb. 13:3 applied to all Christians, whether prisoners or freeworld persons, for the object of ministry was the suffering person. The empathic framework of that passage included Christian prisoners who may find themselves in a position to minister or

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<sup>13</sup>Cf., Mt. 7:12, Lk. 6:31, Rom. 13:9, and Gal. 5:14.

to help a needy person. The needy person could be found in any of several categories of persons including fellow prisoners, prison staff persons, prison volunteers or visitors, family visitors, and even a similar variety of persons in the freeworld

### Visiting and Caring for Christ in Prison

In Mt 25.31-46, Jesus explained the coming of the Son of Man and the subsequent separation of the sheep from the goats. In the passage, Jesus stated several criteria for inclusion among the sheep, one of which was, "I was in prison and you came to visit me" (v. 36). The context of this passage included the hungry, the needy, and the stranger. Since Christian prisoners frequently encountered many needy people, the application of Mt 25.31-46 included an obligation for the church in prison to help the hungry, the needy, and the stranger. From a prisoner's perspective, the needy person could be a fellow prisoner, a family visitor, or a staff person. The stranger could be a new prisoner on the wing or a pen-pal. By extending the prisoner's ministerial reach through literature, the needy or stranger could be the beneficiary of a prisoner's ministry through publication.

### Fellowship in Suffering

In 2 Cor. 1:3-7, Paul claimed at least three connections between his sufferings and the availability of comfort. First, Paul said that God comforted him and his companions so that they could comfort others in trouble (v. 4). Second, Paul said that his suffering and his comfort were for the readers' comfort (vv. 5-6). Third, Paul made the connection that "as you share in our sufferings, so also you share in our comfort" (v. 7). The suffering of the Christian and God's comfort of the suffering Christian were both resources to the helper in the helper's ability to comfort others. Therefore, in the Christian prisoner's unique fellowship of suffering with other prisoners and as a prisoner adopted the attitude

of Christ, a Christian prisoner's suffering would make him more empathic to any suffering person--incarcerated or free.

With regard to love, empathy, and the general ability to help others who were suffering, all of the five areas of the responsibilities of the church explained above applied to all Christians. Because of the prisoner's suffering and God's comfort, the Christian prisoner has been enabled beyond his or her normal abilities to help other suffering people, free or incarcerated. Tying all of the areas together, only a prisoner with similar feelings and sufferings could fully understand the suffering of a fellow prisoner, therefore, a Christian prisoner has been given an unique injunction to minister to a fellow prisoner.

### Prison Ministry in the New Testament

#### Overview

The writers of the New Testament recorded the imprisonment of many Christians. If "ministry" can be defined as basically the communication of spiritual things to God and among mankind, prison ministry in the New Testament may be seen in three forms: (1) prisoner to prisoner, (2) prisoner to the freeworld, and (3) freeworld to the prisoner.<sup>14</sup> Because the project goals focused on prisoners, only the first two were explained. The examples of prison ministry set a precedent for Christian prisoners to follow; therefore, the precedent became a justification for a program designed to help prisoners relate better to each other.

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<sup>14</sup>For instances of freeworld-to-prisoner ministry see: Mt. 11:1-20 and Lk. 7:18-35, Jesus ministered to John the Baptist; Acts 12:1-19, the church prayed for Peter; 2 Tim. 1:16-17 and 4:9-18, Paul received substantial assistance; and Acts 28:16-31, Paul received many persons for two years.

### Prisoner to Prisoner

Paul gave several indications of a fellowship among his fellow prisoners. In Acts 16:25, Paul and Silas prayed and sang; others listened. In Phil. 4:22, Paul offered greetings from himself and from those "who belong to Caesar's household." In Col. 4:7-15, Paul mentioned several fellow prisoners.

Jesus ministered to his fellow prisoner from the cross. In Lk. 23:42-43, one thief asked to be remembered in the kingdom of God. Jesus turned to him and said, "Today you will be with me in paradise" (v. 43).

### Prisoner to the Freeworld

The writers of the New Testament recorded several different kinds of ministry by a prisoner to the freeworld. In Mt. 11:1-20 and Lk. 7:18-35, the communications between the imprisoned John the Baptist and his disciples implied John's continued ministry to his freeworld disciples.

Paul and others did much ministry from prison to freeworld persons. In Acts 16:16-40, Paul and Silas ministered to the jailer and his household. In Phil. 1:12-30, Paul ministered to the Philippian church with specific concern for their pain over his imprisonment. In Acts 28:16-31, while Paul was a prisoner he held meetings and ministered to many for two years.

Not only did Paul minister from prison, but he extended his ministry through others. If Tychicus was the bearer of the letters to both the Ephesians and Colossians,<sup>15</sup> then he helped extend Paul's ministry from prison. Furthermore, Paul said that Tychicus

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<sup>15</sup>Everett Harrison, Introduction to the New Testament (Grand Rapids: Wm. B. Eerdmans, 1971), 314.

was sent with news of Paul's welfare (Col. 4:7; Eph. 6:21) and that Onesimus would be accompanying Tychicus (Col. 4:9).

Several New Testament books were written from prison or prison-like circumstances. The Apostle John received the vision of the book of Revelation while exiled on the island of Patmos (Rev. 1:1-11). Though imprisoned many times,<sup>16</sup> from prison in Rome Paul wrote the books of Ephesians, Philippians, Colossians, Philemon, and 2 Timothy.<sup>17</sup>

### Historical Rationale

"Programming" has been a broad term that has been used in reference to the efforts to educate, inspire, provide skills, and foster personal growth in the lives of prisoners. Secular efforts included many programs: reading, writing, math, and vocational skills; drug abuse, sexual disorders, and other addictive disorders treatment; classes in esteem, anger management, and psychotherapy; and drawing, music therapy, and even basket weaving. Religious programming efforts included some of those mentioned above as well as spiritually-based educational programs such as literacy training and substance abuse treatment. Many other religious programs have focused on other areas of life such as marriage and family communication, anger management, parenting, grief, addictions, and other interpersonal and intrapersonal growth issues. But the majority of religious programming has been focused on religious worship services, discipleship training, and the multitude of spiritual growth issues.

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<sup>16</sup>Acts 14:8-9; 16:16-40; 21:27-33; in the rest of the book of Acts, Luke detailed the trials of Paul before the Sanhedrin, to Caesarea, and then to Rome.

<sup>17</sup>Harrison, 314-21, 349; and Robert Gundry, A Survey of the New Testament (Grand Rapids: Zondervan, 1970), 302, 324-25.

A survey of three areas of prison programming indicated support for a historical rationale for an empathic helping skills program. Those areas were: (1) origin of programming in American prison reform, (2) the recent secular reforms and programming in Texas, and (3) the struggle and the future of prison chaplaincy.

### Origin of Programming in American Prison Reform

#### Overview

Between the early 1800s and the 1970s, a gradual shift in American penal philosophy took place. The idea of reforming a prisoner through harsh and brutal confinement began to be subordinated to a more humane understanding of the basic needs of persons. This reform resulted in a great increase in prison programming in the 1950s and 1960s. Though the debate over program effectiveness continued through the 1970s and 1980s, the general consensus in the 1990s was that programs were needed. These developments were explained in two subsections: (1) the development of American prison reform and programming, and (2) how general programming fared.

#### American Prison Reform and Programming

In the United States, the "penitentiary" began with an intention to reform criminal behavior. Reforming the criminal came to entail control, isolation, and brutality with the purpose of changing behavior. A convicted felon was sent to prison to be "punished" but also to be "corrected." This idea was so novel that early nineteenth century prison reformers came to the United States from around the world "to study that American invention, the penitentiary."<sup>18</sup>

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<sup>18</sup>Charles E. Silberman, Criminal Violence, Criminal Justice (New York: Random House, 1978), 372.

Brutality came to be seen as unduly cruel in the twentieth century, and serious efforts to remove the brutality of prison life began in the 1920s and 1930s. When the National Commission on Law Observance and Enforcement met in 1930, it reported that administrators needed to discover "ways and means sharply to modify" correctional institutions.<sup>19</sup>

Along with these reform efforts, many were attempting to understand prison life itself and the effects of prison life on prisoners. Writing in 1940, Donald Clemmer was one of the first to describe the psychological effects of prison life. When prisoners adapted to prison life they began surrendering their self-esteem and initiative to a dependency upon the system. Clemmer originated the term "prisonization" to describe this effect.<sup>20</sup>

To make matters worse, the prison system itself seemed to foster prisonization. Such prisoners became models in the eyes of prison managers, which made it all the more difficult for the prisoner to resist prisonization.<sup>21</sup> Subsequently, when prisonization took place, the prisonized had greater difficulties upon release.

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<sup>19</sup>National Commission on Law Observance and Enforcement, Report on Penal Institutions, Probation and Parole (Montclair, NJ: U.S. GPO, 1931), 6.

<sup>20</sup>Donald Clemmer, The Prison Community (New York: Holt, Rinehart and Winston, 1958), 59.

<sup>21</sup>Cf., M.J. Lillyquist, Understanding and Changing Criminal Behavior (Englewood Cliffs, NJ: Prentice Hall, 1980); and C. W. Thomas and D. M. Peterson, "A Comparative Organizational Analysis of Prisonization," Criminal Justice Review 6 (1981): 36-43.



Regarding the brutality of prison and prisonization in general, only a few concerns were made public before 1950.<sup>22</sup> Most concerns went unheard. Actual reform did not begin until after World War II.

Karl Menninger investigated and chronicled his findings about prisoners in the 1960s. Well beyond Clemmer, Menninger's efforts helped clarify the basic needs of the human being in prison. He became influential in addressing the need for reform.<sup>23</sup>

In the early 1970s, Hans Toch began an intensive study of prisoners. Because he had interviewed over 600 prisoners representing a sampling of 94% to 97% of the national prison population, Toch was able to give several credible generalizations about the specific problems and needs of prisoners. The result was the first detailed classification of several kinds of prisoner's personal difficulties. Toch identified several themes of negative or dysfunctional thought processes. Under a theme of a negative self-assessment, Toch described characteristics such as self-deactivation, self-sentencing, self-retaliation, fate avoidance, self-linking, and self-certification.<sup>24</sup> Under a theme of impulse control, Toch described characteristics of self-alienation, self-release, self-escape, self-preservation, and self-intervention.<sup>25</sup>

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<sup>22</sup>Cf., Robert Moton, What the Negro Thinks (Garden City, NY: Doubleday, 1929); Victor Nelson, Prison Days and Nights (Boston: Little and Brown, 1933); and John Godwin, Alcatraz: 1868-1963 (Garden City: Doubleday, 1963).

<sup>23</sup>Karl Menninger, The Crime of Punishment (New York: Viking Press, 1968).

<sup>24</sup>Hans Toch, Mosaic of Despair: Human Breakdowns in Prison, rev. ed. (Washington, DC: American Psychological Association, 1992), 63-116.

<sup>25</sup>*Ibid.*, 117-56.

These and other investigations resulted in more official attention. Prisoners were beginning to be seen as human beings with problems, and programming increased to address these problems. As one example, the percentage of American correctional institutions using group therapy rose from 35% in 1950 to 79% in 1966.<sup>26</sup>

The 1960s became a decade of change. A trend toward de-institutionalization gathered momentum, and top administrators became more concerned for how the institutions affected a prisoner's post-release adjustment. In 1967, the President's Commission on Law Enforcement reported,

For a great many offenders corrections do not correct. Indeed, experts are increasingly coming to feel that the conditions under which many offenders are handled, particularly in institutions, are often a positive detriment to rehabilitation.<sup>27</sup>

One response was more programming for prisoners and for those released. In 1973 the National Advisory Commission proposed a moratorium on prison construction and a continuation of the trend away from "confining people in institutions" and a move "toward supervising them in the community."<sup>28</sup>

#### How General Programming Fared

Many investigators began questioning the effectiveness of programming. In a 1974, Lipton, Martinson, and Wilks evaluated 231 studies of inmate treatment programs.

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<sup>26</sup>Robert Homant, "Therapy Effectiveness in a Correctional Institution," Offender Rehabilitation 1 (Fall 1976): 101-113.

<sup>27</sup>President's Commission on Law Enforcement and the Administration of Justice, The Challenge of Crime in a Free Society (Washington, D.C.: GPO, 1967), 159.

<sup>28</sup>National Advisory Commission on Criminal Justice Standards and Goals, A National Strategy to Reduce Crime (Washington, D.C.: GPO, 1973), 121; cf., Prisoners in America (Harriman, N.Y.: Report of the 42nd American Assembly, 1972).

They found that nothing worked. Their conclusion was that one in three returned to crime no matter whether the convicted were incarcerated or on probation, whether given psychotherapy, group counseling, job training, or no assistance at all.<sup>29</sup> Based upon this report some programs were curtailed, and both positive and negative evaluations of the report ensued.<sup>30</sup>

A steady yet slow reform in penal philosophy was taking place. Programming became more important than brutality as a force to change criminal behavior. At the same time, more problems began to complicate and thus impede reform efforts. A few of these problems were overcrowding, increasing rates of recidivism, and longer sentences; the problems made "already intolerable living conditions even worse."<sup>31</sup> One indication on how fast the complication was ensuing was the spiraling national prison population which rose from 100,000 in 1969 to over 600,000 in 1987.<sup>32</sup>

In the 1980s, researchers continued to debate the effectiveness of programs, and several researchers found that most programming was ineffective. In 1986 Genevie, Margolies, and Muhlin echoed Lipton and colleagues in saying that nothing worked.<sup>33</sup>

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<sup>29</sup>D. Lipton, R. Martinson, and J. Wilks, The Effectiveness of Correctional Treatment: A Survey of Treatment Evaluation Studies (New York: Praeger, 1975), 256.

<sup>30</sup>Robert J. Homant, "Ten Years After: A Follow-up of Therapy Effectiveness," Journal of Offender Counseling, Services and Rehabilitation 10 (Spring 1986): 51-57.

<sup>31</sup>Silberman, 375

<sup>32</sup>Alfred Blumstein, "American Prisons in a Time of Crisis," in The American Prison: Issues in Research and Policy: Law, Society, and Policy, eds. Lynne Goodstein and Doris Layton MacKenzie (New York: Plenum Press, 1989), 13-22.

<sup>33</sup>L. Genevie, E. Margolies, and G. L. Muhlin, "How Effective is Correctional Intervention," Social Policy 16:3 (1986): 52-57.

Also in 1986, Robert Homant completed a follow-up of his 1976 study. Contrary to his expectations, Homant found no evidence that group therapy contributed to post-release adjustment. Furthermore, Homant found a "slight trend for good institutional adjustment to be associated with poor post-release adjustment [emphases his]."<sup>34</sup>

On the contrary, many researchers reported that much programming was effective.<sup>35</sup> Many theorized that successful programming must address the prisoners' self-concepts and behavioral skills. In 1981 at least two separate but related theories were offered regarding the effects of prison life in relation to post-release adjustment. Thomas and Peterson suggested that prisonization resulted from an identity or self-concept that would necessarily need to be addressed.<sup>36</sup> Similarly, Homer identified what he called a "self-mortifying" process where rather predictable changes occur in the direction of either prisonization or a criminal self-image. He concluded that reversing both of these influences would be necessary to reduce recidivism.<sup>37</sup>

Others supported the need to address social skills. Wiederlanders attempted to dispel some myths about the employment problems of young offenders. The problem was

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<sup>34</sup>Homant, "Ten Years After"; cf., M. J. Lillyquist, Understanding and Changing Criminal Behavior (Englewood Cliffs, NJ: Prentice-Hall, 1980)

<sup>35</sup>R. R. Ross and P. Gendreau, Effective Correctional Treatment (Toronto: Butterworths, 1980); M. J. Lillyquist, Understanding and Changing Criminal Behavior (Englewood Cliffs, NJ: Prentice-Hall, 1980); and Clemens Bartollas, Correctional Treatment (Englewood Cliffs, NJ: Prentice Hall, 1985).

<sup>36</sup>C. W. Thomas and D. M. Petersen, "A Comparative Organizational Analysis of Prisonization," Criminal Justice Review 6 (1981): 36-43.

<sup>37</sup>J. Homer, "Total Institutions and the Self-Mortifying Process," Canadian Journal of Criminology 23 (1981): 331-342.

not simply finding jobs. Their greatest need was learning social skills such as how to tolerate co-workers and endure mundane and unexciting jobs.<sup>38</sup> Marshall, Turner, and Barbaree found that training prisoners in life skills raised self-esteem, improved attitudes towards education, increased empathy, and decreased psychopathy.<sup>39</sup>

In 1984 Robert Homant presented the results of a survey of employment programs. The results indicated two common denominators of effectiveness that could bring about successful post-release adjustment: reversing prisonization and changing self-esteem. Looking ahead Homant suggested what the contents of an ideal program might seek to accomplish:

1. Enhance a skill connected to social adjustment, such as assertiveness, anger control, or vocational-educational training,
2. Minimize or reverse prisonization; and
3. Be sensitive to the offender's self-esteem, not necessarily aiming to raise it, at least until prisonization has been addressed.<sup>40</sup>

Similar to Homant, several theorists have continued to emphasize the need for developing the social skills of prisoners related to post-release adjustment.<sup>41</sup>

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<sup>38</sup>M. R. Wiederlanders, "Some Myths about Employment Problems of Young Offenders," Federal Probation 45 (1981): 9-12.

<sup>39</sup>W. L. Marshall, B. A. Turner, and H. E. Barbaree, "An Evaluation of Life Skills Training for Penitentiary Inmates," Journal of Offender Counseling, Services, & Rehabilitation 14 (1989): 41-59.

<sup>40</sup>Robert J. Homant, "Employment of Ex-Offenders: The Role of Prisonization and Self-Esteem," Journal of Offender Counseling, Services and Rehabilitation 8 (Spring 1984): 5-23; cf. Homant, "Ten Years After," (1986).

<sup>41</sup>Cf., Eric Cullen, "The Grendon Reconviction Study," Issues in Criminological and Legal Psychology 21 (1994): 103-105; Edward M. Scott, "History and Treatment Efforts for a Prison Special Management Unit: Prison Group Therapy with Mentally and Emotionally Disturbed Offenders," International Journal of Offender Therapy and

Others have focused on decreasing prison violence, underscoring the above and emphasizing the need for programs that help prisoners get along in prison. For example, in 1993 Kevin Wright presented the results of a study on disruptive behavior in ten prisons. The most significant variable for in-prison adaptation and the reduction of disruptive behavior was institutional support for self-advancement and self-improvement.<sup>42</sup>

In the 1990s, a consensus emerged indicating a broad support for programming. In 1996, Russ Immarigeon presented several theorists that supported the need for programming that would address a broad spectrum of prisoner needs with an emphasis on social skills.<sup>43</sup> For a perspective from prison wardens, Tim Flanagan and colleagues sent questionnaires to 823 wardens across the nation. With 78% reporting, 641 prison wardens and superintendents indicated that educational and recreational programs "soak up idle time," "provide constructive activities," and "control misbehavior."<sup>44</sup> The wardens

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Comparative Criminology 37 (Summer 1993): 131-145; Harry K. Wexler, Gregory P. Falkin, and Douglas S. Lipton, "Outcome Evaluation of a Prison Therapeutic Community for Substance Abuse Treatment," Criminal Justice and Behavior 17 (March 1990): 71-92; and Joan V. Martin, "Optimal Timing for Group Therapy in the Criminal Justice System," Journal of Offender Counseling, Services and Rehabilitation 14 (May 1989): 149-158.

<sup>42</sup>Kevin N. Wright, "Prison Environment and Behavioral Outcomes," Journal of Offender Rehabilitation 20 (1993): 93-113.

<sup>43</sup>Russ Immarigeon, "Correctional Options: What Works?" Corrections Today (December 1995): unpaginated pullout, sixth in series of seven articles.

<sup>44</sup>Tim Flanagan, Wes Johnson, and Katherine Bennett, "Sam Houston State University Survey of Wardens Indicates Support of Education," 2 Windham (March-April 1996): 2.

also said they had doubts about get-tough policies that take away some programs and services.<sup>45</sup>

Therefore, a rationale for the implementation of a helping skills program existed based upon American prison reform. First, such a program fell within the continuity of the reform in programming itself. Second, such a program was consistent with what has been documented as needful kinds of programming for prisoners.

### Recent Secular Reforms and Programming in Texas

#### Overview

Texas followed the national trend towards a more humane intention regarding incarceration, but the theory did not transform into practice quickly. The overall goal has been to safely confine and reform a prisoner in order that Texas citizens would remain safe and that the offender would become a productive citizen and not return to prison. One major contributing force to changing criminal behavior has been and continues to be programming. The above developments were broken down into two subsections: (1) the recent secular reforms in Texas and (2) the recent programming development in Texas

#### Recent Secular Reforms in Texas

The philosophy and the intent of incarceration began to change throughout the 1970s and 1980s in Texas as in the rest of the nation. However, the actual implementation of that change was slow and reluctant. Even as late as 1980 predatory inmates were still free to do as they pleased in the living areas. The victims of predators could "be

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<sup>45</sup>Ibid.

threatened, extorted, beaten, or raped," and officer brutality persisted with many credible records of "inmates being unreasonably . . . beaten with fists and clubs."<sup>46</sup>

The landmark court ruling in *Ruiz v. Estelle* forced Texas prison administrators to initiate reforms in 1980.<sup>47</sup> This placed the Texas Department of Corrections (TDC, as it was then known) under federal scrutiny, and sanctions were imposed that were not lifted until 1994.

The sanctions of *Ruiz v. Estelle* standardized the TDC. Prisoners received more rights, including a grievance process and unambiguous rules. Correctional managers were prevented from using inmates known as "building tenders" to control and punish other inmates.<sup>48</sup>

Overcrowding and increasing recidivism affected Texas like the rest of the nation. In the past three years the Texas inmate population more than doubled to a current size of about 140,000 inmates, with the highest incarceration rate of all states, 809 per 100,000.<sup>49</sup> Tony Fabelo extrapolated that if current projections remain the Texas prison system will

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<sup>46</sup>S. J. Martin and S. Eklund-Olson, Texas Prisons: The Walls Came Tumbling Down (Austin: Texas Monthly Press, 1987), 170-171.

<sup>47</sup>*Ruiz v. Estelle*, 503 F. Supp. 1265 (S.D. Texas 1980).

<sup>48</sup>*Ibid.*

<sup>49</sup>Texas Department of Criminal Justice, Criminal Justice Policy Council, More Incarceration as the Newest Entitlement Program in Texas (October 1995), by Tony Fabelo, Bulletin from the Executive Director, 1-4 (Austin, TX: Criminal Justice Policy Council, 1995).



complete the construction of 151,814 prison beds by the end of August 1998.<sup>50</sup> That would make the Texas prison system the largest among "all Western countries."<sup>51</sup>

Despite the changes and challenges, the Texas Department of Criminal Justice (TDCJ, as it is now known) has maintained a philosophy consistent with the national emphasis to change criminal behavior through programming. The need to socialize prisoners was reflected in the mission statement of the department: "to provide public safety, promote positive change in behavior, and reintegrate offenders into society."<sup>52</sup> Both former chairman and current member of the TDCJ board Carol Vance and former executive director Andy Collins have affirmed the dedication of the staff to the department's mission.<sup>53</sup> Even though Carol Vance moved from chairman to board member and a new director has assumed leadership, the mission statement has remained the same. Wayne Scott, the new executive director, affirmed the mission and direction of the agency saying,

Education is important, but it's more than that. People's faith, training and vocational skills, education, anger management, stress management, interpersonal

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<sup>50</sup>Ibid ; cf., Texas Department of Criminal Justice, 1994 Annual Report, (Huntsville, TX: Windham School System Media Center, 1994), 64.

<sup>51</sup>Carol S. Vance, chairman of the board, to the governor of the state of Texas and members of the Texas legislature, in Texas Department of Criminal Justice, 1994 Annual Report, (Huntsville, TX: Windham School System Media Center, 1994), 5.

<sup>52</sup>Texas Department of Criminal Justice, 1994 Annual Report, (Huntsville, TX: Windham School System Media Center, 1994), 1.

<sup>53</sup>Ibid., 5-6.

skills. All of those things go into making someone successful. We have plans on the drawing board . . . to put programs in place . . . tailored to individual need.<sup>54</sup>

### Recent Programming Development in Texas

TDCJ has maintained a steady focus of support for programming. The most recent and significant development in Texas correctional programs was the establishment of the office of volunteer coordination in 1994. That brought volunteer programming into the mainstream of department planning, and that continued the emphasis on increasing programming. The office of volunteer coordination was tasked with ensuring that volunteer activities such as recruitment, training, and the establishment of new services were consistent from division to division. Though the great preponderance of volunteers were supervised in chaplaincy programs, the office was designed to help coordinate volunteer activities among the several divisions including pardons and paroles, the Windham School District, and the substance abuse treatment programs.<sup>55</sup>

Under Governor Ann Richards, substance abuse treatment programs increased dramatically only to be curtailed in 1995 by Governor George Bush. Operation Kick-It was one example of a successful substance abuse program. Since 1970, a panel of volunteer prisoners traveled the state and described former drug-related activities in an effort to deter young people from drug abuse. In 1994, Scott, Hawkins, and Farnsworth reported on the recidivism rate of 179 prisoners who had participated in the program. Only 20% of the prisoners involved in the program returned to prison, but 66% of the matched control group returned. They attributed the program's success to how

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<sup>54</sup>Ray Hill, "Executive Director Discusses Prison Issues," The Echo 68 (October 1996): 1.

<sup>55</sup>Ibid., 13.

participation raised the inmate's self-esteem and helped sensitize the inmate to confront and judge his own behavior.<sup>56</sup>

The Windham School District has been charged with supplying education to Texas prisoners, and the great preponderance of Texas' secular prison programming was supplied under the auspices of that school district. The programming included educational, vocational, and socialization programs. In reflecting on the challenges facing Windham, the new institutional division director Gary Johnson said Windham's charge was "to make a difference in the lives of others by enriching them and attempting to help them discover their potential . . . . One person can make a difference to one person."<sup>57</sup>

Therefore, a rationale for the implementation of a helping skills program existed based upon prison reform in Texas. Both the recent reform in Texas as well as the recent development of programming in Texas indicated that a Christian helping skills program would be compatible not only with Texas' secular efforts but also with the mission of the agency as a whole.

## Struggle and Future of Prison Chaplaincy

### Overview

Chaplaincy efforts have been viewed differently over the years. At first all issues of prisoner well-being were the purview of the chaplain. Then reformers began to subordinate chaplaincy programs to secular educational and psychotherapeutic efforts

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<sup>56</sup>R. Scott, R. Hawkins, Jr., and M. Farnsworth, "Operation Kick-It: Texas Prisoners Rehabilitate Themselves by Dissuading Others," Journal of Offender Rehabilitation 20 (1994): 207-215.

<sup>57</sup>Bambi Kaiser, ed., "New Institutional Division Director Johnson Supports WSD Classes, Programs," Windham 2 (March-April 1996): 1.

Over the last decade, a more holistic understanding about care giving came into being, and increasingly chaplaincy efforts were being seen as important contributions to prisoner reform. The above developments were broken down into three subsections: (1) the struggle of American prison chaplaincy, (2) validating chaplaincy efforts, and (3) the future of Texas prison chaplaincy.

### Struggle of American Prison Chaplaincy

Through the nineteenth century, almost all programming came from prison chaplaincy ministries. The libraries were sponsored by chaplains, and most of the library books were religious.<sup>58</sup> Until the middle of the twentieth century, chaplains had the potential to be involved with most aspects of a prisoner's life including education, moral reform, and family liaison.

Chaplaincy efforts came into conflict with social scientists shortly before World War II. Secular reformers began to focus on prison rehabilitation outside of a theological framework. Sanford Bates said,

The prison school had been taken over by trained educationalists. Family contacts were handled by the social workers and the libraries staffed by trained librarians. Apparently there was nothing else but religion for the chaplain to busy himself about, and that could be done on Sunday in an hour or two.<sup>59</sup>

After World War II, Michael Wolff observed that the developing welfare state diminished some of the church's opportunity to provide for the needs of people including prisoners. Reflecting on those developments, Wolff said that the chaplain's task came to

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<sup>58</sup>Albert Roberts, Sourcebook on Prison Education (Springfield, IL: Charles C. Thomas, 1971), 162.

<sup>59</sup>Sanford Bates, Prisons and Beyond (New York: MacMillan, 1936), 163.

be "limited to providing for the spiritual welfare of those in his charge; and even here the line between the medico-psychiatric treatment and religious or spiritual healing is often difficult to detect."<sup>60</sup>

The most significant development affecting American prison chaplaincy to date came when congress passed the Religious Freedom Restoration Act of 1993 (RFRA)<sup>61</sup> During the discussions over the scope of RFRA, many persons debated just how much religious freedom and programming should be allowed to prisoners. Numerous attorneys general from around the country argued for and against the exclusion of prisoners from the requirements of RFRA.<sup>62</sup> Regardless, the passage of RFRA did not exclude prisoners. Religion in prison became as protected as freeworld religion with respect to government intervention, the only exceptions being when a governing authority had justifiable and compelling reasons. And if such compelling reasons surfaced, only the least restrictive method of limitation was sanctioned.<sup>63</sup>

#### Validating Chaplaincy Efforts

Despite an officially diminished role in some prisons or organizational ambiguity regarding the role of prison chaplains, chaplains remained influential. For example, in

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<sup>60</sup> Michael Wolf, Prison (London: Eyre and Spottiswoods, 1967), 254

<sup>61</sup> Religious Freedom Restoration Act of 1993, Statutes at Large, 107, sec. 2000, 1488 (1993).

<sup>62</sup> Cynthia N. Milne, General Counsel of Texas Department of Criminal Justice, to chairman of the board James Riley, executive director James Collins, and others, 16 December 1993, Transcript in the hand of Michael G. Maness, attached to copy of RFRA, Chaplaincy Department, Gib Lewis State Prison, Woodville, TX.

<sup>63</sup> Ibid.

1964 the criminologist Daniel Glaser found that among those inmates in his study who were successful upon release, about one-sixth credited the chaplain with being the major influence in their reformation. Glaser said inmates were frequently "in a mood which makes them amenable to conversion to a new conception of spiritual meaning in their lives"<sup>64</sup> Furthermore, Glaser observed that chaplains positively impacted the inmates and the total facility in a far greater proportion than did other staff, even though chaplains were a tiny fraction of the total prison staff

No scientific studies were found in a bibliographic search for studies of chaplaincy efforts during the 1970s and 1980s. A few scholarly works on correctional practice and theory mentioned religious efforts—some were favorable and others were unfavorable<sup>65</sup>

In an intensive search, only one program was found that was considered able to equip prisoners to become better helpers. Vance Drum directed a D Min program for training prisoners as peer counselors in the maximum security Eastham State Prison in Lovelady, Texas. Drum reported that the program made a statistically significant effect on the group trained, increasing their understanding and skills<sup>66</sup>

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<sup>64</sup>Daniel Glaser, The Effectiveness of a Prison and Parole System (Indianapolis: Bobbs-Merrill, 1964): 145.

<sup>65</sup> For favorable reports see: Norman Fenton, Human Relations in Adult Corrections (Springfield, IL: Charles C. Thomas, 1973), 83-85; J. E. Hull Williams, Changing Prisons (London: Peter Owen, 1975), 131. For unfavorable reports see: Octavio Ballesterro, Behind Jail Bars (New York: Philosophical Library, 1979), 113.

<sup>66</sup>Vance Drum, "Pastoral Care at Eastham Prison: A Program for Training Inmates to Help as Peer Counselors," (D.Min., Abilene Christian University, 1991), 90-92.

Despite a dearth of studies, David Duncombe offered a clinical observation in which he suggested eight key areas that an effective prison chaplaincy programming would need to address.

1. The problem of shame
2. The problem of self-deception
3. Lack of vision
4. Lack of realistic life plans
5. Shaky religious foundations
6. Scarcity of a pastoral presence
7. Lack of prophetic voice
8. Few opportunities for meaningful human service<sup>67</sup>

Duncombe related his experiences and observations as a prisoner in a county detention center. His suggestions were based upon his extensive experience as an institutional chaplain for thirty-five years and upon his experience as a clinical pastoral education supervisor.

Looking toward the future of prison chaplaincy in general, one work by a prison chaplain could have an impact on how correctional management perceives the effectiveness of prison chaplaincy. Richard Shaw reported a landmark study on prison chaplains, the chaplain's environment, and the stresses upon chaplains. His work could provide a increased understanding of the complex relationships involved in effective chaplaincy service, especially with regard to staff relationships and staffing requirements.<sup>68</sup>

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<sup>67</sup>David D. Duncombe, "The Task of Prison Chaplaincy: An Inmate's View," Journal of Pastoral Care 46 (Summer 1992): 193-209.

<sup>68</sup>Richard Shaw, Chaplains to the Imprisoned: Sharing Life with the Incarcerated (Binghamton, NY: The Haworth Press, 1995).

### Future of Texas Chaplaincy

For the fiscal year of 1995, the Texas state prison chaplaincy office reported its cumulative efforts in an executive summary. The state chaplaincy department held 70,000 services with a total attendance for the year of 3,000,000. There were 4,687 approved volunteers and 3,616 special volunteers, and both of those together made 58,331 visits to prison. There were 20,000 mentor or one-on-one visits between a freeworld volunteer and a prisoner. From the state level, the administrator's office encourages growth in both the quality and number of chaplaincy programs.<sup>69</sup>

The Voyager Program was most the recent statewide chaplaincy effort and was a team effort with the Windham School District. Half of the program curriculum used by the chaplaincy department was a duplication of Windham's total Changes Program. The latter half of the Voyager Program was additional material that was spiritually based and flexible enough to accommodate different religions. The Voyager Program was designed to help prisoners explore personal, spiritual, and interpersonal growth issues utilizing a workbook and group dynamics under the guidance of a facilitator.<sup>70</sup>

Throughout the Texas system, chaplains have been providing religious programming and have been training volunteers to provide programming on the unit level. The list of Texas ministries offering help to prisons has been increasing monthly. The project director kept an ongoing file of ministries that have solicited his office in the past three years, currently listing upwards of fifty different ministries.

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<sup>69</sup>Texas Department of Criminal Justice, Chaplaincy Department, Executive Summary (Fiscal Year 1995), by Jerry Groom, Inter-office Communication from the Administrator of Chaplains (Huntsville, TX: Chaplaincy Department, 11 January 1995)

<sup>70</sup>Ibid.



To help increase chaplaincy programming throughout Texas, several organizations have started to help build chapels in prisons without chapels. Chapel Life Ministries (CLM) in Woodville, Texas, has completed architectural plans, and CLM has been submitting these plans to TDCJ engineers for evaluation of a chapel at the Gib Lewis Prison. Another organization, Chapels of Hope, has been attempting to raise over 25 million dollars in an effort to help build chapels in all of the state prisons that do not already have a chapel or their own chapel building project. All of the projects have been supported by the current TDCJ executive director, Wayne Scott, who said, "I give my full support and the support of TDCJ to those noble efforts to construct chapels throughout Texas."<sup>71</sup>

Even though budgeting cuts have decreased some services to inmates as mentioned below in the practical rationale, the efforts to draw upon the volunteer community have increased. Governor George Bush recently issued a memorandum that in part said

Thankfully, there is a grassroots effort in Texas to minister to those who are incarcerated and their families. The goal is to reduce the recidivism rate. There needs to be an environment in Texas that fosters efforts by faith-based and other service organizations to meet the needs of Texans in crisis. Government . . . cannot put hope in our hearts or a sense of purpose in our lives . . . Only faith can do that.<sup>72</sup>

Within that memorandum, Governor Bush proclaimed October 1996 as Criminal Justice Ministry Awareness Month and urged appropriate recognition.

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<sup>71</sup>Wayne Scott, Executive Director, to Chairman Carol Vance, all directors, all wardens, and others, 23 February 1996, Transcript in the hand of Michael G. Maness, Chaplaincy Department, Gib Lewis State Prison, Woodville, TX.

<sup>72</sup>George Bush, "Official Memorandum: State of Texas Office of the Governor," Informs 3:3 (October-December 1996): 1.

### Practical Rationale

Three practical considerations were found to support a rationale for a helping skills program. Those considerations were: (1) the inhibitions within a hostile environment, (2) the institutional environment, and (3) the unique qualifications of the chaplaincy department.

#### Inhibitions within a Hostile Environment

##### Overview

At least three inhibitions have impeded a prisoner's ability to relate healthily and express love. Those inhibitions were (1) a normal person's inhibitions, (2) the additional inhibitions within a prison, and (3) the prisoner's own background and social grooming

##### Normal Person's Inhibitions

Many attitudes have inhibited a normal person's ability to relate and express love: fear of self-disclosure, fear of the recipient's rejection, a lack of skills, and others.<sup>73</sup> Most normal people have experienced many kinds of inhibitions to their ability to relate, and one common key to growth in the ability to relate has been training in the skills of relating.<sup>74</sup>

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<sup>73</sup>Hans Toch, Mosaic of Despair: Human Breakdowns in Prison (Washington, D.C.: American Psychological Association) 41-62, and David Viscott, Risking (New York: Pocket Books, 1977).

<sup>74</sup>P.C. Cozby, "Self-Disclosure: A Literature Review," Psychological Bulletin 79 (1973): 73-91; and J.F.T. Bugental and E.K. Bugental, "A Fate Worse than Death: The Fear of Changing," Psychotherapy 21 (1986): 543-49.

### Additional Inhibitions within a Prison

In addition to the normal fears, other inhibitions have existed in prison—distrust, social hostility, and sexual aberrations.<sup>75</sup> In a male prison any behavior construed as weak or effeminate could invite abuse, cursing, manipulation, or exploitation.<sup>76</sup>

As seen in the theological rationale, a Christian prisoner has been given an inherent love for others, but any expression of love is inhibited by a prisoner's natural fear and even further by the interpersonally hostile environment of prison. Such a prisoner is forced to make important decisions about how his love will be expressed in such an environment.

### Prisoner's Own Background and Social Grooming

The prisoner's background itself usually inhibited love's expression. A large number of prisoners came from a hostile or otherwise dysfunctional background. A Christian prisoner's own background then became a challenge to overcome. In addition to normal fears and environmental inhibitions, many prisoners have arrived in prison with prior dysfunctions or cultivated hostilities arising from their background which further mitigates against growth and the development of interpersonal skills.<sup>77</sup>

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<sup>75</sup>Richard C. McCorkle, "Fear of Victimization and Symptoms of Psychopathology among Prison Inmates," Journal of Offender Rehabilitation 19 (1993) 27-41; and "Living on the Edge: Fear in the Maximum-Security Prison," Journal of Offender Rehabilitation 20 (1993): 73-91.

<sup>76</sup>Ruthand Rushton and Linda Blud, "A Survey of Vulnerable Prisoners," Issues in Criminological and Legal Psychology 20 (1993): 85-93.

<sup>77</sup>Forty-two of the sixty-seven men in the program indicated that they did not have a freeworld visitor at least once a month: q.v., chapter 2. See also, Hans Toch, Mosaic of Despair: Human Breakdowns in Prison (Washington, D.C.: American Psychological Association, 1992): esp., chapter 7, 203-25, "Another's Man's Poison."

The three inhibitions mentioned above indicated some of the severe needs and challenges facing almost any prisoner's development of social skills. In the light of those inhibitions and needs, a practical rationale was seen for a helping skills program, especially a program that would help prisoners be patient, learn how to listen, and learn how to attend to the needs of others. If a prisoner improved his relationship skills and ability to express love, those skills could carry over to other places in the institution as well as to the prisoner's own family life. Those skills could become a significant factor in helping adjustment after release, extending the benefits of positive relations well beyond the confines of the prison.

### Social Concerns of the Institutional Environment

#### Overview

Three social concerns of the institutional environment were identified that support the need for a helping skills program. Those concerns were (1) the reduction in non-security staff, (2) the highly structured nature of unit operations, and (3) the readiness of a group of Christian inmates to participate in a helping skills program.

#### Reduction in Non-Security Staff

Recent budget cuts have forced major restructuring at the Gib Lewis Prison. Prison classification managers and substance abuse counselors have been reduced. As a result, the non-security persons to whom inmates could go to about their confinement, release, and family struggles were reduced. More so now than in the past, inmates have been forced to look to each other for emotional support, which accents further the need for a helping skills program.

### **Highly Structured Nature of Unit Operations**

The highly structured environment of the prison was maintained through routine and restricted activity. Inmates lived and worked within the space of a few acres for many years. Every inmate had continual interaction with the same people day after day, and many inmates had continual interaction all of their waking hours with a small number of people, over an extended period of time and often in an interpersonally intense atmosphere. In addition to those intensities, the paramilitary structure of the restricted environment limited further outlets for emotional release. In such an environment, any kind of improvement in social skills and helping skills would be profitable to those willing to learn such skills.

### **Readiness of a Group of Christian Inmates**

A core group of enthusiastic Christian inmates has supported almost every Christian activity. A number of those men would participate in a Christian helping skills program, for many of them have been helping and providing ministry in their own way. At the Gib Lewis Prison many Christian prisoners were ready to help and ready to learn how to become better helpers.

### **Unique Role of the Prison Chaplaincy Department**

#### **Overview**

Four aspects of the unique role of the prison chaplaincy department were identified that support the need for a chaplaincy department helping skills program. Those aspects were (1) the inherently helping role of the chaplaincy department, (2) the ability to access the best of both the religious and secular worlds, (3) the multiplying benefits of a prisoner helping skills program, and (4) the fact that little has been done.

### **Inherently Helping Role of the Chaplaincy Department**

Chaplains have provided a kind of programming that is expected and valued without necessarily being quantifiable. The reason that few studies on chaplaincy efforts have been done may have been because of a widespread belief in the inherent value of religion by the adherents of religion and the similar widespread disbelief by those in the scientific community who do not value religion. Nevertheless, the need to work on inmate self-esteem, social skills, and similar personal development needs have been validated repeatedly. Historically, the chaplaincy department has been a helping department, making it specially suited to provide a helping skills training program.

### **Ability to Access the Best of Religious and Secular**

The chaplaincy department has the ability to access the special knowledge and professional skills of both the religious and secular worlds. All secular efforts to rehabilitate have focused on changing the life of the offender. The chaplaincy department has sought not only to change and enrich the life of the offender, but also has sought to provide guidance in spiritual issues and in ultimate values. Therefore, enriching religious values and fostering Christian principles with biblically sound secular helping skills would not only complement the chaplaincy agenda but would access and even forward the best of both worlds, religious and secular.

### **Multiplying Benefits of the Program**

Given the environment, a lot of imprisoned men have concluded that they want to improve, find worth, help themselves, or otherwise gain self-esteem. Given the desire for self-improvement, Christian prisoners have been given the ability to love and have been impelled by their compassion to help other prisoners. Therefore, within the chaplaincy

department's programs, prisoners have indicated their motivation to help and to learn how to help others.

If a few Christian men improve their ability to relate healthily, the interpersonal benefits would flow to everyone with whom those prisoners associated. Therefore, given the environment and the nature of some of the Christian men in that environment, multiplying benefits seemed to be built into such a chaplaincy program designed to help prisoners improve the helping skills they were already motivated and struggling to use

#### **Fact that Little Has Been Done on Program Problems**

From the historical data supplied above in the historical rationale, little has been done to help prisoners become more proficient helpers. Only one reference combining Christian and secular principles was found.<sup>78</sup> The fact alone that little has been done in the area of the proposed chaplaincy program indicated a need to proceed further in the exploration of the effectiveness of programs designed to help prisoners become helpers.

In all of the many criminal justice efforts, the unique role of the chaplaincy department has just begun to be seen, asserted, and validated in the overall efforts to deter crime, to reduce recidivism, and to rehabilitate offenders. Therefore, because of the near absence of efforts and validation, a practical rationale for the implementation of a helping skills program was indicated for a program utilizing both religious and secular disciplines to help prisoners become better helpers.

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<sup>78</sup>Drum, "Pastoral Care at Eastham Prison."

## Conclusions on the Three Rationales

### Conclusions on the Theological Rationale

Assuming the inherent value of love and the possibility and need of growth, the theological rationale for a helping skills program was justified upon three theological foundations. Those three foundations were (1) nature of Christian love, (2) the responsibilities of the church in prison, and (3) the examples of prison ministry in the New Testament.

If the helping skills program could help prisoners love more effectively and could help them acquire or more fully exhibit other Christian virtues, then the first rationale could be seen in the four areas listed under the nature of Christian love. Those areas were (1) the Christian's inherent love for others, (2) love as the example of Jesus Christ, (3) specific examples of love's expression, and (4) the high aspirations of the church

A second rationale could be seen in the five listed responsibilities of the church, for those areas provided a general charge for all Christians to help others whether free or incarcerated. Those five responsibilities were (1) the body of Christ, (2) the ministry of reconciliation, (3) the charge to remember the imprisoned and mistreated, (4) visiting and caring for Christ in prison, and (5) fellowship in suffering.

A third rationale could be seen from the two examples of New Testament prison ministry, since they provided precedents for contemporary prisoners to do the same. Those two examples were (1) prisoner to prisoner and (2) prisoner to the freeworld.

### Conclusions on the Historical Rationale

A historical rationale for the helping skills program was seen in the developments of three historical themes. Those themes were (1) the origin of programming in American prison reform, (2) the recent secular reform and programming in Texas, and (3) the struggle and the future of prison chaplaincy.



Within the theme of the origin of programming in American prison reform, two characteristics of that reform were examined and found relevant in the support of a helping skills program. One, the general development of American prison reform and programming increasingly came to focus on the personal and social development of the prisoner. Two, though programming has been subject to much conflict throughout the decades, a consensus developed that favors programming which aids the personal and social growth of prisoners. Therefore, the history of program development and the positive support of most programming around the country supported a rationale for a helping skills program.

Within the theme of recent secular reform and programming in Texas, two characteristics of that reform were examined and found relevant in the support of a helping skills program. One, although the recent secular reform in Texas was slow and forced, in increasing measure TDCJ has focused upon reforming criminal behavior and reducing recidivism. Two, TDCJ has increased its focus upon improving educational and other programming through the use of volunteer help, and most of the programming emphasis has been directed toward changing prisoners before they were returned to society. Therefore, the increasingly positive emphasis upon reform and programming in Texas as well as the prison agency's own mission statement supported a rationale for a helping skills program.

Within the theme of the struggle and the future of prison chaplaincy, three characteristics of that struggle were examined and found relevant in the support of a helping skills program. One, American prison chaplaincy efforts have struggled for credibility in a secular environment. However, despite occasional ambiguity in the chaplain's role, the inherent value of chaplaincy and therefore religious efforts in general have helped to further religiously based activities, especially as seen in the passage of

RFRA's establishment of the prisoner's religious freedom. Two, though only a few studies existed on the effectiveness of chaplaincy efforts upon prisoner rehabilitation, those studies indicated that chaplains were influential and that chaplaincy departments have the potential and the challenge to do more. Three, the future of prison chaplaincy in Texas has been focused upon increasing both the quality and the number of all kinds of chaplaincy programs. Therefore, the recent trends in prison chaplaincy efforts in Texas supported a rationale for a helping skills program.

### Conclusions on the Practical Rationale

A practical rationale was seen in three considerations. One consideration was the three forms of inhibition within a hostile environment. Those inhibitions were (1) a normal person's inhibitions, (2) the additional inhibitions within a prison, and (3) the prisoner's own background and social grooming. Those inhibitions reflected great personal and interpersonal needs. Together, the inhibitions and resulting needs indicated a practical rationale for a helping skills program designed to overcome those inhibitions and meet some of those needs.

The second consideration was the nature of the Gib Lewis institutional environment which involved three social concerns. Those concerns were (1) the reduction in non-security staff, (2) the highly structured nature of unit operations, and (3) the readiness of a group of Christian inmates to participate in a helping skills program. Those together indicated not only the need but also the positive influence of a helping skills program upon the prisoner's ability to cope interpersonally or grow into a more healthy person.

The third consideration was the four aspects of the unique role of the chaplaincy department. Those four aspects were (1) the inherently helping role of the chaplaincy department, (2) the ability to access the best of both the religious and secular worlds, (3)

the multiplying benefits of a prisoner helping skills program, and (4) the fact that little has been done. Those together substantiated the need for a helping skills program as well as the need for the chaplaincy department to be the facilitator for the program.

### Review of the Related Literature

The literature contained only one reference that reported the results of a Christian-based helping skills program designed to help prisoners to be of help to other prisoners. In "Training Inmates to Help as Peer Counselors," Vance Drum reported on a D.Min. project that he had implemented at the Eastham State Prison in Lovelady, Texas.<sup>79</sup> Drum integrated some secular helping skills into a program based upon biblical principles of concern. As a resource to the development of the proposed program, Drum presented several lesson plans that contained aids in the use of expressing and reflecting feelings. Each lesson contained a variety of methods including role plays and lectures.

The following review was divided into two areas: Christian helping skills and secular helping skills. The resources under these two areas were the primary sources used in the development and implementation of the helping skills program.

#### On Christian Helping Skills

The Bible was the primary source of authority used in the program. The New International Version (NIV) translation of the Bible provided the sources for the biblical quotes. A biblical foundation was not only assumed in the actual implementation but also was maintained through the use of devotions at the beginning of each of the program sessions. Furthermore, throughout the program biblical citations and principles were used

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<sup>79</sup>Unless otherwise noted, see the bibliography for complete bibliographic information on all of the sources cited in the review of literature.

to undergird and explicate the foundations of several secular principles. Throughout the program, all of the secular principles that were used were explained as biblically validated or presented as though the principles were expositions of a biblical truth. In other words, every helping principle and every exercise were seen as stemming from either an explicit or implicit biblical source: the process of teaching was from the biblical to the secular, not vice versa.

The principal feature of the entire program, emphasized throughout, was that biblical love provided the foundation for all of the helping skills. All of the listening and empathy skills were a significant part of love, and therefore the skills originated in and proceeded from love.

In Pastoral Counseling: How Every Pastor Can Help People to Help Themselves, Seward Hiltner outlined some general principles in a Christian framework and in a clearly empathic manner. For example, Hiltner stated clear principles for different aspects of the counseling session: assumptions about pastoral counseling in general, principles for clarifying the beginning of any session, principles for interacting in an empathic manner, and ways to affirm normality. Most of his principles were too abstract to be directly applicable to the participants of this program, but his theories provided the director with a theoretical understanding that aided in constructing and explaining the biblical foundation of the program.

In Pastoral Care in the Church, C. W. Brister explained many principles that should undergird the encounters of the pastor of a freeworld church. Several sections provided insight and illustrations on theological perspectives, the pastoral understanding of persons, and counseling as a relationship and a process. The significant contribution to the development of the program was the biblical foundation Brister laid out and the

essential thesis that helping was not a matter of providing answers so much as helping was a solid and caring relationship.

In Biblical Themes for Pastoral Care, William Oglesby, Jr., argued for the superiority of a generally empathic way of "being" over the unempathic method of "doing": namely, the manner of one's caring over the raw techniques of caring. He illustrated his concepts with several case scenarios. He showed how biblical themes like conformity and rebellion could and should come out of a relationship rather than be imposed upon it. The significant contribution to the program was how his perceptions of "being" over "doing" were an important and even essential ingredient to the helping process. That understanding became decisive to the director when attempting to explain the case scenarios of the program and when attempting to distinguish the various kinds of alternative "doing" and "being" responses.

In Counseling for Spiritually Empowered Wholeness: A Hope-Centered Approach, Howard Clinebell presented wholeness as a continual and personal process in seven areas of living: mind, body, relationships, biosphere, work/play, organizations/institutions, and spiritual life. While not as empathic as the others, he emphasized his agenda which was to help others reach out for experiences in all of the seven areas of life within a biblical context. His seven areas provided a holistic context in which to view and integrate the best of the secular and sacred in a psychology of human nature. His seven areas were adapted and used in one segment of the program to help define the complexity of growth and therefore the necessity to listen well.

In "Counseling Ministry Training Program: Counseling Skills," Philip A. Coyle presented a helping skills program for the church members of the Manley Baptist Church in Morristown, Tennessee. Coyle listed and categorized fifty helping behaviors, and he contrasted some of these with what a counselor should not do. In presenting several of

the helping behaviors, he gave many examples that exemplified proper and improper empathy. Coyle's list and some of his examples were used in the program.

### On Secular Helping Skills

Three predominant teachers of secular helping skills were used in the construction of the program: Robert Carkhuff, Gerard Egan, and Allen Ivey. In Trainer's Guide for The Art of Helping VII, Carkhuff and Benoit presented a thorough program, from setting up chairs to guided discussions and assessments. His model included grouping the helping skills into four progressive levels: attending, responding, personalizing, and initiating. All of these were illustrated, and instructions were given for each lesson plan. Carkhuff's first two levels and several of his assessment devices were used in the program portion of the project.

In Student Workbook for The Art of Helping VII, Carkhuff gave many exercises for each of the four skill levels. Though the memorization of his paradigm seemed a little daunting and the paradigm itself not quite consolidated, the many examples of basic listening provided clear guidance toward listening with empathy. Several of the helping scenarios and their alternative responses were utilized in the program portion of the project.

Egan developed his Interpersonal Living: A Skills/Contract Approach to Human-Relations Training in Groups in 1976. Shortly after this work, Egan began to put together the beginnings of The Skilled Helper: A Problem-Management Approach to Helping, 5th edition, and the accompanying manual, Exercises in Helping Skills, 3rd edition. All of those focused on the development of a contract between the counselor and the client through a three stage model of counseling (with three phases to each stage): 1st stage, identifying and clarifying the problem situation; 2nd stage, developing new scenarios and

setting goals; and 3rd stage, action or turning preferred scenarios into reality. All three works provided many exercises for the development of skills in each of the three stages.

In Interpersonal Living, Egan gave many principles and outlines of the basic dynamics of healthy and unhealthy relationships: for example, elements of interpersonal style, resistances to self-disclosure, modes of self-disclosure, feelings difficult to face, and elements of respect. In this work, Egan clarified what he called accurate empathy and advanced accurate empathy: the former being the ability to reflect feeling and content, the latter being the ability to reflect feeling and content with a new interpretation of meaning for the client. Several portions were adapted to the program portion of the project.

In Exercises in Helping Skills, 3rd edition, Egan provided exercises for each stage and phase of his The Skilled Helper: A Problem-Management Approach to Helping. A few of the exercises were utilized and adapted to the program portion of the project.

In Microcounseling, Ivey emphasized several specific skills in attending and empathy, though a majority of the book focused upon validation, contrasting theories, and instructional methodology. Regarding the "microcounseling" approach itself, Ivey emphasized a specific method to train new and student counselors. Ivey focused his training on the development of one specific counseling skill at a time in the trainee--hence, "micro" counseling.

Two other works by Ivey focused specifically on teaching the two levels of helping skills presented in Microcounseling: the first level was presented in Basic Attending Skills, and the second level was presented in Basic Influencing Skills. Basic attending skills included open invitations to talk, clarifying, responding, and summarizing. Basic influencing skills included the ability to direct conversations, confront, issue directives, find logical consequences, and reframe. Those two works contained an easy to follow

format with exercises. Several principles from Basic Attending Skills were condensed and adapted for the program portion of the project.

In The Lost Art of Listening, Michael Nichols focused primarily on the relationships between family members, yet he identified many principles that were applicable to all encounters where listening was important. He detailed why listening was important, how it connected people to each other, how it broke down barriers, and how the heart of listening was the struggle to suspend one's own needs. The focus of the book revolved around the simple thesis that everyone longs to be understood, and the director used that thesis throughout the program. In the explanations of empathy, the director inculcated the thesis that empathy was "communicating an understanding" to the hurting person.

In Listening Instruction, Andrew Wolvin and Carolyn Coakley explained thirty-three specific and simple exercises for improving listening skills. These exercises included an objective, a description of the exercise, and a small paragraph of instruction. A few of the exercises provided the essential format for the construction of the exercises and role plays in the program portion of the project.

In Listening By Doing: Developing Effective Listening Skills, Kathleen Galvin detailed the listening process for several specific types of situations. One section of that work provided an analysis of persuasion, and another section provided instructions on listening to feelings. The analysis was condensed and the instructions were adapted for use in the program portion of the project.

In Perceptive Listening, Florence Wolff and colleagues provided a description of the kinds of listening people do. Different kinds of situations required different kinds of listening, and strategies were provided for guidance in doing the required listening. Of special relevance, they explained their method on how to improve empathic listening, and



a few of their explanations were adapted and presented in the program portion of the project.

In "Empathic: An Unappreciated Way of Being," Carl Rogers wrote a detailed treatise of empathy. Rogers defended his construct, defined empathy, summed up the need, and outlined significant researchers of empathy. Most relevant to the helping skills was his short but vivid definition of empathy: it was more like the description of a journey than a concise explication of a term. Reflecting the view of many, Lauren Wispe said that Rogers' definition was perhaps the most complete and insightful description of empathy to date.<sup>80</sup> Rogers' definition as well as the definitions of others were placed side-by-side in one segment of the program.

In Empathy: Its Nature and Uses, Robert Katz provided a description of the four levels of empathy based upon the developments of Theodor Reik: identification, incorporation, reverberation, and detachment. Though a bit philosophical and vague at points, his model presented the need of an oscillation between the levels of identification and detachment. In a section of special relevance, he described several ways in which persons could miss the mark or otherwise use empathy in unhealthy and destructive ways, and a few of those distortions of empathy were adapted and used for clarification in the program.

In Empathy: Development, Training, and Consequences, Arnold Goldstein and Gerald Michaels discussed the developments and methods of training in empathy, including Carkhuff and Egan. In the beginning, they gave the definitions of empathy by

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<sup>80</sup>Lauren Wispe, "History of the Concept of Empathy," in Empathy and Its Development, eds. Nancy Eisenberg and Janet Strayer (Cambridge: Cambridge University Press, 1987), 28.

ten theorists. All of their discussions led to the formation of a proposed six-stage model for optimal training in empathy. These stages involved training in (1) readiness, (2) perceptual accuracy, (3) affective reverberation, (4) cognitive analysis, (5) empathic communication, and (6) transfer and maintenance. Several of the definitions for empathy were used, and the director gained a conceptual understanding of the progressive nature of empathy training.

In Empathy and Its Development, Nancy Eisenberg and Janet Strayer brought many collaborators together. The first article by Eisenberg and Strayer provided some distinctions among the similar and basic concepts of empathy, sympathy, distress, and projection. Another article by Lauren Wispe provided a short history of the concept of empathy. Those two articles were cogent and provided concise details that--with Rogers--helped to distinguish and define the word "empathy" itself and aided in the director's overall understanding of the concept and practice of empathy.

## CHAPTER 2 DESCRIPTION OF THE PROJECT

### Overview

The description of the project was broken down into three stages according to the three subproblems. The three stages were: (1) the development of the program, (2) the enlistment of inmates, and (3) the implementation of the program.

### Development of the Program

#### Overview

The development of the program included three phases up to the time of enlistment. The three phases were: (1) the formation of the project focus, (2) the development of the lessons, and (3) the development of the instructional aids

#### Formation of the Project Focus

The development of the program began with the search for a need. The greatest need in the Lewis Prison at the time seemed to be the need for a resource that would enable the prisoners in our Christian congregation to become better helpers. Opportunities for empathy abounded, but few understood, much less valued it. Much of the time, listening and empathy skills were viewed as weakness.

A broad review of the literature indicated that the scope of the project would have to be limited to a small segment of the available helping skills. A few concepts were jettisoned at the beginning. The unit warden rejected any kind of empowerment that would give inmates a reason to think they would be able to carry the label of counselors,

therefore, "counselor" training and "crisis intervention" training were rejected. Actual psychotherapy and group therapy did not seem very appropriate because of the time limits imposed upon the program.

As the review of related literature in chapter 1 indicated, Egan, Carkhuff, and Ivey became the significant resources in the development of the helping skills program. They pioneered much of the helping skills training. However, even their programs were deemed too daunting for the prisoners, for most of the prisoners that signed up for the program only claimed some high school education.

The review of the literature and an understanding of the prisoners led the director to focus solely upon basic listening skills, avoiding training in modern psychology. As the director began to focus upon basic skills, he began to listen and intentionally pay attention to the kinds of listening that the Christian prisoners used. While most of the them were very caring and made every effort to show concern, most prisoners seemed to equate "helping" with advice giving or scripture quoting: they listened to advise and judge first, failing to express much empathy or to reflect understanding.

During the prospectus phase of the doctoral program, the focus settled upon basic helping and listening skills in the winter of 1995 during the director's taking of New Orleans Baptist Theological Seminary's course, Research and Writing Techniques. The basic helping skills were divided into four categories: body language, attending, self-disclosure, and empathy.

### Development of the Lessons

The director proceeded to develop a method of presentation that would keep the participants motivated and provide them with skill instruction and training. The best training in helping and listening skills came from secular writers, so the director chose skills that were justifiable in a Christian context.

Side-by-side with the developing of lesson plans dealing with basic helping skills, the director formulated biblical devotions for every session and found biblical concepts to undergird the program. The secular techniques were presented in a manner that followed the biblical foundation. The underlying thesis for the whole program was that all of the helping skills, when properly used, had their origin in the biblical love that was outlined in the theological rationale in chapter 1.

The theory for instruction was threefold for each session as reflected in the lesson plans: (1) give a spiritual foundation, (2) discuss the skill, and (3) provide practice in the skill. Each day's lesson included at least a devotional, a lecture, some open discussions, some written exercises, and some role play. During the first six sessions, homework was given that was expected to be completed and discussed during the following session in class.

The daily lesson plans were organized around three broad sets of skills: (1) attending skills on three days, (2) self-disclosure on one day, and (3) empathy skills on the three final days. The lesson plans contained the devotional for the day and introductory remarks for each of the overheads and handouts presented to the experimental group. The program director relied on the lesson plans to help guide the daily sessions, sometimes reading verbatim. The lesson plans were organized and placed in a notebook for use in class. A copy of the lesson plans was placed in appendix 2 of this report.

#### Development of the Instructional Aids

The director decided to use overheads and handouts as the primary method of guiding the sessions. The director concluded from his understanding of the men that most were visual and interactive learners. The director developed the overheads and handouts so the participants could write, role play, and reflect with each other about the concepts

under consideration. Vance Drum in his evaluation of the program lesson plans affirmed that the lesson plans focused on interactive learning.

The overheads and handouts were constructed to be identical to each other. As an overhead was shown on the screen, the participant had a copy of the overhead in the form of a handout for his own use.

The overheads were numbered so as to distinguish the various days of the program. For instance, #1.2 referred to the first day and the second overhead. At the beginning of each session day, the handouts for that day were given to the men. At the end of the program, the accumulated handouts were stapled so that the men would have a ready workbook of the work they had done as well as a resource for the years ahead.

A few exceptions were made in the overheads presented in the report, and those exceptions were noted in the introductory remarks at the beginning of appendix 3. The most significant change made to the overheads that had been presented in class was that the expert responses (that were blank on the overheads and handouts) to each of the discrimination exercises were included in parentheses on the copies of the overheads presented in the project report. Copies of the overheads were placed in appendix 3 of this report.

### Enlistment of Inmates

#### Overview

The enlistment included four phases. (1) advertisement, (2) enrollment, (3) pretesting, and (4) matching the experimental and control groups. The four phases were accomplished by 10 August 1996, the date of the first session of the program.

### Advertisement

To make the program attractive, the program part of the project was called: "Love, Listening, Liberating: the Art of Christian Caring." A flyer was posted in the chapel bearing the title of the program. That flyer was also the first overhead and handout in the program, numbered in appendix 3 as #1.1: Title.

For two consecutive Sundays the program was announced to both of the Christian inmate congregations on the mornings of 7 and 14 July 1996. During those announcements, the men were told that on 21 July 1996 they would be given the opportunity to nominate men from the congregation for the helping skills program.

### Enrollment

A simple criteria for nominations was created, and the men were encouraged to nominate anyone that they believed was already a helper. They were told that the nominees needed to have been in the prison system for at least three months and have at least six months to go before parole or release. The nominees needed to be clear of any severe disciplinary actions for the past six months and not have any pending. The men were told that they could nominate themselves if they desired and that the chaplain would be screening the nominees.

On 21 and 28 July 1996, further announcements were made, and nominations were taken from the two Sunday morning inmate congregations. The nominations were screened for disciplinary violations and approved by the chaplain. All sixty-seven nominees were found suitable.

A roll sheet was constructed from the list of nominees. The nominees were invited to the chapel on 3 August 1996 for an overview and some pretesting. This was done through the unit mail on an inter-office communication form similar to the one in appendix 12, item #1.

### Pretesting

On 3 August 1996 sixty-seven men arrived. A great concern at the time was to motivate the men to stay in the program and not be discouraged or intimidated by the testing, so the director gave appropriate encouragement as to the value of the program and how much each participant might gain from the program. All the men were given an overview of what the program was going to be about based upon the outline that the experimental group would receive on the first day of program <sup>81</sup>

Everyone was told that if he was chosen to be a part of the second group that he was assured a place in the second presentation of the program. They were also told that they were an important part of the program and that the second presentation would not immediately follow the end of the first presentation.

The men were told that the questionnaires were just basic assessments to help the chaplain construct the two groups.<sup>82</sup> They were also told that the two groups would be as evenly divided as the director could divide them. At the least, the division would be based upon race and with regard to the prison time they were assigned to serve: whether aggravated or non-aggravated. They were told that only one group would be able to attend the first presentation of the program and that both groups would take two of the three assessment tests twice.

During this first testing, the men appeared to have some misgivings about taking a test over material they had not studied. To allay some of the misgivings, the men were

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<sup>81</sup>Q.v., appendix 3, overhead #1.5.

<sup>82</sup>The terms "experimental group" and "control group" were not used. The prison was already a restrictive setting, and the director deemed the terms unnecessarily derogatory in the presentation of the program to prisoners.



told that they were not expected to know a lot of what the questionnaires were asking. They were given instructions like, "just do your best and leave blank anything you do not understand" and "do not worry." They were told that the questionnaire part of the program was part of the chaplain's school project and that those participating were helping the chaplain in his school project. Those statements seemed to allay some of the misgivings that the participants had indicated.

The men were asked to be honest about their intentions. The director asked if there were any men who felt they needed to be in the first group for fear of being transferred or other reasons. The director asked the men if any of them simply felt like they needed to be in the first group for various reasons like the possibility of transfer. Also the director felt like a few of the men would severely dislike or even resent taking the test a second time if they had not gone through the program first, and the director told the men that such a reason would also be considered in the dividing of the two groups. There were five men who felt a special need to be a part of the first program irrespective of the criteria for the experimental and control groups.

At approximately 12:45 P.M., the men were given the three preprogram instruments: the Preprogram Background Questionnaire (PBQ),<sup>83</sup> the Counselor

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<sup>83</sup>Q.v., appendix 4.

Response Questionnaire (CRQ),<sup>84</sup> and the Responding Questionnaire (RQ)<sup>85</sup> The data from the first two questionnaires (PBQ and CRQ) were used in the construction of the experimental and control groups. Later in the project evaluation, the data from the second two questionnaires (CRQ and RQ) were correlated with the posttest scores of the men in both groups, composing part of the formal evaluation.

#### Matching the Experimental and Control Groups

From the Preprogram Background Questionnaire, the sixty-seven participants were divided according to a few preselected sociological designations. Those designations were: race, whether the men were serving aggravated or non-aggravated time, and whether or not the men received any regular monthly visitors.

The questionnaires yielded four racial groups: black, white, Hispanic, and Vietnamese. For the purposes of the program, the men were divided accordingly: 30 black, 24 white, and 13 Hispanic (the one Vietnamese was included in the Hispanic group).

To obtain a balance between the types of offenses committed, the men in their racial group were sub-divided into those serving non-aggravated ("na") and aggravated ("a") time. Additionally, multiple offenders who had been sentenced three or more times were also placed in the aggravated group. The reason was that multiple offenders seemed

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<sup>84</sup>Joseph Stokes and Gary Lautenschlager Counselor Response Questionnaire (Sam Houston State University Library, Huntsville: Sam Houston State University, 1977). ETS Test Collection #010195, microfiche. See appendix 5.

<sup>85</sup>Robert Carkhuff and Don Benoit, "Responding: Knowledge and Skills Assessments," in Art of Helping VI: Trainer's Guide (Amherst, MA: Human Resources Development Press, 1987: 65-67. The title was changed to Responding Questionnaire to facilitate the presentation of the project as explained in appendix 6.

to be sociologically more similar to aggravated offenders than to non-aggravated offenders.<sup>86</sup> The men were grouped as follows: 7 black "na," 23 black "a"; 10 white "na," 14 white "a"; 6 Hispanic "na" and 7 Hispanic "a."

To distinguish between men with varying levels of freeworld communications, those receiving at least one visit a month ("yes") were separated from those who had not ("no"). The last sociological division of the men yielded the following in table 1:

Table 1.--Sociological Breakdown of Participants

	"Yes"		"No"
	3 black "na"		4 black "na"
	7 black "a"		16 black "a"
	3 white "na"		7 white "na"
	7 white "a"		7 white "a"
	2 Hispanic "na"		4 Hispanic "na"
	3 Hispanic "a"		4 Hispanic "a"

To divide the men into two matched groups, the participants' scores on the Counselor Response Questionnaire (CRQ) were used. The scores indicated varying levels of counselor skills, and those scores were used to make the final division between the control and experimental groups.

In deciding between two scores within a particular sociological category, preference was given to the five men who had expressed a deep need for being in the first presentation. When several scores were close to each other within each category, a

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<sup>86</sup>Had the program contained a larger number of participants, then further sub-grouping may have been feasible.

preference was given to the lower score for inclusion in the experimental group based on a pastoral decision to include those with the greatest need over those with the lesser need. In dividing the sixty-seven men, the experimental group was given thirty-three. The control group was given thirty-four. The division of the CRQ scores within the men's sociological categories yielded the following categorizations in table 2.

Table 2.--Preprogram CRQ Scores Categorized

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Preprogram Experimental Group CRQ Scores Categorized			
"Yes"		"No"	
black "na"	32, 23	black "na"	24, 14
black "a"	37, 30, 25, 17	black "a"	41, 31, 27, 25, 21, 20, 9
white "na"	34	white "na"	41, 28, 25, 21
white "a"	38, 35, 21	white "a"	38, 32, 29, 24
Hispanic "na"	25	Hispanic "na"	30, 23
Hispanic "a"	21	Hispanic "a"	26, 14

Preprogram Control Group CRQ Scores Categorized			
"Yes"		"No"	
black "na"	32	black "na"	24, 24
black "a"	37, 32, 29	black "a"	40, 33, 28, 28, 24, 24, 21, 20, 16
white "na"	34, 29	white "na"	28, 27, 26
white "a"	42, 38, 35, 24	white "a"	40, 28, 24
Hispanic "na"	23	Hispanic "na"	30, 24
Hispanic "a"	29, 11	Hispanic "a"	44, 27

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Statistics from the scores of the experimental group and the control group were calculated. Some of the statistics were calculated with the help of the StataQuest 4

statistical program by Stata Corporation<sup>87</sup> Even though the control group contained one more score and even though preference was given to the control group for the higher of two scores in the division, the statistics indicated a close distribution of scores between the two groups. The statistics were reported below in table 3.

Table 3 --Preprogram Experimental/Control Group CRQ Statistics

	Experimental Group	Control Group
Observations	33 0	34 0 <sup>88</sup>
Range =	9 0 - 41 0	11 0 - 44 0
Mode =	21 0, 25 0 (bi-modal)	24 0
Median =	25 0	28 0
X =	26 69697	28 676471
$\Sigma X =$	881 0	975 0
$\Sigma X^2 =$	25,475 0	29,703 0
$\sigma =$	7 696850	7 160843
$\sigma^2 =$	59 241506	51 277682
$g_1 =$	-0 032420	0 097746
$g_2 =$	2 616659	3 041746

The medians, modes, and means indicated a similarity between the two groups with respect to measures of central tendency. Though the sums of the scores and the sums of the squares of the scores indicated a slight difference, the difference was considered negligible compared to the other similarities. The variances and standard

<sup>87</sup>J. Theodore Anagnoson and Richard E. DeLoen, StataQuest 4: Statistics, Graphics, Data Management (Belmont, CA: Wadsworth Publishing, 1996)

<sup>88</sup>In all figures with ".0" accuracy, assume the figure a whole number.

deviations indicated a similarity between the two groups with respect to variability within each group of scores. Despite the negative skewness of the experimental group's curve and the positive skewness of the other's curve, the two curves were skewed only a little from a normal distribution, and therefore were similar. The kurtosis of each group indicated similarities between the two groups with respect to how both group's distributional curves deviated from a normal distribution with leptokurtic distributions. Given the divisions according to sociological variables and the above distribution of the CRQ scores, the two groups were considered to be matched evenly enough for purposes of program evaluation of the control and experimental groups' posttest scores on the RQ and CRQ.

### Implementation of the Program

#### Overview

The program was implemented on seven consecutive Saturdays. The meetings were scheduled from 12:00 to 3:00 P.M. and were held in the chapel. The director gave instruction and facilitated proud certificates of completion active in the use of attending skills on the first three days. On the fourth day, the director gave instruction and facilitated practice in self-disclosure. On the last three days, the director gave instruction and facilitated practice in the use of empathy skills.

#### Summarization of Daily Lessons

##### Day 1: Part 1: The Foundation--Overview and Attending Skills

The objective of the first session was to help the students understand the entire program and to develop their ability to use attending skills set #1 of body language. The development was facilitated through instruction, observation, and use in class. The

objective was accomplished through an overview, instruction, role play, open discussion, and written assignments

From the beginning of the session, the director followed the lesson plans he had constructed.<sup>89</sup> During the session, overheads and handouts were used. numbered #1.1 through #1.11.<sup>90</sup>

At the end of the first session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections.<sup>91</sup>

#### Day 2: Part 1: The Foundation--Attending Skills Set 2

The objective of the second session was to help the students develop their ability to use attending skills sets #1 and #2 through instruction, observation, and use of case study scenarios in class. The objective was accomplished through an overview, instruction, role play, open discussion, and written assignments.

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used. numbered #1.1, #1.10a-1.11, and #2.1-#2.7b

At the end of the second session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections

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<sup>89</sup>Q.v., appendix 2 for the text of all of the lesson plans mentioned in the summarization of the daily lessons

<sup>90</sup>Q.v., appendix 3 for examples of all handouts given

<sup>91</sup>Q.v., appendix 8 for the text of all of the pastoral observations mentioned in the summarization of the daily lessons

### Day 3: Part 1: The Foundation--Attending Skills Set 3

The objective of the third session was to help students develop their ability to use attending skills sets #2 and #3 through instruction, observation, and use of case study scenarios in class. The objective was accomplished through an overview, instruction, role play, open discussion, and written assignments.

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used numbered #1.1, #2.7a-b, and #3.1-#3.10b

At the end of the third session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections

### Day 4: Part 2: The Interpersonal Bridge of Self-Disclosure

The objective of the fourth session was to help the students understand their interpersonal style and develop their ability to use appropriate self-disclosure with the attending skills through instruction, observation, and use of case study scenarios in class. The objective was accomplished through use of the Interpersonal Check List (ICL),<sup>92</sup> open discussion, and written assignments.

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used numbered #1.1, #3.10a-b, and #4.1-#4.5b.

At the end of the fourth session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections

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<sup>92</sup>Q.v., appendix 7.



### Day 5: Part 3: The Connection--Empathic Skills Level 1

The objective of the fifth session was to help the students understand the basic concept of empathy and develop their ability to use accurate empathic skills through instruction, observation, and use of case study scenarios in class. The objective was accomplished through an overview, instruction, role play, open discussion, and written assignments.

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used, numbered #1, #4 5a-b, and #5 1-#5 6b.

At the end of the fifth session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections.

### Day 6: Part 3: The Connection--Empathic Skills Level 2

The objective of the sixth session was to help the students develop their ability to use advanced accurate empathic skills through instruction, observation, and use of case study scenarios in class. The objective was accomplished through an overview, instruction, role play, open discussion, and written assignments.

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used, numbered #1, #5 6a-b, and #6 1-#6 7b.

At the end of the sixth session, the director gave instructions for the homework exercise. Afterwards, the director recorded his pastoral observations and reflections.

### Day 7: Part 3: The Connection--Empathic Skills Level 2

The objective of the seventh session was to help the students to further develop their ability to use advanced accurate empathic skills through instruction and observation.

and by use of case study scenarios in class. The objective was accomplished through an overview, instruction, role play, open discussion, and written assignments.

Chaplain Alex Taylor arrived. The director gave Chaplain Taylor a copy of the day's lesson plans, a copy of the handouts, and some verbal instructions to evaluate the program in the light of his knowledge and in the light of the lesson plan objectives.<sup>93</sup>

From the beginning of the session, the director followed the lesson plans he had constructed. During the session, overheads and handouts were used: numbered #1.1, #6.7a-b, and #7.1-#7.8.

On 16 September 1996, the director sent to all of the men a final notice about the last session of the program and encouraged them to be present.<sup>94</sup> On 21 September 1996, the seventh and last day of the program, the experimental group was given the posttests (CRQ and RQ). Afterwards, the director recorded his pastoral observations and reflections.

#### Posttesting

On 22 September 1996 during the two Sunday morning services, the director gave to the experimental group participants certificates of recognition like the one seen in appendix 12, item #3. During the two Sunday morning services, the men were encouraged to fill out the Postprogram Helper Follow-up Questionnaire.<sup>95</sup> During the

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<sup>93</sup>Q.v., appendix 1, item #2.

<sup>94</sup>Q.v., appendix 12, item #1.

<sup>95</sup>Q.v., appendix 10.

week after 22 September 1996, the men in the experimental group were given the Postprogram Interview Questionnaire <sup>96</sup>

On 28 September 1996, the director gave the posttests (CRQ and RQ) to the control group in the chapel. The men in the control group were encouraged again to keep their spirits high. A date for a second presentation of the program still had not been set.

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<sup>96</sup>Q v., appendix 9.

**CHAPTER 3**  
**EVALUATION OF THE PROJECT**

Evaluating the Program Development

**Overview**

The first hypothesis was that a suitable program would be developed within the time frames of the proposal. The acceptance of the first hypothesis was based on the development described in chapter 2 and on the securing of and development of the four measures described below: (1) a review by a member of the director's doctor of ministry committee; (2) a review by an expert in criminal justice ministry; (3) the documents of the program; and (4) five evaluation instruments.

**Review by Committee Member**

The director worked with Alan Jackson who was a member of the director's doctor of ministry committee. With prior approval, the director sent drafts of the program lesson plans and handouts to Jackson for review prior to implementation: a copy of the letter that accompanied the drafts was placed in appendix 1, marked item #1. After receiving and reviewing the drafts, Jackson gave approval by phone on 16 July 1996.

**Review by Expert in Criminal Justice Ministry**

The director worked with Vance Drum, senior chaplain at the Eastham State Prison in Lovelady, Texas. With prior approval, the director sent drafts of the program lesson plans and handouts to Drum for review prior to implementation. The director asked Drum for a written response that also included Drum's qualifications as an expert in

criminal justice ministry. On 17 July 1996, Drum responded with a letter containing an evaluation of the program sessions. Drum's letter of response was placed in appendix 1, marked item #2.

### The Documents of the Program

The program lesson plan drafts that were sent to Jackson and Drum were finalized. With the finalizing prior to implementation, the lesson plans and overheads themselves became the third measure of the validation of the first hypothesis, as the lesson plans and overheads represented the essence of the program that was given to the men in the experimental group. The lesson plans were placed in appendix 2, and the overheads were placed in appendix 3.

### Five Evaluation Instruments

The fourth measure of the first hypothesis was finding and developing the evaluation instruments used throughout the program. Five instruments were used: two validated questionnaires were used, and three other questionnaires were developed by the director specially suited to measure various portions of the program.

The two validated instruments were selected prior to program implementation: one, Stokes and Lautenschlater's Counselor Response Questionnaire (CRQ)<sup>97</sup> was used in its entirety; the other, part of Carkhuff's "Responding: Knowledge and Skills Assessment" was used in part, but the title was changed to Responding Questionnaire (RQ).<sup>98</sup> Both of these were used as pretests and posttests, and both were approved by director's committee chairman as suitable assessment instruments prior to being used.

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<sup>97</sup>Q.v., appendix 5

<sup>98</sup>Q.v., appendix 6.

In addition to the committee chairman's validation of the CRQ and the RQ, other validations were considered of these instruments. Professional validations of the CRQ were placed in the background information at the beginning of appendix 5 under the sub-heading: "validation studies." The RQ assessment was considered validated because of the repeated publication of Carkhuff's model for training in helping skills, and this assumption was approved by the director's committee chairman prior to implementation. The RQ and background information related to the RQ were placed in appendix 6.

The director developed three instruments to aid in data collection during the various stages of the program implementation: one, a Preprogram Background Questionnaire (PBQ); two, a Postprogram Interview Questionnaire (PIQ); and three, a Postprogram Helpee Follow-up Questionnaire (PHFQ). The PBQ was used to gather some sociological data to help divide the experimental and control groups, and that was placed in appendix 4. The PIQ was used to gather data from the experimental group after the last program session and in a one-on-one setting, and that was placed in appendix 9. The PHFQ was used to gather data from the men in the Christian congregation who had been the recipients of the participants' helping efforts, and that was placed in appendix 10. All three of the instruments were developed and submitted to the director's committee chairman prior to implementation, and all three were approved by director's committee chairman as suitable assessment instruments prior usage.

### Evaluating the Program Enlistment

#### Overview

The acceptance of the second hypothesis was based upon two factors. The first was the enlistment described in chapter 2, and the second was the determination and development of three measures described below: (1) the effect of the advertisements and

announcements; (2) the experimental and control group rosters and worksheets; and (3) the posttesting of the control group.

### Effect of Advertisement and Announcements

From the advertisement and announcements, sixty-seven men were nominated to participate. After the nominees were screened and invitations were given to the sixty-seven men, all of them showed up for the pretesting stage of the project. When sixty-seven men had been enlisted and had arrived for the pretesting, this arrival indicated that part of the second hypothesis was fulfilled.

### Experimental and Control Group Worksheets and Rosters

The director developed three data collection instruments. Two of the instruments were worksheets used to record the data from the CRQ and RQ pretesting and posttesting of both groups. The third instrument was a basic attendance roster developed to chronicle the attendance of the experimental and control groups. Copies of the CRQ and RQ data collection worksheets were placed in appendix 11, marked respectively as items #1 and #2. A copy of the attendance roster was placed in appendix 12, marked item #2.

After the pretesting, the CRQ and RQ scores of each of the sixty-seven men were placed on the data collection worksheets bearing the name of the participants. That was done for both the experimental and control groups.

As attendance was kept throughout the program sessions of the experimental group, twenty-seven of the participants stayed with the program. The basic attendance roster for the experimental group indicated who attended and who was absent. The attendance on the roster was reflected in the pastoral observations and reflections collected in appendix 8 and that were summarized above in chapter 2 under the subsection, summarization of daily lessons.

At the end of the administration of the program sessions to the experimental group, the posttests were given to the experimental group. The posttest scores from the CRQ and RQ were placed on the data collection worksheets of each individual man.<sup>99</sup>

A separate list was maintained of the control group. After the experimental group was given the program and the posttests, the control group was recalled on the following Saturday, 28 September 1996. The control group attendance roster indicated that six men were absent, and a follow-up indicated that the six men had moved from the prison and were no longer available to participate. The remaining twenty-eight men were given the posttests. When twenty-eight men in the original control group showed up to complete posttesting, that arrival indicated that part of the second hypothesis was fulfilled with respect to the two groups' attendance throughout the implementation of the program.

#### Posttesting the Control Group

When the control group was recalled on 28 September 1996, they were given the CRQ and RQ as posttests. The posttesting of the control group was the last phase of the program that involved the experimental and control group participants.

Therefore, the second hypothesis was fulfilled in three phases: when the affect of advertising drew sixty-seven men, when the experimental group and the control group attendance rosters and worksheets indicated attendance, and with the administration of the CRQ and RQ as posttests. Twenty-seven men in the experimental group and twenty-eight men in the control group stayed with the program from beginning to end. That number of men with the data collected was deemed sufficient to justify an evaluation.

Three reasons were found to accept the second hypothesis. The first reason was the enlistment described in chapter 2. The second was the general effect of advertisement.

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<sup>99</sup>Q.v., appendix 11, items #1 and #2.



The third reason was that the attendance rosters, worksheets, and posttesting indicated that fifty-five men had remained with the entire program. Therefore, the second hypothesis was accepted in that the men remained with the program.

### Evaluating the Program Implementation

#### Overview

The third hypothesis was that the program would increase the inmate's ability to use several helping skills. Six methods of the evaluation of the program implementation indicated the accomplishment of the third hypothesis. The six methods were divided into two parts: (1) two professional evaluations; and (2) four statistical evaluations.

The professional evaluations included: (1) an evaluation of a program session by a professional chaplain, and (2) the project director's pastoral observations and reflections. After discussing how the final scores were adjusted to compensate for absentees, the four statistical evaluations included analyses of four program instruments: (1) the counselor response questionnaire statistical analysis, (2) the responding questionnaire statistical analysis, (3) the postprogram interview questionnaire analysis, and (4) the postprogram helpee follow-up questionnaire analysis.

#### Professional Evaluations

##### Professional Chaplain

Alex Taylor sat in on the seventh and last program session. His evaluation indicated that part of the third hypothesis was fulfilled in that a program had been implemented that improved the inmate's ability to use some helping skills.

Taylor was the regional chaplain for the Texas Department of Criminal Justice. He was asked to view a program session and write an evaluation based upon the session's objective and upon his experience. The director asked if Taylor would respond with a

letter offering his evaluation and outlining his qualifications as an expert in criminal justice ministry.

Taylor arrived on 21 September 1996. The director gave Taylor a copy of the program lesson plans for that day and a copy of the handouts that were given to the men that day. Several days after the program, the director received from Taylor a letter and evaluation on 10 October 1996, and that letter and evaluation were placed in appendix 1, marked item #3.

#### Pastoral Observations and Reflections on Implementation

After each daily session of the program, the director took notes on his observations and reflections on various aspects of the program and about the responses of the men in the experimental group. The pastoral observations and reflections indicated that part of the third hypothesis was fulfilled in the chronicle of the men's participation and growth throughout the program. The observations and reflections were placed in appendix 8.

The observations and reflections detailed how the presentation of the lesson plans and overheads affected the participants in the program and as well as the director. Some of the aspects observed and reflected upon were how the director presented various parts of the program, his feelings about the presentation, how the men in general responded to various parts of the program, and the unexpected responses or distractions that arose in the program. The sum of the director's observations and reflections indicated that the men not only learned some empathy skills but that they enjoyed the whole process and wished that the program could continue so that they could continue to refine their empathic skills.

### Adjusting the Pretest and Posttest CRQ Scores

As was seen in chapter 2, the Preprogram Background Questionnaire (PBQ) and the Counselor Response Questionnaire (CRQ) were used in the determination of the experimental and control groups from among the sixty-seven men. Thirty-four men were placed in the control group, and thirty-three men were placed in the experimental group.

After the posttesting of both groups was finished, the director recorded that several men from both groups did not remain to finish the posttesting. During the program, six men dropped out of the experimental group for various reasons. The men who dropped out were from a variety of sociological categories, and their CRQ scores were dropped from the experimental group's preprogram statistical calculations: 1 YBA (25), 1 NBNA (14), 1 WNA (21), 2 NWA (38, 32), and 1 YHNA (23).<sup>100</sup>

After seven weeks, six men had left the prison who had been in the control group. Those men were from a variety of sociological categories, and their CRQ scores were dropped from the control group's preprogram statistical calculations: 1 YBA (32), 1 YWNA (34), 1 YHNA (29), 1 NBNA (24), 1 NBA (21), and 1 NWNNA (28).<sup>101</sup>

Since twenty-seven men in the experimental group had finished the program and twenty-eight men in the control group had completed the CRQ posttesting, one other man's score was deleted from the control group to allow both groups the same number of observations. The score chosen was a midrange score from the group of black-aggravated men who had had no regular visits during the month: NBA (28). The midrange score was

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<sup>100</sup>Adapted from table 1 (q.v., p. 57): Y = Yes for visit at least once a month, N = No for no visit at least once a month, B = Black, W = White, H = Hispanic, A = Aggravated time being served, and NA = Non-aggravated time being served. Numbers in parentheses indicate the score that was dropped.

<sup>101</sup>Ibid.

chosen for two reason: (1) because of the leptokurtic distribution of the scores in both groups, and (2) because the "aggravated" time being served was represented by the largest number of men. Thereby, the removal of the "NBA" midrange score was perceived to have the least effect on the overall distribution. With the last removal, twenty-seven men remained in each group as was reported below in table 4.

Table 4.--Adjusted Preprogram CRQ Scores

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<b>X<sub>1</sub>: Adjusted Preprogram Experimental Group CRQ Scores Categorized</b>			
<b>"Yes"</b>		<b>"No"</b>	
black "na"	32, 23	black "na"	24
black "a"	37, 30, 17	black "a"	41, 31, 27, 25, 21, 20, 9
white "na"	34	white "na"	41, 28, 25,
white "a"	38, 35, 21	white "a"	29, 24
Hispanic "na"	25	Hispanic "na"	30
Hispanic "a"	21	Hispanic "a"	26, 14

<b>X<sub>3</sub>: Adjusted Preprogram Control Group CRQ Scores Categorized</b>			
<b>"Yes"</b>		<b>"No"</b>	
black "na"	32	black "na"	24
black "a"	37, 29	black "a"	40, 33, 28, 24, 24, 20, 16
white "na"	29	white "na"	27, 26
white "a"	42, 38, 35, 24	white "a"	40, 28, 24
Hispanic "na"	23	Hispanic "na"	30, 24
Hispanic "a"	11	Hispanic "a"	44, 27

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Statistics on the adjusted scores were calculated. They were reported in table 5.

Table 5.--Adjusted Preprogram CRQ Statistics

	$X_1$	$X_3$
Range =	9.0 - 41.0	11.0 - 44.0
Mode =	21.0, 25.0	24.0
Median =	26.0	27.0
$\bar{X}$ =	26.962963	28.851852
$\Sigma X$ =	728.0	779.0
$\Sigma X^2$ =	21,216.0	24,097.0
$\sigma$ =	7.666577	7.749330
$\sigma^2$ =	58.776406	60.052126
$g_1$ =	-0.087179	0.058473
$g_2$ =	2.778344	2.73434

The statistics of  $X_1$  and  $X_3$  indicated a more equal distribution of scores than was indicated by the preadjusted scores during the enlistment phase.<sup>102</sup> Given the sociological data and the distribution of CRQ scores, the two groups were considered matched evenly enough for the purposes of the program.

#### Counselor Response Questionnaire Statistical Analysis

##### Overview

The Counselor Response Questionnaire (CRQ) was the first pretest and posttest administered to both the experimental and control groups. The CRQ was designed to measure the participants' level of skill in the use of empathic skills. The two groups of twenty-seven men each--determined above--were used in the following statistical analysis. The highest possible score was fifty.

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<sup>102</sup>Q.v., table 3, p. 60.

The statistical analysis was divided into three parts: (1) measures of central tendency and variability, (2) measures of frequency, and (3) three *t*-test calculations. All measures indicated an accomplishment of the third hypothesis in that the men in the experimental group improved in their use of empathic skills.

#### Measures of Central Tendency and Variability

After the end of the program, the experimental and control groups were given the CRQ again as a posttest. The tabulation and statistics on the pretest and posttest scores were reported below in table 6.

Table 6.--Adjusted Pretest and Posttest CRQ Statistics

	Experimental Group		Control Group	
	$X_1$	$X_2$	$X_3$	$X_4$
1.	21	24	24	27
2.	21	30	29	32
3.	25	25	28	31
4.	20	15	28	37
5.	17	38	24	23
6.	26	44	38	42
7.	34	44	29	24
8.	9	31	27	29
9.	35	40	24	28
10.	29	47	40	23
11.	25	29	35	39
12.	31	38	30	36
13.	30	43	42	41
14.	28	28	23	26
15.	41	47	33	21
16.	24	31	26	22
17.	24	40	20	27
18.	25	25	24	26
19.	21	29	37	41
20.	30	31	40	26
21.	23	37	16	17
22.	41	47	27	24
23.	32	39	11	21
24.	38	47	44	42
25.	37	43	24	24
26.	27	39	32	25
27.	14	41	24	32

$X_1$  = experimental group pretest scores  
 $X_2$  = experimental group posttest scores  
 $X_3$  = control group pretest scores  
 $X_4$  = control group posttest scores

	$X_1$	$X_2$	$X_3$	$X_4$
Range =	9.0 - 41.0	15.0 - 47.0	11.0 - 44.0	11.0 - 44.0
Mode =	21.0, 25.0	47.0	24.0	26.0
Median =	26.0	38.0	27.0	28.0
$\bar{X}$ =	26.962963	36.0	28.851852	29.111111
$\Sigma X$ =	728.0	972.0	779.0	786.0
$\Sigma X^2$ =	21,216.0	36,886.0	24,097.0	24,262.0
$\sigma$ =	7.666577	8.375449	7.749330	7.150930
$\sigma^2$ =	58.776406	70.148148	60.052126	51.135802
$g_1$ =	-0.087179	-0.509484	0.058473	0.053101
$g_2$ =	2.778344	2.479727	2.73434	2.112768

In table 6 above, the results indicated a statistically significant improvement in the CRQ scores of the experimental group over the control group. The highest score obtainable was fifty. The modes, medians, and means of  $X_1$ ,  $X_3$ , and  $X_4$  indicated close similarity and contrasted enough with  $X_2$  to indicate a significant improvement in overall skill level in the experimental group. The sums of the scores and the sums of the squares of  $X_1$ ,  $X_3$ , and  $X_4$  were similar and also contrasted enough with  $X_2$  to indicate significant improvement. The measures of variability represented in the variance and standard deviation of  $X_2$  were only a little higher than  $X_1$ ,  $X_3$ , and  $X_4$ . When the measures of variability of  $X_2$  were compared with the measures of skewness and kurtosis for all four variables, the comparison indicated that the whole distribution of  $X_2$  scores was significantly higher than the scores  $X_1$ ,  $X_3$ , and  $X_4$ . These indicated that the third hypothesis was accomplished.

#### Measures of Frequency

The difference between the pretest and posttest scores of the experimental and control groups was made more clear through a calculation of the frequency and percentages of the top ten scores between the two groups. The frequency and percentages were reported below in table 7.



Table 7.--Frequency Analysis of Top Ten CRQ Scores

Pretest Frequency Analysis					
Experimental Group			Control Group		
Score	Freq.	Percent	Score	Freq.	Percent
25	3	11.11	24	6	22.22
21	3	11.11	40	2	7.41
41	2	7.41	29	2	7.41
30	2	7.41	28	2	7.41
24	2	7.41	27	2	7.41
38	1	3.70	44	1	3.70
37	1	3.70	42	1	3.70
35	1	3.70	38	1	3.70
34	1	3.70	37	1	3.70
32	1	3.70	35	1	3.70
Posttest Frequency Analysis					
Experimental Group			Control Group		
Score	Freq.	Percent	Score	Freq.	Percent
47	4	14.81	26	3	11.11
31	3	11.11	24	3	11.11
44	2	7.41	42	2	7.41
43	2	7.41	41	2	7.41
40	2	7.41	32	2	7.41
39	2	7.41	27	2	7.41
38	2	7.41	23	2	7.41
29	2	7.41	21	2	7.41
25	2	7.41	39	1	3.70
41	1	3.70	37	1	3.70

From the above frequency analysis, the experimental group did significantly better than did the control group on the CRQ posttests.

### Three *t*-Test Calculations

The basic statistics for the three *t*-test were calculated. Those statistics were reported below in table 8.

Table 8.—Analysis of CRQ Deviations

	Experimental Group			Control Group		
	$X_2$	$-X_1$	$= d_1$	$X_4$	$-X_3$	$= d_2$
1.	24	21	3	27	24	3
2.	30	21	9	32	29	3
3.	25	25	0	31	28	3
4.	15	20	-5	37	28	9
5.	38	17	21	23	24	-1
6.	44	26	16	42	38	2
7.	44	34	10	24	29	-5
8.	31	9	22	29	27	2
9.	40	35	5	28	24	4
10.	47	29	18	23	40	-17
11.	29	25	4	39	35	4
12.	38	31	7	36	30	6
13.	43	30	13	41	42	-1
14.	28	28	0	26	23	3
15.	47	41	6	21	33	-12
16.	31	24	7	22	26	-4
17.	40	24	16	27	20	7
18.	25	25	0	26	24	2
19.	29	21	8	41	37	4
20.	31	30	1	26	40	-14
21.	37	23	14	17	16	1
22.	47	41	6	24	27	-3
23.	39	32	5	21	11	10
24.	47	38	9	42	44	-2
25.	43	37	6	24	24	0
26.	39	27	12	25	32	-7
27.	41	14	27	32	24	8
	Experimental Group			Control Group		
	$\bar{d}_1 =$	8.8888889		$\bar{d}_2 =$	0.185185	
	$\Sigma d_1 =$	240.0		$\Sigma d_2 =$	5.0	
	$\Sigma d_1^2 =$	3,632.0		$\Sigma d_2^2 =$	1,161.0	
	$SSd_1 =$	1,498.6667		$SSd_2 =$	1,159.92	
	$\sigma_{d_1}^2 =$	53.805211		$\sigma_{d_2}^2 =$	42.965707	
	$\sigma_{d_1} =$	7.450246		$\sigma_{d_2} =$	6.554823	
	$\sigma_{\bar{d}_1} =$	1.433800		$\sigma_{\bar{d}_2} =$	1.261476	
	$g_1 =$	0.526499		$g_1 =$	-0.982848	
	$g_2 =$	2.813055		$g_2 =$	3.548039	

By comparing the means, sums, and sums of squares of  $d_1$  and  $d_1$  in table 8, a sharp contrast became evident even before the  $t$ -test calculations. Though the skewness and kurtosis were more contrasting than before, both distributions were still similarly leptokurtic. By comparing the measures of variance, standard deviation, and standard error with the skewness and kurtosis, once again, the comparison indicated that the whole distribution of scores was higher in the experimental group. The deviations indicated a very large and significant statistical improvement in the experimental group scores.

The calculations in table 8 were used to perform three  $t$ -tests on the deviations. The three tests were: (1) a one-tailed  $t$ -test on the deviations between pretest and posttest scores of the experimental group (as denoted above,  $d_1 = X_2 - X_1$ ); (2) a two-tailed  $t$ -test on the deviations between pretest and posttest scores of the control group (as denoted above,  $d_2 = X_4 - X_3$ ); and (3) an independent groups  $t$ -test on the deviations between  $d_1$  and  $d_2$ .<sup>103</sup> The null and alternative hypotheses for each projected  $t$ -test and the  $t$ -test results according to the standard critical values of  $t$  were reported below in table 9.

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<sup>103</sup>These three tests were chosen after a consultation with Larry Spradley, Professor of Business Statistics at Lamar University in Beaumont, Texas.

Table 9.--CRQ *t*-Test Analyses<sup>104</sup>


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One-tailed or directional *t*-test on the deviations between pretest and posttest scores of the experimental group seen in  $d_1$  in table 8

$H_0: \mu_{d1} \leq 0$  alpha level .05 with 26 $df$  gave a critical value of 1.706

$H_a: \mu_{d1} > 0$  a  $t = 6.0343956$  was found with  $p < .0005$

$H_0$  was rejected and  $H_a$  was accepted; therefore the experimental group improved in posttesting

Two-tailed or nondirectional *t*-test on the deviations between pretest and posttest scores of the control group seen in  $d_2$  in table 8

$H_0: \mu_{d2} = 0$  alpha level .05 with 26 $df$  gave a critical value of 2.056

$H_a: \mu_{d2} \neq 0$  a  $t = .1468004$  was found with  $p > .20$

$H_0$  was accepted, therefore the control group did not improve

Independent groups *t*-test on the sets of  $d_1$  and  $d_2$  deviations seen in table 8

$H_0: \mu_{d1} \leq \mu_{d2}$  alpha level .05 with 26 $df$  gave a critical value of 2.056

$H_a: \mu_{d1} > \mu_{d2}$  a  $t = 4.4017786$  was found with  $p < .001$

$H_0$  was rejected and  $H_a$  was accepted, therefore, the experimental group significantly improved over the control group

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The three *t*-test results indicated that the control group did not improve during the implementation of the program, but the experimental group made significant improvements. Therefore, based upon the three statistical analyses--(1) measures of central tendency, (2) measures of frequency, and (3) three *t*-tests--the third project hypothesis was accepted. The men improved in their empathy skills.

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<sup>104</sup>All of the critical values for *t* were determined from the statistical table in Jaccard and Becker, Statistics for the Behavioral Sciences, 2d ed., (Pacific Grove: Brooks/Cole, 1990), 486-87.

## Responding Questionnaire Statistical Analysis

### Overview

The Responding Questionnaire (RQ) was the second pretest and posttest administered to both the experimental and control groups. The RQ was designed to measure the participants knowledge of some basic helping skills. The two groups of twenty-seven men used in the adjusted preprogram groups above were used in the following analysis. The highest possible score was twenty-seven.

The statistical analysis was divided into three parts. The three parts were. (1) measures of central tendency and variability, (2) measures of frequency, and (3) three *t*-test Calculations. All measures indicated an accomplishment of the third hypothesis

### Measures of Central Tendency and Variability

After the end of the program, the experimental and control groups were given the RQ again as a posttest. The tabulation scores and basic statistics were reported below in table 10.

Table 10.--Pretest and Posttest RQ Statistics

	Experimental Group		Control Group	
	X <sub>1</sub>	X <sub>2</sub>	X <sub>3</sub>	X <sub>4</sub>
1.	2	19	12	12
2.	3	21	8	6
3.	6	16	12	3
4.	15	20	14	5
5.	10	18	3	5
6.	18	22	15	10
7.	14	22	0	5
8.	10	21	7	11
9.	8	25	8	5
10.	8	25	6	1
11.	5	27	18	11
12.	17	14	13	17
13.	6	21	8	8
14.	9	19	12	16
15.	15	22	7	6
16.	5	8	11	4
17.	5	22	11	5
18.	8	17	5	1
19.	5	19	9	17
20.	11	21	10	6
21.	2	24	7	7
22.	10	21	9	8
23.	1	22	7	7
24.	21	23	11	16
25.	8	17	5	6
26.	12	19	7	11
27.	5	18	4	1
X <sub>1</sub> = experimental group pretest scores			X <sub>3</sub> = control group pretest scores	
X <sub>2</sub> = experimental group posttest scores			X <sub>4</sub> = control group posttest scores	
	X <sub>1</sub>	X <sub>2</sub>	X <sub>3</sub>	X <sub>4</sub>
Range =	1.0 - 21.0	8.0 - 27.0	0.0 - 18.0	1.0 - 17.0
Mode =	5.0	22.0 & 21.0	7.0	5.0
Median =	8.0	21.0	8.0	6.0
$\bar{X}$ =	8.851851	20.111111	8.851851	7.777777
$\Sigma X$ =	239.0	543.0	239.0	210.0
$\Sigma X^2$ =	2,817.0	11,295.0	2,519.0	2,220.0
$\sigma$ =	5.096866	3.725123	3.865360	4.661372
$\sigma^2$ =	25.978052	13.876543	14.941015	21.728395
$r_1$ =	0.582891	-1.058929	0.097081	0.599489
$r_2$ =	2.606441	5.229408	3.023663	2.484236

The above indicated a statistically significant improvement in the RQ scores of the experimental group over the control group. The improvement indicated that the helping skills program made a significant difference in the knowledge of helping skills in the experimental group.

### Measures of Frequency

The difference between the pretest and posttest scores of the experimental and control groups was made more clear through a calculation of the frequency and percentages of the top ten scores between the two groups. The frequency and percentages were reported below in table 11.

Table 11.--Frequency Analysis of Top Ten RQ Scores

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Pretest Frequency Analysis					
Experimental Group			Control Group		
Score	Freq.	Percent	Score	Freq	Percent
5	5	18.52	7	5	18.52
8	4	14.81	12	3	11.11
10	3	11.11	11	3	11.11
15	2	7.41	8	3	11.1
2	2	7.41	9	2	7.41
21	1	3.70	5	2	7.41
18	1	3.70	18	1	3.70
17	1	3.70	15	1	3.70
14	1	3.70	14	1	3.70
12	1	3.70	13	1	3.70

Posttest Frequency Analysis					
Experimental Group			Control Group		
Score	Freq	Percent	Score	Freq	Percent
22	5	18.52	5	5	18.52
21	5	18.52	11	3	11.11
19	4	14.81	6	3	11.11
25	2	7.41	17	2	7.41
18	2	7.41	16	2	7.41
17	2	7.41	8	2	7.41
27	1	3.70	7	2	7.41
24	1	3.70	12	1	3.70
23	1	3.70	10	1	3.70
20	1	3.70	9	1	3.70

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From the above frequency analysis, the experimental group did significantly better than did the control group on the RQ posttests

### Three *t*-Test Calculations

The basic statistics for the three *t*-tests were calculated. Those statistics were reported below in table 12.



Table 12.--Analysis of RQ Deviations

Experimental Group			Control Group			
	$X_2$	$-X_1$	$= d_1$	$X_4$	$-X_3$	$= d_2$
1.	19	2	17	12	12	0
2.	21	3	18	6	8	-2
3.	16	6	10	3	12	-9
4.	20	15	5	5	14	-9
5.	18	10	8	5	3	2
6.	22	18	4	10	15	-5
7.	22	14	8	5	0	5
8.	21	10	11	11	7	4
9.	25	8	17	5	8	-3
10.	25	8	17	1	6	-5
11.	27	5	12	11	18	-7
12.	14	17	-3	17	13	4
13.	21	6	15	8	8	0
14.	19	9	10	16	12	4
15.	22	15	7	6	7	-1
16.	8	5	3	4	11	-7
17.	22	5	17	5	11	-6
18.	17	8	9	1	5	-4
19.	19	5	14	17	9	8
20.	21	11	10	6	10	-4
21.	24	2	22	7	7	0
22.	21	10	11	8	9	-1
23.	22	1	21	7	7	0
24.	23	21	2	16	11	5
25.	17	8	9	6	5	1
26.	19	12	17	11	7	4
27.	18	5	13	1	4	-3
Experimental Group			Control Group			
$\bar{d}_1 =$	11.259259		$\bar{d}_2 =$	-0.0740741		
$\Sigma d_1 =$	304 0		$\Sigma d_2 =$	-29		
$\Sigma d_1^2 =$	4,372 0		$\Sigma d_2^2 =$	585.0		
$SSd_1 =$	35.155007		$SSd_2 =$	553.851851		
$\sigma_{d_1}^2 =$	35.155007		$\sigma_{d_2}^2 =$	20.513031		
$\sigma_{d_1} =$	5.929165		$\sigma_{d_2} =$	4.529131		
$\sigma_{\bar{d}_1} =$	1.141068		$\sigma_{\bar{d}_2} =$	0.871631		
$g_1 =$	-0.278209		$g_1 =$	0.017177		
$g_2 =$	2.647392		$g_2 =$	2.100533		

Like with the CRQ, a comparison of the sums of  $d_1$  and  $d_2$  in table 12 indicated both distributions were similarly leptokurtic. By comparing the measures of variance, standard deviation, and standard error with the skewness and kurtosis, the comparison indicated that the whole distribution of scores was higher in the experimental group. The deviations indicated a very large and significant statistical improvement in the experimental group scores. The three tests were: (1) a one-tailed  $t$ -test on the deviations between pretest and posttest scores of the experimental group (as denoted above,  $d_1 = X_2 - X_1$ ), (2) a two-tailed  $t$ -test on the deviations between pretest and posttest scores of the control group (as denoted above,  $d_2 = X_4 - X_3$ ), and (3) an independent groups  $t$ -test on the sets of deviations denoted as  $d_1$  and  $d_2$ . The results were reported below in table 13.

Table 13.--RQ  $t$ -Test Analyses

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One-tailed or directional  $t$ -test on the deviations between pretest and posttest scores of the experimental group seen in  $d_1$  in table 12

$H_0: \mu_{d1} \leq 0$  alpha level .05 with 26 $df$  gave a critical value of 1.706

$H_a: \mu_{d1} > 0$  a  $t = 10.503754$  was found with  $p < .0005$

$H_0$  was disproved and  $H_a$  was substantiated, therefore the experimental group improved in posttesting

Two-tailed or nondirectional  $t$ -test on the deviations between pretest and posttest scores of the control group seen in  $d_2$  in table 12

$H_0: \mu_{d2} = 0$  alpha level .05 with 26 $df$  gave a critical value of 2.056

$H_a: \mu_{d2} \neq 0$  a  $t = -1.2322576$  was found with  $p > .20$

$H_0$  was substantiated; therefore the control group did not improve

Independent groups  $t$ -test on the sets of  $d_1$  and  $d_2$  deviations seen in table 12

$H_0: \mu_{d1} \leq \mu_{d2}$  alpha level .05 with 26 $df$  gave a critical value of 2.056

$H_a: \mu_{d1} > \mu_{d2}$  a  $t = 44.593742$  was found with  $p < .001$

$H_0$  was disproved and  $H_a$  was substantiated, therefore, the experimental group significantly improved over the control group

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The three *t*-test results indicated that the control group did not improved during the implementation of the program--just as in the CRQ analysis--but that the experimental group made significant improvements. Therefore, based upon the three statistical analyses--(1) measures of central tendency, (2) measures of frequency, and (3) three *t*-tests--the third project hypothesis was substantiated. The men improved in their empathy skills.

### Postprogram Interview Questionnaire Analysis

#### About the Questionnaire

The Postprogram Interview Questionnaire (PIQ)<sup>105</sup> was the first of two postprogram questionnaires that was used, the second being the Postprogram Helpee Follow-up Questionnaire (PHFQ).<sup>106</sup> Both of these were constructed by the director and approved by the director's committee chairman prior to project implementation. One change was made after approval and after implementation: the various questions on each questionnaire were numbered to facilitate data collection and the construction of the evaluation. In the following analyses under the sections titled "Response Percentages and Interpretation," the numbers of each percentage breakdown and interpretation correspond to the numbers on the questionnaire being analyzed.

The PIQ was administered individually to the 27 men in the experimental group in the chaplain's office within one week of the last session of the program. The men were asked the questions by the director, and the director recorded the responses onto the questionnaire.

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<sup>105</sup>Q.v., appendix 9

<sup>106</sup>Q.v., appendix 10.

To each question, there were a variety of responses. The responses that were similar to each other were categorized. The categorization below reflected exact and equivalent representations of the responses given by the men in the program. For instance, in the category of response "Feeling what they feel," that phrase reflected exactly what the respondents said and that phrase reflected responses that were similar to that phrase like, "helped to feel with another." A few responses were unique like the last one, "getting to know someone closer."<sup>107</sup>

### PIQ Percentages and Interpretations

In response to #1, "How would you define empathy?" the following were reported, with several responding in more than one category.

# of Res	% of total Res	Category of Response	(Where Res = Responses)
10	37.03%	Feeling what they feel	
9	33.33%	Putting self in another's place, walking in another's shoes	
3	11.10%	Both feeling what they feel and walking in another's shoes	
2	7.40%	Caring about people, their feelings, and problems	
2	7.40%	Helping, counseling another	
2	7.40%	Seeing things from another's view	
2	7.40%	Understanding/learning about another's needs and helping	
1	3.70%	Could not define empathy	
1	3.70%	Give constructive feedback	
1	3.70%	Help without judging	

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<sup>107</sup>The categorizations of similar responses was also used below in the evaluations of the Postprogram Helpee Follow-up Questionnaire Analysis

- 1 3.70% Loving them
- 1 3.70% Getting to know someone closer

Of the responses, 22 or 81.46% of the men correctly defined the essential nature of empathy that was presented during the sessions. With the exception of the one man who could not define empathy, all of the remaining responses were empathic in nature in that they exhibited positive and open attitudes toward helping.

In response to #2, "Has this program helped you become a better listener?" the following were reported: 27 or 100% of the men believed the program helped them become better listeners. In response to "How?" the following were reported, with several responding in more than one category:

# of Res	% of total Res	Category of Response	(Where Res = Responses)
11	40.73%	Used to talk, advise, or quickly respond--now more attentive	
5	18.51%	Helped be to be a better listener, hear people's problems	
4	14.81%	Improved body language and eye contact	
2	7.40%	Helped me open up	
2	7.40%	Helped me understand people better	
2	7.40%	Helped me concentrate on listening itself	
1	3.70%	Enhance my listening and empathic skills	
1	3.70%	Helped me hear a hurting person better	
1	3.70%	Relate better and respond with meaning	
1	3.70%	Understanding the need to allow the other person to talk	
1	3.70%	Helped me observe others better	
1	3.70%	No answer	

With a few exceptions, such as where the respondents gave no response and where some said the program helped them listen better, the majority reflected that the program helped them in specific ways. Of the responses, 22 or 81.46% of the men in the above top four percentage groups indicated that they had become better listeners and cited a specific skill that was taught in the program.

In response to #3, "What helped you the most?" the following were reported.

# of Res	% of total Res	Category of Response	(Where Res = Responses)
11	40.73%	Learning knowledge and skills of listening and empathy	
3	11.10%	Discrimination exercises	
3	11.10%	Talking with partners and role play	
2	7.40%	Hearing people's problems and hurts	
2	7.40%	Learning experience itself	
1	3.70%	Body language skills, observation and use	
1	3.70%	Learning about love and caring	
1	3.70%	Development of patience	
1	3.70%	Helped me avoid advice giving	
1	3.70%	Verbal explanations of director	
1	3.70%	Knowing that Christ loves me	
1	3.70%	Learning about communication and being open	

Several of the categories such as "learning experience itself," "learning about love," "verbal explanations," and "knowing that Christ loves me" did not reflect any specific skill, but these only represented 18.5% of the responses. The remainder of the responses indicated that the majority of the participants found that the best part of the program was the development of a specific helping skill.

In response to #4, "What helped you the least?" the following were reported:

# of Res	% of total Res.	Category of Response	(Where Res. = Responses)
16	55.54%	Nothing, all was helpful	
5	18.51%	Do not know of anything	
1	3.70%	Some people were distracting	
1	3.70%	Was not long enough	
1	3.70%	Big words	
1	3.70%	Too fast, could be more paced for amount material	
1	3.70%	Bad jokes	
1	3.70%	Kinds of knowledge [could not understand question]	

Of the responses, 16 or 55.54% of the men indicated that everything had value, and 5 or 18.51% of the men could not name any specific thing that was not helpful. With regard to two responses, "Big words" and "Too fast," these may have been a concern for some of the others, which would indicate that the program could be improved through simplification.

In response to #5, "During the weeks of this program, have you noticed any improvements in your ability to relate to others?" 27 or 100% of the men indicated that they had noticed improvements in their abilities. When asked to describe one instance, they reported the following:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
5	18.51%	In my general attitude, the whole way I relate	
4	14.81%	In my use of empathy and being a better listener	
3	11.10%	More attentive, give more effort at listening	

2	7.40%	In observations of others
2	7.40%	When talking to others, am more patient and go slower
2	7.40%	Helped me stop advice giving
2	7.40%	I evaluate more, can hear both sides
2	7.40%	Could not think of a response
1	3.70%	I understand people more
1	3.70%	Helping people with their problems
1	3.70%	In helping the grieving
1	3.70%	Got more friends
1	3.70%	In how I encourage others
1	3.70%	In how I read the Bible and stories

Only two men gave a specific instance with, "helped me stop advice giving " All the others spoke in generalities. Even though most of the men could not be specific, all of the men felt that the program helped them improve their relationships during the course of the program.

Question #6 was about the three phases of a relationship: namely, the foundation, the interpersonal bridge, and the connection. None or 0% of the men gave the desired responses. Only two men indicated that the foundation for starting relationships was listening, which was close to the desired response of "attending skills."

The three phases referred to the three major divisions of the entire program. Since they were not reiterated or emphasized, the expectation that anyone would remember them was seen in retrospect to be unrealistic. These were more theoretical and of themselves not very important to actual skill development.

In #7 the men were asked to rate themselves on a scale of 1 to 5 with regard to improvement (1 = none, 3 = moderate, 5 = great). The men were asked to complete the



following statement: "In light of my participation in the helping skills program." The following were reported by the participants on how they rated themselves.

Level of Rating	# of Res.	% of total Res.	Category of Response (Where Res. = Responses)
5	18	66.65%	I feel the program has improved my listening skills
4	7	25.92%	
3	2	7.40%	
5	21	77.76%	I feel that my relationships will improve
4	5	18.51%	
3	1	3.70%	
5	18	66.65%	I feel that I can understand people better
4	6	22.21%	
3	3	11.10%	
5	20	74.06%	I feel more confident in being able to help people
4	5	18.51%	
3	2	7.40%	
5	16	59.24%	I understand the importance of reflecting
4	10	37.03%	
3	1	3.70%	

From the above figures, every man indicated that the program helped increase his relationship and helping skills, with a large majority indicating that the program helped to a "great" degree. The small minority of low ratings still indicated some growth.

In response to #8, "What did you learn about listening that you did not know before?" the following were reported, with several responding in more than one category:

# of Res.	% of total Res.	Category of Response (Where Res. = Responses)
6	22.21%	To listen with the heart not just ears, paying more attention

5	18.51%	All the skills of listening and caring, how to listen
3	11.10%	Sharing other people's feelings and where they hurt
3	11.10%	Not to solve the person's problem, hear before you advise
2	7.40%	Need to help a hurting person understand problem
2	7.40%	Eye contact and relaxing, body language
1	3.70%	A person can be hurt if you are not listening
1	3.70%	The difference between AE-I and AE-II
1	3.70%	Focus on a person's movement
1	3.70%	Being able to reflect
1	3.70%	That some persons can be helped if they just talk
1	3.70%	Shut up and listen

With the exceptions of "Need to help a hurting person understand problem" and "Focus on a person's movement," all of the other responses including those in the majority reflected skills taught in the program. The large majority of responses indicated that the men learned some skills that they had not known before the program was administered.

In response to #9, "In the light the program, what area of your life would you like to improve the most?" the following were reported, with several responding in more than one category:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
8	29.62%	Be more empathic, better listener, more attentive	
8	29.62%	Be able to be a better helper, more loving, caring	
2	7.40%	More understanding	
2	7.40%	Be a better communicator	
2	7.40%	More self-disclosure, openness	

2	7.40%	Closer to Jesus, walk with the Lord
1	3.70%	Be able to present self in a better way
1	3.70%	Get closer to my family
1	3.70%	Be stronger
1	3.70%	Less hard on myself
1	3.70%	Get dirty words out of my mouth
1	3.70%	More patience
1	3.70%	Me

From the first four categories above, 20 or 74.04% of the men indicated a desire to grow with regard to their abilities to relate. Yet with the possible exceptions of "Being more empathic," "More understanding," and "more self-disclosure," most of the responses did not indicate any specific area of growth. Even the three just mentioned could be construed as general, and several of the responses like "Closer to Jesus" and "Me" were more clichés than not.

The lack of specificity could also be due to the way in which the question was framed. Taking into consideration that most of the men not only want to learn but that they desire to please, the question may have yielded more specific responses if it had been directed to program skills rather than to "life" in general.

In response to #10, "What was the best part of the entire program?" the following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
6	22.21%	Sharing and growing, fellowship	
5	18.51%	Every meeting was good, all, no distinction	
4	14.81%	Self-evaluation, learning about self	
3	11.10%	Empathy, use and learning of empathy and skills	

2	7.40%	Attending skills
1	3.70%	Each week was a challenge
1	3.70%	Lectures, verbal explanations
1	3.70%	Different ways of communicating
1	3.70%	Day on reflecting feelings
1	3.70%	Day on self-disclosure
1	3.70%	Helping others
1	3.70%	Graduation

All of the responses, possibly even the one that was rather facetious ("graduation"), indicated that the men thought the growth they experienced was the best part of the program. From the first, fourth, eighth, ninth, tenth, and eleventh categories, 15 or 55.51% of the men found that the best part of the program was in the ways they related to each other. Most of the others found the best part in the development of their understanding or themselves.

In response to #11, "What was the worst part of the entire program?" the following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
12	44.43%	Nothing, no worst part	
3	11.10%	Self-evaluations, what I learned about myself	
2	7.40%	Three hours each session, too long	
2	7.40%	Some worldly or bad words	
1	3.70%	Some of the men who hindered the program or did not share	
1	3.70%	People who dropped out	
1	3.70%	Some of the examples	
1	3.70%	Get up on Saturday	

1	3.70%	Too rushed
1	3.70%	Bad jokes
1	3.70%	Writing

A large number of the men, 12 or 44.43%, did not identify a "worst" area. The 3 men, 11.10%, who indicated the self-knowledge they learned as the worst part also had indicated this as the best part of the program. Most of the other responses indicated some personal discomforts that did not appear to be very significant.

In response to #12, "If you could add one thing, what would that be?" the following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res = Responses)
12	40.73%	More time for sessions, longer	
5	18.51%	Nothing	
3	11.10%	Another seven weeks, more weeks, more sessions	
2	7.40%	More Scripture, Christian literature	
1	3.70%	More about love	
1	3.70%	More prayer	
1	3.70%	More observations of skills in use	
1	3.70%	Instruction on dealing with grief from death	
1	3.70%	Thank you	

There was a general satisfaction with the entire program as presented. Of the responses, 15 or 55.54% of the men wanted either more time or more sessions. Similarly but from a general standpoint, 20 or 74.06% of the men wanted more of what was given in the program. The desire for more seemed to indicate an overall satisfaction and an increased curiosity about the subject of the program in general.

In response to #13, "If you could take one thing away, what would that be?" the following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
20	74.06%	Nothing	
1	3.70%	Large group and limit glass to 4 persons	
1	3.70%	Do not know of anything	
1	3.70%	Needless talking	
1	3.70%	King Pygmalion	
1	3.70%	Disturbances	
1	3.70%	Time limits	
1	3.70%	Bad words	

There was a general satisfaction with the entire program as presented. Of the responses, 20 or 74.06% of the men indicated that they would not take anything away from the program. One man was not so certain, but he just did not know of anything he would take away from the program. Most of the other responses indicated some personal discomforts or limitations.

In response to #14, "Why is empathy and listening important?" the following were reported, with several responding in more than one category:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
12	44.43%	Help people deal with problems, struggles, life	
7	25.92%	Understand and caring of people and their feelings	
2	7.40%	To feel what they feel, to show seriousness feelings	
2	7.40%	Better communicate with people	
2	7.40%	Helps helpee understand self	

- 1 3.70% In order to have a deep relationship
- 1 3.70% Foundation of helping
- 1 3.70% Give a person relief

With the exception of "Helps helpee understand self," 25 or 92.57% of the men indicated in one way or another that empathy was to be directed toward another person for that person's benefit. This was a significant increase in understanding, especially since almost all of them could not define empathy on the knowledge assessment pretest.

In response to #15, "What happens when a helper gives understanding to a hurting person with problems?" the following were reported, with several responding in more than one category:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
11	40.73%	Relief in the hurting person, feel free, less pain	
6	22.21%	Helps, makes person getting empathy feel better	
5	18.51%	Liberation, help overcome, freed	
4	14.81%	Feel trust, aid openness	
4	14.81%	Feel loved and cared for	
4	14.81%	Growth in other person	
3	11.10%	Feel comforted, hits the spot	
2	7.40%	Feel understood, help understand	
1	3.70%	Helps hurting person see problem more clearly	
1	3.70%	Gives room for self-evaluation in hurting person	
1	3.70%	Rise up and be a leader	
1	3.70%	Cope with problems	
1	3.70%	Get a response	
1	3.70%	Feel connected	

1 3.70% Feel security

All of the men seemed to understand something about the affects of empathy on persons. Many of the men gave responses that fell into several categories, and there was much variety. The unique and feeling nature of the responses indicated that most of the men had thought through the effects of empathy and that they were not just parroting lessons they had learned.

In response to #16, "What other comments do you have about the program?" the following were reported, with a few men responding in more than one category:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
8	29.62%	Good, like to see it continue, could go on forever	
5	18.51%	Enjoyed the program	
4	14.81%	Suggest others should go through the program	
4	14.81%	No comment	
2	7.40%	Helped me grow	
1	3.70%	Helped me understand myself	
1	3.70%	Need more time, so much material	
1	3.70%	Should do program more often	
1	3.70%	Really helped me understand how to be a listener	

The general consensus was that the men enjoyed the program and wished it could have continued. Nothing very substantial was offered relative to improving the program that was presented.

In #17 the director was to rate his impressions of the men. When the director interviewed the men, he rated them on a scale of 1 to 5 with regard how he perceived their improvement (1 = none, 3 = moderate, 5 = great). The director graded each man on the basis of the listed categories, preceding each category by the phrase: "I feel that the



participant." The following were reported by the director indicating how the director rated the men.

Level of Rating	# of Res.	% of total Res	Category of Response (Where Res. = Responses)
5	12	44.43%	Gained some understanding about empathy
4	9	33.33%	
3	4	14.81%	
2	2	7.40%	
5	10	37.03%	Understands the importance of empathy/listening
4	11	40.73%	
3	4	14.81%	
2	2	7.40%	
5	7	25.92%	Understands the importance of communicating understanding
4	8	29.62%	
3	8	29.62%	
2	4	14.81%	
5	21	77.76%	Was sincere about his efforts at learning how to help
4	5	18.51%	
3	1	3.70%	
5	19	70.35%	Feels he can better help others by listening
4	6	22.21%	
3	3	11.10%	

Each level given was based on one of two criteria: either the man entered the seminar with a low empathic skills and grew, or the man entered with some empathic skills and learned to better use the skills. Some of the men were not as conscientious as others, and some were more interpersonally mature than others. A few were easily distracted and had trouble remaining focused.

All of the men made some progress in their understanding, and most of them increased their own skill level by some degree. From the first, fourth, and fifth sets of responses, the high levels assigned and their relative percentages indicated that the knowledge and skill level of the large majority of the men increased significantly.

The director perceived that a few of the men, 6 or 22.21%, did not increase very much at all in their understanding of the importance of empathy. Most of these men were easily distracted, had trouble taking the assignments seriously, and were more dominant than the others. Their personalities were more anti-empathic in general, and their participation in the program appeared to be more along the lines of recreation rather than a sincere desire to learn.

In response to #18, "What is the general impression of the effect of the program on the participant?" the following were recorded, with the director making several responses about most of the men:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
8	29.62%	Tried hard and made progress according to his level	
6	22.21%	Tried very hard to grow, recognizing some former bad habits	
5	18.51%	Intelligent, tried hard, and built latent empathic skills	
4	14.81%	Slow and very analytical, struggled with feeling component	
3	11.10%	Moderately empathic, present more for something to do	
3	11.10%	Strong willed, dominant, but tried hard	
3	11.10%	Easily distracted, but sincere	
2	7.40%	Already empathic and built on current skills	
2	7.40%	Had a little trouble reading, leaned on others for help	
2	7.40%	Slow and analytical, struggled with spontaneity	
1	3.70%	Had trouble with concepts and cognitive elements	

- |   |       |   |
|---|-------|---|
| 1 | 3.70% | Admittedly distracted because of family problems              |
| 1 | 3.70% | Easily distracted and not that sincere, sometimes distracting |
| 1 | 3.70% | Degree of interest in program questionable, restless          |

Of the observations that the director recorded and within the top three categories, 19 or 70.35% of the men tried hard and made progress. Others tried hard to overcome their resistances to a new method of relating. Several participated for motives other than personal growth, and the motives of some were difficult to discern

The results of the Postprogram Interview Questionnaire indicated that the experimental group participants made significant gains in their use and knowledge of empathy skills. The percentages were high in every category. Therefore, based upon the experimental groups' responses, the third project hypothesis was substantiated. The men improved in their empathy skills

#### Postprogram Helpee Follow-up Questionnaire Analysis

##### About the Questionnaire

The Postprogram Helpee Follow-up Questionnaire (PHFQ)<sup>108</sup> was the second of two postprogram questionnaires that were used, the first being the Postprogram Interview Questionnaire. Both of these were constructed by the director and approved by the director's committee chairman prior to project implementation. The PHFQ was designed to gather some data from some of the beneficiaries of the helping skills of the participants in the experimental group: hence, "helpee" refers to such a beneficiary. One change was made after approval and after implementation: the various questions on each questionnaire were numbered to facilitate data collection and the construction of the

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<sup>108</sup>Q.v., appendix 10.

evaluation. In the following analyses under the sections titled "Response Percentages and Interpretation," the numbers of each percentage breakdown and interpretation correspond to the numbers on the questionnaire being analyzed.<sup>109</sup>

The PHFQ was administered on the Sunday following the last program session: 22 September 1996. During both Sunday services, the men who had gone through the program were asked to come forward and stand before the congregation. Of the twenty-seven participants, only fifteen men came to the two services. With men standing, the director passed out the questionnaire, gave some instructions, and read the list of twenty-seven participants.

The men in both services filled out the questionnaires and turned them in to the director. A total thirty-six members from both services responded and turned in questionnaires that they had answered. They were told that placing their names on the questionnaires was optional, and only five men placed their names on the questionnaires they had filled out.

#### PHFQ Percentages and Interpretations

In response to #1, "How many of the helpers do you see and talk to at least once a week?" the following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
12	33.33%	1 helper talked to at least once a week	
11	30.55%	2 helpers talked to at least once a week	
2	5.55%	3 helpers talked to at least once a week	

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<sup>109</sup>The categorizations of similar responses was explained above in the evaluations of the Postprogram Interview Questionnaire Analysis on pp. 91-2.

6	16.66%	4 helpers talked to at least once a week
3	8.33%	5 helpers talked to at least once a week
2	5.55%	8 helpers talked to at least once a week

The general consensus was that the program had a positive benefit upon the participants. In addition to the above, in response to "Of those, generally, do you feel that they relate to you better?" all 36 or 100% of the men indicated a "yes" response. In the top two categories, 23 or 63.88% of the respondents indicated frequent interaction with the program participants. Several others had frequent interactions with several of the helpers.

In response to #2 on the questionnaire, the respondents were asked to choose one of the helpers who had gone through the program. Then they were asked to respond to the following questions: "How long have you known this helper?" The following were reported:

# of Res	% of total Res.	Category of Response	(Where Res = Responses)
1	2.77%	A while	
1	2.77%	Less than a month	
7	19.43%	1-3 months	
4	11.10%	4-9 months	
6	16.66%	1-1.5 years	
10	27.77%	2-2.5 years	
3	8.33%	3-3.5 years	
1	2.77%	4-4.5 years	
3	8.33%	5-5.5 years	
1	2.77%	6 years	

Of those helpees who responded, 24 or 66.63% of them had known the helper for over a year. Given the intensity and close quarters of the living environment, most of the helpees were deemed to have had enough interpersonal relations with the helpers to perceive a difference.

In response to #3 on the questionnaire, the respondents were asked to choose one of the helpers who had gone through the program. Then the respondents were asked to answer the following question: "How often do you talk to this helper?" The following were reported:

# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
1	2.77%	All the time	
19	52.76%	1 time a day or more	
1	2.77%	Almost everyday	
1	2.77%	Every other day	
1	2.77%	Every time I see him	
8	22.21%	2-4 or more times a week	
2	5.55%	1 time a week	
1	2.77%	3 times a month	
1	2.77%	Every once in a while	
1	2.77%	Left space blank	

From the first six categories listed above, 31 or 86.08% of the men had frequent interactions with the helpers. Because of the nature and close quarters of the men, those having daily interactions would most likely be housed in the same area. Being housed in the same area would result in many more interactions than would normally be experienced in the freeworld, yielding a large number of possible observations of conduct.

When the amount of time the men have known each other from #2 above is considered with the frequency in #3 above, a huge number of opportunities for frequent interactions were seen to be possible. Given that the respondents may not have much expertise in accurately evaluating the empathy and listening skills of the helpers, nevertheless, by virtue of frequent interactions alone the respondents could observe change with a positive degree of credibility.

Given some variables that are impossible to calculate with accuracy, the consensus of the respondents was that the participants improved in their general relationship skills. Given the frequency of interactions over long periods of time, the conclusion was that the respondents were credible in their observations.

In responding to #4, the men in the two Sunday services were to read the questionnaire and rate the participants on a scale of 1 to 4 with regard to how the respondent perceived that participant's improvement (1 = no improvement, 2 = improved, but barely noticeable, 3 = noticeably improved, 4 = greatly improved) On the questionnaire, each of the statements were to be prefaced with this introductory phrase "Do you feel." Having chosen a single participant with which the respondent had the most frequent interactions, the following were reported by the respondents indicating how the respondents rated that participant:

Level of Rating	# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
4	20	55.54%	That the helper has improved his ability to help	
3	12	33.32%		
2	4	11.10%		
4	20	55.54%	That the helper listens better	
3	13	36.10%		
2	3	8.33%		

4	18	49.98%	That the helper understands you better
3	15	41.65%	
2	2	5.55%	
1	1	2.77%	
4	15	41.65%	That the helper has more insight about you
3	14	38.87%	
2	5	13.88%	
1	2	5.55%	
4	24	66.64%%	More at ease around the helper
3	7	19.43%	
2	4	11.10%	
1	1	2.77%	
4	26	72.20%	More free to share with the helper
3	6	16.66%	
2	2	5.55%	
1	2	5.55%	

A large majority of the respondents rated most of the participants with a level 4, which meant that the program "greatly improved" the participants' listening, helping skills, and general ease of presence. Even though two respondents felt that the participant they were evaluating made no improvement, the vast majority indicated improvement. Though improved, a few mitigating variables existed that could have skewed the ratings in a positive direction.

Several reasons under girded the proposition that most of the respondents were inclined to be positive. One, of a combined total of 167 persons in both Sunday services, only 36 responded and answered the questionnaire, which meant that some of the men who might have been inclined to rate the participants more negatively may have abstained. Two, the respondents, as all prisoners, were influenced by the inmate code and the nature of the prison environment which tends to make every prisoner an ally with every other



# of Res.	% of total Res.	Category of Response	(Where Res. = Responses)
17	47.20%	None, no comment	
13	36.10%	Good, helpful, keep it up, have more like it, nice thing	
1	2.77%	I believe they are skills that are an asset for a life time	
1	2.77%	He is a person someone can talk to	
1	2.77%	Anything that betters him in this place is worthwhile	
1	2.77%	The program changes a person's attitude toward life	
1	2.77%	(Name of participant) has come a long way, program blessed	
1	2.77%	(Name of participant) has worked hard, helped him a bunch	

With the few exceptions like "changes a person's attitude" and "skills that are an asset for life," the respondents did not indicate anything substantial. Most of the respondents did not have much to say or said nothing. Most of the comments were vague generalities.

Combined with the other responses to questions #1 through #5, the consensus was that the program was needed and provided the participants with a significant growth experience. According to most of the respondents, the program improved the helping skills of the participants. The results of the Postprogram Helpee Follow-up Questionnaire indicated that the experimental groups participants made significant gains in their use and knowledge of empathy skills.

Two reasons were found to accept the third hypothesis. The first reason was that the two professional evaluations indicated that the program lesson plans were suitable for such growth and that the men in the experimental group learned. The second reason was that the four statistical measures indicated an improvement in every category. Therefore, the third hypothesis was accepted in that the men in the experimental group improved in their use of several helping skills and the control group did not.

**CHAPTER 4**  
**SUMMARY, CONCLUSIONS, RECOMMENDATIONS**

**Summary**

**On the Theoretical Rationales**

The importance of the project was substantiated by three theoretical rationales: a theological rationale, a historical rationale, and a practical rationale. These three together affirmed the value of implementing an empathic helping skills program in the Gib Lewis State Prison in Woodville, Texas.

The theological rationale was based upon three foundations, each containing from two to five areas of support. The first foundation was supported through a discussion of four general themes about the nature of Christian love. The second was supported through a discussion of the five responsibilities of the church. The third was seen in two examples of New Testament prisoner ministry. Those foundations were outlined in greater detail in chapter 1 under the subsection, "Conclusions on the Theological Rationale."<sup>110</sup>

The historical rationale was based upon three developments, and each was chronicled from two to three related standpoints. The first development was with regard to the origin of general programming in American prison reform. The second was with regard to recent secular reform and programming in Texas prisons. The third was with regard to the struggle and the future of prison chaplaincy. Those developments were

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<sup>110</sup>Q.v., p. 40.

outlined in greater detail in chapter 1 under the subsection, "Conclusions on the Historical Rationale."<sup>111</sup>

The practical rationale was based upon three considerations, each substantiated by three to four reasons or observations. The first consideration was about four of the inhibitions to the expression of empathy within the hostile environment of a prison. The second was about three social concerns relating to the nature of the institutional environment. The third was about four aspects of the unique role of the chaplaincy department in presenting such a program. Those considerations were outlined in greater detail in chapter 1 under the subsection, "Conclusions on the Practical Rationale"<sup>112</sup>

#### On the Description of the Project

The description of the project was broken into three areas corresponding to the three hypotheses postulated at the beginning of the program: (1) that a suitable program would be developed within the time frames, (2) that a selected group of inmates would remain with the helping skills program, and (3) that the program would increase the selected inmates' ability to use several helping skills. Those three areas covered the description of the project from its theoretical formation to its final pretesting phase.

The development of the program was discussed through chronicling the three phases of the program development: the formation of the project focus, the development of the lesson plans, and the development of the instructional aids. By July of 1996 all of the lesson plans and instructional aids were complete, and those items substantiated the

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<sup>111</sup>Q.v., pp. 40-2.

<sup>112</sup>Q.v., pp. 42-3.

first hypothesis that a program could be developed. The phases were discussed in greater detail in chapter 2 under the subsection, "Development of the Program."<sup>113</sup>

The enlistment of a selected group of inmates was discussed through the chronicling of the four phases of the enlistment process: advertisement, enrollment, pretesting, and matching the experimental and control groups. The four phases were complete by 10 August 1996. The phases were discussed in greater detail in chapter 2 under the subsection, "Enlistment of Inmates."<sup>114</sup>

The implementation of the program was chronicled in depth throughout the program as the director made pastoral observations and reflections after each of the seven sessions. The director led each seminar according to the lesson plans contained in appendix 2. The first three sessions involved facilitation in the use of basic attending skills. The fourth session involved facilitation in the use of self-disclosure. The last three sessions involved facilitation in the use of empathy skills. The reflections on each lesson included comments on the director and the participants, they were placed in appendix 8. The lessons were summarized in greater detail in chapter 2 under the subsection, "Summarization of Daily Lessons."<sup>115</sup>

The last elements in the implementation of the program involved administering the Postprogram Interview Questionnaire to the experimental group, administering the Postprogram Helpee Follow-up Questionnaire to persons who felt they had some interactions with the experimental, and administering the Counselor Response

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<sup>113</sup>Q.v., pp. 51-4: the lessons were placed in appendix 2 and the overheads in appendix 3.

<sup>114</sup>Q.v., pp. 55-62.

<sup>115</sup>Q.v., pp. 62-6: the lessons were placed in appendix 2.

Questionnaire (CRQ) and Responding Questionnaire (RQ) as posttests to both groups. The CRQ and RQ posttesting of the control group was the last element in the program implementation, and the posttesting took place on 28 September 1996.

#### On the Evaluation of the Project

The evaluation of the project was broken into three areas corresponding to the three hypotheses postulated at the beginning of the program: (1) evaluating the program development, (2) evaluating the program enlistment, and (3) evaluating the program implementation. All the measures of each part of the evaluation phase indicated that the program was meaningful to the participants and that the program increased the empathic helping skills of the participants in the experimental group by a significant measure.

Four methods were used in evaluating the development of the program. One, Alan Jackson, one of the director's doctoral committee members, approved a draft of the lesson plans and handouts that were finalized and make up the substance of appendixes 2 and 3. Two, Vance Drum, senior chaplain at Eastham and an expert in criminal justice ministry, reviewed the lesson plans and handouts before implementation and deemed them suitable to the project objectives. Three, the completed lesson plans and handouts themselves became a evidence of the development of the program.

The fourth method was the selection and use of five preapproved evaluation instruments: (1) the Preprogram Background Questionnaire in appendix 4, (2) the Counselor Response Questionnaire in appendix 5, (3) the Responding Questionnaire in appendix 6, (4) the Postprogram Interview Questionnaire in appendix 9, and (5) the Postprogram Helpee Follow-up Questionnaire in appendix 10. The four methods were explained in chapter 3 under the subsection, "Evaluating the Program Development."<sup>116</sup>

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<sup>116</sup>Q.v., pp. 68-70.

Three measures were used in evaluating the program enlistment: (1) the effect of the advertisements and announcements, (2) the experimental and control group rosters and worksheets, and (3) the completion of posttesting for the control group. At the end of the program twenty-seven men in the experimental group attended all of the sessions and completed the posttesting (a few making up a couple of sessions), and twenty-eight men in the control group completed posttesting. This indicated that the second hypothesis was substantiated in that an experimental group and a control group of men stayed with the entire program. The use of those measures was explained in greater detail in chapter 3 under the subsection, "Evaluating the Program Enlistment."<sup>117</sup>

Six methods were used in evaluating the implementation of the program two professional evaluations, and four statistical evaluations. The two professional evaluations involved (1) Alex Taylor who sat in on session seven and (2) the director's notes of pastoral observation and reflections. Those evaluations were explained in greater detail in chapter 3 under the subsection, "Evaluating the Program Implementation."<sup>118</sup>

In order to match the two groups more closely, a few scores of men who did not finish the program were deleted from the records of the preprogram tabulation. At the close of posttesting and final culling of absentees, the director's adjustments in the record indicated that two matched groups of twenty-seven men each were left. The statistics calculated on the adjusted scores of the experimental and control groups indicated that the two groups were very well matched. The adjustment and matching were described in greater detail in chapter 3 under, adjusting the pretest and posttest CRQ scores "<sup>119</sup>

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<sup>117</sup>Q.v., pp. 70-2.

<sup>118</sup>Q.v., pp. 73-74.

<sup>119</sup>Q.v., pp. 74-7.

Four statistical evaluations were done on the results of four testing instruments: the Counselor Response Questionnaire (CRQ), the Responding Questionnaire (RQ), the Postprogram Interview Questionnaire (PIQ), and the Postprogram Helpee Follow-up Questionnaire (PHFQ). All of the processing done on the results of the questionnaires indicated a very significant improvement in knowledge and skills in the experimental group participants and no significant improvement in the control group

The CRQ and RQ were used as pretests and posttests for both the experimental and the control groups. Three types of statistical measures were done on the results: (1) several measures of central tendency and variability, (2) measures of frequency, and (3) three kinds of *t*-test calculations. All the measures indicated that the experimental group had significantly increased in knowledge and skill, and the control group had not significantly increased. The statistical analysis on the CRQ results was discussed in greater detail in chapter 3 under the subsection, "Counselor Response Questionnaire Statistical Analysis,"<sup>120</sup> and the statistical analysis on the RQ results was discussed in chapter 3 under the subsection under the subsection, "Responding Questionnaire Statistical Analysis."<sup>121</sup>

The PIQ was given to the men in the experimental group after the program in sessions of one-on-one counseling. A great preponderance of responses indicated that the program increased the skills according to the program objectives. The PIQ results and analysis were discussed in greater detail in chapter 3 under the subsection, "Postprogram Questionnaire Analysis."<sup>122</sup>

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<sup>120</sup>Q.v., pp. 77-83.

<sup>121</sup>Q.v., pp. 84-90.

<sup>122</sup>Q.v., pp. 91-107.

The PHFQ was given to members of the prisoner Christian congregation after the close of the program. The members of the Christian congregation were asked if they had any regular communication with any of the helpers in the program. Thirty-six members of the congregation responded, filled out the PHFQ, and returned a suitable questionnaire. A great majority of the congregational respondents perceived a large improvement in the experimental group participants. The PHFQ results and analysis were discussed in greater detail in chapter 3 under the subsection, "Postprogram Helpee Follow-up Questionnaire Analysis."<sup>123</sup>

### Conclusions

The initial problem was the development and implementation of an empathic helping skills program. The results on the development that a suitable program was developed within the prescribed time constraints. The results on the implementation of the program indicated that the twenty-seven men in the experimental group increased in their knowledge and ability to use empathy, and the men in the matched control group did not increase in the knowledge and ability to use empathy during the same period of time. The increase was measured by several evaluations and instruments against a control group who did not go through the program and who did not significantly increase in their knowledge or skill level throughout the time the experimental group was going through the program. The data collected in this report indicated that an empathic helping skills program was developed and implemented, and that it increased the empathic helping skills of the experimental group.

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<sup>123</sup>Q.v., pp. 107-14



### Recommendations

The largest concern by a few in the experimental group was with the amount of information. A few elements in the program could be shortened or made less strenuous. For instance, the number of "feeling" words could be decreased. Some of the more theoretical elements such as 5.4a-b could be shortened and made simpler. Humor could have lightened the sessions and made them more lively, especially at the beginning.

The Interpersonal Check List (ICL) was time-consuming. As reflected in the pastoral observations, the time spent working through the check list and doing the calculations did not seem to be as worthwhile. The men enjoyed it and said they gained a lot. Nevertheless, the director perceived that the time spent on the ICL would have been better used if the time had been spent on the attending and empathy skills.

A profitable but expensive addition to the program would have been the video taping of some pairs exhibiting their empathy skills. Likewise, the participants would have profited from videos clips of professional helpers using empathy. Another use of videos might have been the borrowing of a three to five minute segment of a popular movie that illustrated an actor or actress using or failing to use empathy.

The devotions seemed to bring the program into focus. Love was presented as the primary motive for all of helping, and this seemed to be crucial to the integration of biblical values with secular helping skills. In the experimental group there were a few Christians with fundamental tendencies, and their special needs seemed to demand a Christian or biblical foundation to anything that was not quoted out of the Bible. The devotions could have been made livelier with pictorial illustrations of some kind.

The program might be as substantial with a smaller number of handouts. Using the overheads was productive, but the director began to wonder at the expense of handing out every overhead. There were no complaints and many compliments, but director had the feeling that many of the men might have been loaded too much with the number of pages

**in their possession. Trimming down the number of handouts might make future reference easier and facilitate the long term development of empathic skills.**

APPENDIX 1  
PROFESSIONAL EVALUATIONS

Three professional evaluations were accomplished on two phases of the program implementation. First, Allen Jackson (D Min. committee member) gave permission for the director to send him a draft of the lesson plans, handouts, and overheads for review. That was accomplished on 8 July 1996, and a copy of the letter sent to Jackson was called item 1, First Lesson Plan Evaluation. Jackson responded by phone the following week indicating the lessons' suitability. Second, an evaluation of the program lesson plans, handouts, and overheads was done by Vance Drum, senior chaplain at the Eastham State Prison in Lovelady, Texas. Drum's evaluation was called item 2, Second Lesson Plan Evaluation. Third, an evaluation of session 7 was done by Alex Taylor, Chaplaincy Regional Coordinator for the program director's region, based in Huntsville, Texas. Taylor's evaluation was called item 3, Session Evaluation (pages 1 to 4).

July 8, 1996

Dr. Allen Jackson, Professor  
New Orleans Baptist Theological Seminary  
3939 Gentilly Blvd  
New Orleans, LA 70126-4858

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[Item 1:  
First Lesson Plan Evaluation]

Dear Dr. Jackson,

Enclosed you will find a near final draft of program notes, overheads, and handouts.

Thank you for considering them. A lot of work went into their construction.

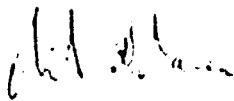
A one question needs clarifying. I was told that I had greater liberty with the program notes. Is it permissible to use 10 point type in the footnotes of the program notes and on the handouts as I have done? They save space. If so, will these be allowed to remain in 10 point type in the final report (where the rationale has 12 point type)? Or do I need to footnote the program outline and handouts at all? (Seems proper to do so.)

As you will see, the Interpersonal Check List (ICL) could be intimidating if the inmates were asked to do the math calculations and graphing their individual styles themselves. I will be using a couple of volunteers come in and help facilitate and expedite that exercise.

You have a great vacation. Catch a fish for me. By the way, I have recently come into possession of an audio book: Men Are from Mars, Women Are from Venus. The analogy is great, and his anecdotes are hilarious.

God bless and guide you.

Very sincerely yours,



Rev. Michael Glenn Maness, Chaplain  
Gib Lewis State Prison 040  
P.O. Box 9000  
Woodville, TX 75990  
W: 409-283-8181, Ext. 245

804 N. Beech  
Woodville, TX 75979  
H: 409-283-3673

cc: file

Enclosures: program outline and overhead/handouts



**TEXAS DEPARTMENT OF CRIMINAL JUSTICE  
INSTITUTIONAL DIVISION**

**EASTHAM UNIT  
P.O. Box 18  
LOVELAND, TEXAS 75081**

**DR. VANCE L. DRUM  
CHAPLAIN**

July 17, 1996

(409) 836 7321 (O)  
(409) 544 4819 (H)

Rev. Michael Glenn Maness, Chaplain  
Gib Lewis State Prison  
P. O. Box 9000  
Woodville, Texas 75990

Dear Chaplain Maness,

This is to respond to your request for a letter relating to your Doctor of Ministry final program. By way of introduction of myself, I am a graduate of Murray State University (B.S.), Gordon-Conwell Theological Seminary (M.T.S.) and Abilene Christian University (D.Min.). My Doctor of Ministry final thesis was entitled, "Pastoral Care at Eastham Prison: A Program for Training Inmates to Help as Peer Counselors." I have been a Protestant Chaplain at the Eastham Prison in the Texas Department of Criminal Justice since 1985. I am president-elect of the American Protestant Correctional Chaplains Association.

It is my view that the subject of your program, training in how to express care, is one of the most important and needed projects in the prisons. As you know, for many inmates, there has never been a time in their lives when they have experienced the blessing of having someone listen to their story. Showing empathy by listening and loving by listening in my experience has great power to facilitate mental stabilization and emotional healing.

Further, for inmates to be taught this skill is one of the most significant projects you can do as a chaplain, in my opinion. Your ministry is multiplied when others are doing in their living environment what you can do one at a time for only eight hours a day.

The daily lesson plans and overheads appear to me to be excellent tools for accomplishing your purpose. In order to help facilitate inmate learning, I encourage you to make the program as interactive as possible, instead of a lecture approach. The outline of the program indicates you have interaction in mind.

I have made some suggestions in red which you may wish to consider.

I wish you the best of God's blessings in this most worthy project.

Sincerely yours,

*Vance L. Drum, D.Min.*

Vance L. Drum, D.Min.  
Chaplain, Eastham Unit, TDCJ

**TEXAS  
DEPARTMENT  
OF CRIMINAL JUSTICE  
Programs and Services Division**



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**Wayne Scott  
Executive Director**

Jerry Orman, Director of Chaplains P.O. Box 99, Huntsville, Tx 77340 Office (409) 294-6934 Fax (409) 294-8717  
Alex Taylor, Regional Chaplaincy Coordinator

10/04/96

Dear Mr./Mrs./Ms.:

I was recently asked to serve as a short term field supervisor for Mike Maness. I have known Mike for nearly five years and have served as his Regional Chaplains Coordinator since April, 1995. My credentials include:

**Education:**

4 Units of Clinical Pastoral Education	Good Samaritan Medical Center, Phoenix AZ	1983
M. Div.	Gordon Conwell Theological Seminary, So. Hamilton, MA	1983
B.S.	Valley Forge Christian College, Phoenixville, PA	1977

**Experience:**

Licensed Minister	New Jersey District of the Assemblies of God	1980
Pastor	Desert Shadows Assembly of God, Phoenix, AZ	1982 - 1984
Ordained	Arizona District of the Assemblies of God	1984
Chaplain	Texas Dept. Of Criminal Justice, Ellis Unit, Huntsville, TX	1984 - 1995
Chaplain Administrator	TDCJ, Chaplaincy, Huntsville TX	1995 present

My experience specifically includes speaking, teaching, counseling, working with small groups, group dynamics, training, supervision, labor relations, and a variety of work related seminars as both student and teacher. I have served as a teacher for Western Bible Institute in Phoenix, AZ as part time work 1983-84. Much of my work has been in a prison context over the last 12 years.

I visited Michael's project on Saturday, September 21<sup>st</sup> from 12:30pm and departed at 5:30pm. I observed Mike's project from 12:30 through 4:00pm. Afterwards, in addition to visiting less formally, we debriefed the session for 30-45 minutes.

It has been my pleasure to serve in this capacity and hope that my observations are beneficial.

Sincerely,

Ch. Alex Taylor  
Regional Chaplaincy Coordinator

**Love, Listening, Liberating:**

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**The Art of Christian Caring**

**Day 7: Part 3**

**The Connection - Empathic Skills Level 2**

**Date:** September 21, 1996

**Time:** 12:30-4:00pm

**Setting:** Large Classroom

**Attendance:** 26 men 13 African Americans;

9 Caucasians;

4 Hispanics

**Instructor** Mike Maness

**Observer:** Alex Taylor

**Today's objective:** To develop and use advanced empathic skills through exercise.

**Observations:**

The classroom was filled with men in white, the typical attire of committed offenders in Texas. By the time all of the class participants had arrived the room was full. The men sitting at student desks were arranged in rows facing the front of the class where Chaplain Maness had teaching accessories set up. These included a table, an overhead and screen, a notebook with his lesson plans, and pre-arranged overheads. The overhead was the primary teaching support throughout the entire session. Mike had all of the pages and handouts that were referred to throughout the afternoon on overhead screens. The print on the overhead projection was small but served to support the material on the pages being dealt with.

As a teacher, Mike exhibited energy, enthusiasm, and expertise. His thorough familiarity with the subject was

evidenced by explanatory comments and choice of exercises. The material was presented in an organized and logical manner with appropriate support material inserted with discretion. Mike has a reserve of work related and personal stories that helped to clarify the points being made. His teaching style had the effect of drawing the students into his enthusiasm. He skillfully uses body motion, eye contact, emphatic pauses and voice modulation to accentuate the content of the sessions message.

The formal teaching began with a review exercise. Homework sheets were used in an interactive exercise to ease the students into the days topic. Everyone was involved, though not everyone involved was enthusiastic. They were kept on task by good leadership. I noted that the few who were chatting in the beginning became more and more involved as the class progressed.

I was impressed that this class maintained good attention for the entire time. The average IQ for committed offenders in Texas is 92. Didactic material must be presented well and generally in shorter time periods to provide for a maximum benefit. However, these men, comprised of a racial mixture, exhibited excellent comprehension and sustained attention without becoming disruptive. Though the content material was/is interesting to the men and can be attributed for some of the apparent success, Mike managed to provide for a significant level of student involvement. This assured attentive students who left feeling that this was not simply the expert's class (in this case Mike) but that it was their class as well. Additionally, by having the entire group verbally participate with their responses, Mike could make constant assessments of the student's comprehension level and adjust his responses accordingly.

The material presented is appropriate for helping these students to understand and to personally utilize a greater degree of empathic skill. Lord knows that the prisons everywhere need this. The material was repetitive sometimes bordering on redundancy but generally had a cumulative effect of illuminating a difficult topic. The positive side of repetition in this case was that it allowed the teaching objective to be successfully achieved.

### Recommendations

The size of the class limits the teaching techniques that can be used for this important topic. A smaller group would provide a more focused attention for each learner. The



nature of the material (e.g. empathy) and the goals of the session are very personal. A small group would provide the best arena for significant change through education.

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The material presented tended to use culture specific examples that are not necessarily common to the committed offender. Examples from the text should be adapted to the class setting to maximize the students ability to identify with the situation example. This group shares a prison experience and better than half the of the class members are from minority groups.

Though abbreviated case studies\* were used, the case studies were not used to their maximum potential. This may be a personal conviction, but I believe that at least one extended case study could have been beneficial to Mike's teaching objectives. The shorter studies had the effect of wetting the appetite, but with the absence of a full study, the appetite was never fully satisfied.

### Conclusion

Mike presented excellent material in a competent manner to a receptive group of male offenders in a prison setting. It is not true that due to the setting the audience must be captive. In fact, committed offenders tend to be less encumbered with social constraints when they are not interested. Mike had their interest and at the conclusion of the session, they expressed their appreciation. Mike gave a concluding test where the men were able to express their degree of knowledge. My personal gauge of Mike effort has to do with the degree to which I was drawn into the topic and the session. On this level, the session was a success. I found myself struggling to remain an observer while I wanted to participate. I was drawn in and enjoyed the time and teaching.



Ch. Alex Taylor

October 4, 1996

## APPENDIX 2

### PROJECT LESSON PLANS

#### Introduction

The following lessons plans were constructed prior to program implementation and evaluated by Allen Jackson and Vance Drum as seen in appendix 1 <sup>124</sup> They were used as guides throughout the program's seven sessions. Each lesson had an objective, a devotion, and a guide on how and when to present the overheads. The format and layout were designed to aid the director in the presentation.

Essentially and unless otherwise noted, at the beginning of each session the participants were given a set of handouts that were duplicates of most of the overheads and the substance of appendix 3. During the first session, the participants were given a manila envelope so that they could keep track of the accumulating lesson handouts. At the close of the last session, a colored coversheet and table of contents were given, and the accumulated handouts were stapled together into a handbook.

At the end of each session, a homework assignment of two parts was given for the first six sessions. The first homework assignment was for the participant's personal application of the day's lesson. The second homework assignment was a discrimination exercise. In the exercise, the participants were asked to read a helping scenario and rank

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<sup>124</sup>Q v., appendix 1 for copies of the evaluations by Jackson and Drum

## APPENDIX 2

### PROJECT LESSON PLANS

#### Introduction

The following lessons plans were constructed prior to program implementation and evaluated by Allen Jackson and Vance Drum as seen in appendix 1.<sup>124</sup> They were used as guides throughout the program's seven sessions. Each lesson had an objective, a devotion, and a guide on how and when to present the overheads. The format and layout were designed to aid the director in the presentation.

Essentially and unless otherwise noted, at the beginning of each session the participants were given a set of handouts that were duplicates of most of the overheads and the substance of appendix 3. During the first session, the participants were given a manila envelope so that they could keep track of the accumulating lesson handouts. At the close of the last session, a colored coversheet and table of contents were given, and the accumulated handouts were stapled together into a handbook.

At the end of each session, a homework assignment of two parts was given for the first six sessions. The first homework assignment was for the participant's personal application of the day's lesson. The second homework assignment was a discrimination exercise. In the exercise, the participants were asked to read a helping scenario and rank

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<sup>124</sup>Q.v., appendix 1 for copies of the evaluations by Jackson and Drum.

each of four different responses.<sup>125</sup> The homework assignments were reviewed on the following Saturday in a facilitated class discussion

Throughout the presentation of the program, the director chronicled his observations and reflections on the use of the lesson plan and the responses to the class presentations and interaction. Those observations were placed in appendix 8

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<sup>125</sup>Adapted from Robert Carkhuff and Don Benoit, Trainer's Guide for The Art of Helping VII (Amherst, MA: Human Resource Development, 1993) 109-21. See appendix 3, overheads #1 10b, #2 7b, #3 10b, #4 5b, #5 6b, and #6 7b

Program Lesson Plans

<b>Day 1: Part 1: The Foundation--Overview and Attending Skills    Time: 3 hours</b>
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**Objective:** To help students understand the entire program and to develop their ability to use attending skills set #1 of body language through instruction, observation, and use in class

[Before the program began, place manila folders on the participants' tables and have #1.1 Title<sup>126</sup> showing After everyone has entered, the director will lead in a prayer ]

Biblical Devotional #1: Biblical Love

[Present blank overhead Ask the participants to share why they are here On a blank overhead write the responses for everyone to see ]

[Present #1.2: Devotion #1: Biblical Love ]

In reply to the question as to which law was the greatest, Jesus said in Matthew 22 37-40,

"Love the Lord your God with all your heart and with all your soul and with all your mind " This is the first and greatest commandment. And the second is like it "Love your neighbor as yourself " All the Law and the Prophets hang on these two commandments

Love is the supreme and principal Christian virtue. As love is defined throughout the Bible [point to the examples in the overhead], notice how love empowers and becomes the most significant force behind all healthy relationships. Notice that we

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<sup>126</sup>All of the numbered items refer to both an overhead and a handout. Throughout the program, whenever mention is made about the presentation of a numbered item, an overhead and handout designated by the same number will have already been given or given at the time the overhead is presented.

balanced life, then that person will be loving God and loving his or her brother.

The key to the healthiest life and the most fulfilling life is love. Love of God and of each other. As Matthew said, these are the two greatest commandments. More than that, all of the law is fulfilled in those commandments to love. And even more than that, God himself is love.

From these passages we come to understand that love is the supreme, the principal Christian virtue. Love becomes the single most important guiding factor in all of our life. In our spiritual life, love should be the uppermost focus. In our life among others on this earth, love should be the uppermost focus.

What then is this love? How do you know when it takes place? What are the components or the behaviors that say, "Hey, this person loves me"?

When love is exhibited, care is extended to a person. In order to love from the heart, we must *know* the loved person. To know the loved person, we must listen to their inner struggles. Only as we come to *know* the loved one--and only then--can we learn *how* to love him or her. So in order to truly love people, we *must* know how to listen to their inner struggles.

If one does not hear the inner struggles of the loved person, one will not be able to see the inner needs of the loved person. Getting to know someone takes time, patience, and endurance. Until you or I have the courage to listen and hear the inner struggles of our brothers and sisters, how can we say that we love them?

Therefore, listening is one of the most important facets to love. As you listen in love, you liberate the hurting person. When you wisely love and wisely listen to a hurting person, that person will slowly become liberated from their burden. Here is a key principle that can illustrate how listening liberates:

[Present #1.3: Love, Listening, Liberating Principle.]

When we divide *love and listening* by *wisdom*, we will *liberate* our brothers and sisters.

Love is the supreme virtue. Listening is one of the most significant skills of love, for in listening we come to understand the loved one. Let me say it this way: *only by listening* will we come to understand the loved one. As we understand, we are enabled to love them more deeply in proportion to our knowledge of their needs.

This is easy and imponderable at the same time. Love and listening, divided by wisdom, will liberate the loved one. This is the nature of helping to *carry your brother's burden*. When we offer ourselves to each other in crisis and in victory, we can joy and cry together. This is the essence of love. To be heard by others and to hear others in their inner most struggles--*and to walk with them in their struggles*--this is love.

We can all listen a little. We all listen to some extent. Listening is one skill of love, and we can always learn more about this skill. Because listening is one of the skills of love, as we improve our listening skills, we shall also improve our ability to express love.

That is what this program will do. It will help you improve your listening skills. With the improvement, our ability to express love will increase.

## I. Love, Listening, and Liberating Introduction

### A. Listening Self-Knowledge

Listening is the key to helping and learning the needs of others. The following exercise should reveal what you believe about listening. Everyone can learn to listen better.

[Present #1.4: Listening Self-Knowledge, facilitate exercise, and invite participation in answers.]

## B. Outline of Entire Program

Listening involves at least three fundamental areas: (1) a foundation in attending, (2) an interpersonal bridge of self-disclosure, and (3) the connection of empathy. The program will involve training in these three parts.

[Present #1.5: Program Outline and briefly discuss the program.]

[Ask the participants to share what they think they will learn in the program from looking at the three parts of the program.]

## C. Overview on the Importance of Listening in General

[Present #1.6: Allen Ivey's Principles, ask for volunteers to read each principle, and invite feedback on each principle read.]

[Present #1.7a: Who Has Been Heard?, facilitate exercise, and invite participants to share experiences of having been heard.]

Empathy is so rich. Anyone who has known true love has seen some kind of empathy. Empathy is an intensive way of listening. Both listening and empathy are parts of love and are actions of love. When we listen and listen deeply and from the heart, we are loving. When we try to place ourselves in the shoes of others--*empathizing*--we are loving. Let's look at what others have said about walking in your brother's shoes.

[Present #1.7b: What the Professionals Say About Empathy, ask for volunteers to read each statement (the director reads the statement by Rogers), and invite feedback on a few of the statements.]

Notice the focus on the other person and the naturalness. Empathy, like ministry, is a way of life, a way of being with people. While empathy is a skill, someone who truly loves will express or attempt to express empathy as a natural way of relating. Someone who does not love cannot express true empathy.

Walking in someone's shoes is a skill. A con man can have this skill, and his agenda will be to get what he can out of the other person's shoes as he walks in them. But someone who loves walks



in another person's shoes in order to understand, and then they would use that understanding to help.

These may appear to be complicated right now, especially if you are not normally very empathic. This prison environment is certainly not built to foster much empathy, and at times the environment is *anti-empathic*. Nevertheless, as you saw in the program outline, this is where we will be going

This week, read and look over these, then just set them aside. We will look at them at a later time in the program. Suffice it to be said that empathy is *the ability to walk in someone else's shoes*.

## **BREAK**

### **II Attending Skills Set #1: Body Language and S-O-L-E-R**

#### **A. Our Communication**

[Prepare a student beforehand to share with the director an important experience as the director exhibits non-attending behavior. The student is instructed to keep on talking despite the poor attending behavior of director. Afterwards, the students are asked to share their impressions of non-attending behavior.]

#### **[Present #18: Our Communication ]**

Body language includes posture, eye contact, hand positions, and other body movements. Some estimates indicate that 85% of our communication is nonverbal.<sup>127</sup> That means that "What we say" is not nearly as important as "how we say it."

Culturally appropriate body language will vary from individual to individual and from culture to culture. A good listener will gauge how close he or she can come and what affect touching

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<sup>127</sup>Ivey, Basic Attending Skills 19.

may have. Some people like and need some kind of touching that others will find offensive. What experience do you have of a different culture's body language, eye contact, and use of touching? [Facilitate discussion.]

**B. Attending Skills Set #1: Body Language and S-O-L-E-R**

[Present #1.9: S-O-L-E-R]

The acronym, "S-O-L-E-R,"<sup>128</sup> can be used to summarize the first set of attending skills. [Explain each item.]

**C. Assignment #1 on Attending Skills Set #1: Body Language**

[Present #1.10a: Assignment #1: Attending Skills Set #1: Body Language]

Your assignment this week is to record your observations on attending skills, set #1 body language. This is a seeing and doing exercise. Throughout the week, observe the body language of those around you in your job, recreation, or living quarters. As you observe them, record your observations on a few persons. Answer the questions on your worksheet. You can use any interaction you observe of any person. Do not use personal names.

Here is an example of poor attending.

I saw these two brothers talking. One was clearly excited. But the other was saying, "Ok, ok, that's great," but he just continued to look down and away. His body language was clearly revealing that he was anxious to leave. His mind was on something else.

Read this exercise over several times today. Throughout the week, look for examples to record. You might think about writing several on the scratch sheets of paper, then recording them later for class use. Be prepared to share your observations. You

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<sup>128</sup>Egan, The Skilled Helper, 5th ed., 108-109.

may use any interaction you observe on the unit, only do not share the personal names in class

However, do start today. This is not as easy as it sounds. Listening is hard work, and attempting to record your listening is even harder work. Notice that these are observations of positive and negative behaviors of people (not judgments of people) and observations of your own positive and negative actions and behaviors

The best way to get the most out of the program is to go over the material during the week. Look at the material several times

[Present #1.10b: Assignment #2: Discrimination Exercise ]

Look at this discrimination exercise. Think hard on this before you complete it. This is difficult. The best way is to read all of the responses before deciding, and then look for the worst response. When you have found the worst response, mark a "1" in the space

Then choose the best response and mark a "4" in the space. Then choose the next best response and mark a "3" in the space and so forth

Remember that this is a helping skills exercise. You should *not* talk over the responses during the week with others in the program until you have worked through them yourself first. After you have worked through them, you can talk about them

Do not talk over the responses with anyone else that is outside of the program

Do take your time on this. To discriminate in this manner takes some hard thinking and deep feeling.

[Present #1.11: Discrimination Exercise Code and field questions about assignment.]

The best way to get the most out of the program is to go over the material every week. There will be a lot of material accumulating, and the whole program is progressive. That means it

will get a little harder as we move into the use of empathy skills  
So to maximize your learning, take some time to review each day's  
material before the following sessions commence Good luck and  
God's blessings to you

[Close in Prayer]

Day 2: part 1: The Foundation--Attending Skills Set #2 Time: 3 hours
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Objective: To help students develop their ability to use attending skills sets #1 and #2 through instruction and by use of case study scenarios in class

[Before everyone enters, present #1.1. Title After everyone has entered, the director invites two to lead in prayer ]

Biblical Devotional #2: No Greater Love

[Present #2.1. Devotion #2. No Greater Love ]

In John 15, Jesus talked at length about love. By obeying him, we remain in his love just as Christ remained in his Father's love. More than this though, Jesus commands us to love just as he himself loved

That is a tall order. Not only does he command us to love, but Jesus also gives us an example of the kind of love he expects. The kind of love that Jesus expects is not simply the fulfilling of the commandments. The kind of love that Jesus expects is more than the fulfilling of the commandments.

The commandments demand that we do and not do some things. But Jesus goes beyond them all and gives us the highest example of love.

My command is this. Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends.

There is little question about the meaning of this verse. No translation of the Bible confuses this verse. Everyone knows what it means. There is no greater love than the giving of one's life.

More than money and gifts, when we give someone our time, we are giving someone of our life. When you sit and listen with an attending and non-judgmental attitude, when you or I give someone else a listening and attentive ear--we are giving a piece of our time, a piece of our life.

When we talk, talk, talk--we are not giving our time. We are making expectations or selling something or trying to give advice. When we are talking and talking and talking--we are not giving our time. We are consuming the time of others

But when we listen. When we are attending to another without judgment and without giving of advice. When we just exhibit an interest, we are giving of our time. When we give our time and just listen, we are giving a piece of our life to another

When the person we are listening to is hurt and frustrated--and not just giving us advice--then when we are listening and attending to their pain, we are saying that for this particular time you are the most important person to me. When we listen without judgment, we are saying that your life is more important than my life at this time

This is the gift of my life to another. This is loving. Just listening is the gift of your life to another for the time being

### I. Follow-up Attending Skills Set #1: Body Language Assignment

[Present #1.10a Assignment #1 Attending Skills Set #1: Body Language

[Invite participants to share their observations of the attending skills of others and of themselves. Facilitate open discussion in the class.]

[Present #1.10b Assignment #1 Discrimination Exercise ]

[Briefly discuss the participants' responses. Write the expert responses in the blank spaces and briefly discuss them.<sup>129</sup> Encourage the participants to record the expert responses in parentheses next to their own responses for later reference.]

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<sup>129</sup>See appendix 11, item #3, for the key to all of the responses in the discrimination homework exercise follow-ups

As you get a chance, go over what made you decide to chose the responses you gave and compare them to the expert responses in the light of what you are learning about empathy Notice how difficult it is be open and non-judgmental

[Present #1.11: Discrimination Exercise Code as needed during follow-up ]

## II. Attending Skills Set #2: Body Language Continued

Stop! Don't move a muscle Don't flinch an inch Do not move. I am going to go around and pass out a sheet of paper Do not move a muscle On this paper are four questions about your posture and about your attending. So do not move a muscle You will be asked to describe how you are sitting at this very moment So think for a moment on how you are sitting, how you are looking, the place of your hands, your facial expressions, and your position in the room What does your body position communicate? What do your facial expressions communicate?

[Present #2.2 Exploring Attending Skills, and briefly discuss how participants assessed themselves ]

Now take #2.2 Exploring Attending Skills Fill in the blanks in the top portion of the handout

The wise person knows how he or she is coming across After observing the body language of the person we are attempting to help, we need to attend to ourselves and how we are coming across to the other person

Next we have to know the content of the struggling person's problems

[Proceed to explain the lower half of #2.2 Exploring Attending Skills and facilitate class discussion]

### III. Listening and Expectations

#### A. King Pygmalion

##### [Present #2.3a King Pygmalion Fashions a Dream ]

What do you expect when you listen? What are you listening for? Your expectation just might come true. If you are searching for trash and filth and rubbish, you will find it. But if you are listening for something precious, you can find that too. In fact, your expectations in listening will affect the person you are listening to.

Once upon a time, a man named Pygmalion was the king of Cyprus. He was a lonely man. So he began to sculpt for himself a female figure out of ivory. He sculpted this way and that way. As the figure of the woman began to come out of the ivory, King Pygmalion got all the more excited as he carved. The figure he was carving was becoming the most beautiful of women. She fit his every expectation.

"Only if she could be real," he said over and over to himself.

Then one day, Aphrodite, the Greek goddess of love and beauty, came to Cyprus. For days she observed King Pygmalion sculpt his ivory woman. Finally, after great thought and admiration for King Pygmalion's sculpture, Aphrodite waved her hands and turned the ivory figure into a living and breathing woman.

Needless to say, that made Pygmalion's day.

##### [Present #2.3b King Pygmalion's Dream Comes True ]

While this is only a myth, there is a truth to be found. Our expectations of others can have a powerful effect on them. The expectations we have of others can almost influence others the way that the King Pygmalion influenced his ivory woman, transforming a rock into a sculpture and the sculpture turning into a beautiful creation.

Robert Rosenthal proved that in the classroom a teacher's expectation of a student affected that student's ability to learn.



Essentially, if a teacher persisted with a negative attitude toward a slow learner, the learner got worse, if a teacher exhibited a positive attitude toward a slow learner, the learner did better. This research has nearly become a social scientific law: that is, when a person has expectations of another, these expectations cause the expecter to behave in ways that cause change in the expectee.<sup>130</sup>

If we love someone, what happens? According to 1 Corinthians 13, you are going to protect, you are going to always hope, always trust, always persevere. If you love someone according to 1 Corinthians 13, then you are always going to be able to find the ivory figure inside the person. No matter how crusty or hostile the shell, if you love them, you are going to find the ivory figure. If you love them, you are going to focus on the positive and search out the best. If you love people, you will have good expectations of them.

Said in another way, you cannot love or listen well if you have low expectations of those to whom you are listening. And the responses you get, over time, from your low expectations will most likely be low as well.

If you love them, you will listen and be kind and hear their pain. Given enough time and love and listening, you will liberate the ivory figure within the hurting person. With your love, you will set the hurting person free from their bonds. But you will have to believe and trust and persevere and endure.

## B Listening, Expectations & and Growth

[Present #2.4 Listening, Expectations, & Growth and facilitate open discussion ]

### **BREAK**

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<sup>130</sup>Blanck, Interpersonal Expectations, 223.

#### IV. Attending Skills Set #2: Reflecting Verbal Content

##### A. Attending Skills Set #2: Reflecting Verbal Content

[Present #2.5: Reflecting Verbal Content and briefly explain the open question, minimal encouragers, and paraphrasing ]

[Present #2.6: Reflecting Verbal Content Exercise. Have the participants to pair up for a role play exercise ]

After you finish the first part of the exercise, try to think about a topic to talk about for the second part of the exercise. When your partner has finished, compare what you have done and discuss the answers you gave.

Now before we proceed to do the second part, everyone get out handout #2.5: Reflecting Verbal Content. Look at this, for the listener is going to try to use these skills as he listens.

The first speaker should choose a topic to speak about, preferably a recent interaction that was irritating. Both persons write the topic of the first speaker in the space provided. Proceed.

The listener should try to use "open questions," "minimal encouragers," and "paraphrases." Refer to #2.5: Reflecting Verbal Content if you need to.

After the first speaker finishes or after a few minutes, both persons should try to recall how the listener *helped* the speaker along with reflections of verbal content. On your worksheets, write the question, phrase, or minimal encourager the listener used.

##### B. Assignment #2 on Attending Skills Set #2: Reflecting Verbal Content

[Present #2.7a: Assignment #2: Attending Skills Set #2, Reflecting Verbal Content ]

Your assignment this week is to record your observations of attending skills, set #2: reflecting verbal content. This is a seeing and doing exercise. Throughout the week, observe how those

around you reflect verbal content with open questions, minimal encouragers, and paraphrases in your job, recreation, or living quarters

As you observe them, record your observations of a few persons. Try to answer the questions on the handout. You can use any interaction you observe. Do not use personal names.

Here is an example of good reflection of content.

These two brothers were talking about being in the field force. One was clearly angry. The listener was nodding his head and saying, "Ah-huh . . . Um-ummm." A Pause. The listener then asked, "You're telling me that they seem to push you all pretty hard out there."

Read this exercise over several times today. Throughout the week, look for examples to record. You might think about writing several incidents on a scratch sheet of paper, then record the best ones for the class. Be prepared to share some of your observations.

You may use any interaction you observe on the unit, only do not share the personal names in class.

[Present #2.7b Assignment #2. Discrimination Exercise.]

Look at this discrimination exercise. Think hard on this before you complete it. This is difficult. The best way is to read all of the responses before deciding, and then look for the worst response.

When you have found the worst response, mark a "1" in the space. Then choose the best response and mark a "4" in the space. Then choose the next best response and mark a "3" in the space and so forth.

Remember that this is a helping skills exercise. You should *not* talk about the responses with others in the program until you have worked through the responses yourself first. After you have worked through them, you can talk about them.

Do not talk over the responses with anyone else that is outside of the program

Do take your time on this To discriminate in this manner takes some hard thinking and deep feeling

[Present #1.11 Discrimination Exercise Code and review if necessary ]

[Close in Prayer]

<b>Day 3 Part 1. The Foundation--Attending Skills Set #3 Time 3 hours</b>
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**Objective** To help students develop their ability to use attending skills sets #2 and #3 through instruction and observation and by use of case study scenarios in class

[Before everyone enters, present #1.1 Title After everyone has entered, the director invites two to lead in prayer ]

**Biblical Devotional #3 You Must Love Your Brother**

[Present #3.1 Devotion #3 You Must Love Your Brother ]

In 1 John 4 21, John wrote that "he has given us this command whoever loves God must also love his brother " From 1 Corinthians 13, we saw how Paul defined love with actions of patience and kindness, not being envious or proud Love is not easily angered Love delights in the truth, always protects, always trusts, always hopes

This "commandment" is not a simple order like, "go and love " In Matthew 8 18, Jesus saw a great multitude about him and he "gave commandment to depart unto the other side (KJV) " Shortly Jesus enters a ship, a tempest comes, and the disciples wake a sleeping Jesus who proceeds to calm the storm and question their lack of faith The word used for "commandment" in Matthew is that given for an "order" to be obeyed in the present time

The word for "commandment" in 1 John 4 21 is of another class This usage is the same usage as in Matthew 22 38-39, where Jesus says, "This is the first and greatest commandment And the second is like it Love your neighbor as yourself" The usage in 1 John 4 21 is of another class This is same usage as in Romans 7 12: "So then, the law is holy, and the commandment is holy, righteous and good "

So then, John interpreted the law and said in 1 John 4:21 that Jesus "has given us this command: whoever loves God must also love his brother." This "commandment" is not so much for our

convenience as if we were to follow Jesus across the Sea of Galilee Not at all This "commandment" is at the heart and soul of God himself.

The consequence is this if you are not loving your brother, then you are not loving God This kind of commandment bespeaks of a law of life and spiritual living This kind of commandment tells us so much about ourselves, for I know of no one who loves or can love the way Jesus did

I do not love everyone But I do love my brothers in Christ The sad fact for me is that I do not love all my brothers to the same degree For some I have a greater love and depth of feeling than others Oh, what a sinner I am

But I do love my brothers, and I strive to love them more

Listen to the verse "whoever loves God must also love his brother " This defines for us how God wants us live The greatest commandment is to love God with heart and soul, the second commandment is like unto it in that we should love our brother In 1 John 4:21 there is a combining of the two greatest commandments "whoever loves God must also love his brother "

You cannot separate your "love for God" from "love for your brothers " They go hand in hand That is being a Christian is not a solitary lifestyle If you are a Christian and growing in your love for God, then you are a man or woman who grows in their love for others

John said that "whoever loves God must also love his brother " Brothers, if you desire to grow in your love for God, you must grow in your love for your brothers One sure way to grow in your love for your brothers is in the getting to know your brothers

The only way to truly get to know your brothers is to spend time with them and to listen them The only way to truly know anyone is to spend time with them and to listen intently to their struggles of heart and soul

As you listen intently and hear the deep flowing rivers within the soul of your brother, you will then learn how to more wisely pray for them as well as be their friend. You will be meeting their need to be heard as well as learning what they truly need.

### I. Follow-up: Attending Skills Set #2

[Present #2.7a Assignment #2 Attending Skills Set #2, Reflecting Verbal Content. Invite participants to share their observations of the attending skills of others and themselves.]

[Present #2.7b Assignment #2 Discrimination Exercise. Briefly discuss the participants' responses. Present expert responses and briefly discuss them. Encourage participants to record the expert responses in parentheses next to their own for later reference.]

[Present #1.11 Discrimination Exercise Code as needed during follow-up.]

### II. Types of Listening

#### A. Bad Listening Habits

[Present #3.2 Bad Listening Habits, ask for volunteers to read the items, and facilitate discussion.]

#### B. Four Kinds of Listening

[Present #3.3 Four Kinds of Listening, ask for volunteers to read the items, and facilitate discussion.]

**BREAK**

### III. Attending Skills Set #3: Reflecting Feelings

#### A. Feelings in General

##### 1. Personal Feelings

How do you feel today? How do you feel right now at this moment? Understanding and learning how to describe your own feelings is an important key to understanding and to communicating our understanding of another person's feelings

[Present #3.4: Feeling Faces ]

Look at the faces How do you feel today? [Pause and allow time for reflection ]

Think back over this last week. Do you have a story about how you felt that matches one of these feeling faces? Does someone have an experience they will share

[Listen to a few experiences shared by the participants and mark the accompanying feelings in color on the overhead as they are identified ]

##### 2. Feeling Words Organized

[Present #3.5a-e: Categorized Feeling Words and facilitate role play exercise.]

This list of feeling words is designed to help you find the right words to help you express how your feeling. Divide into pairs and share a few feelings from several different categories and the experience that gave rise to those feelings. It is always best to use a real experience. Use the formula given at the bottom of each page of the list.

[When the men have shared with each other, present a few categories of feeling words from the lists and read them off. Encourage the participants to notice how they feel when the positive words are read. Then encourage them to notice how they feel and what images come across their minds when the negative words are read. Ask for feedback.]



**[Present #3.6: A Continuum of Feeling Words.]**

This list of feeling words places the words into several continuums by degrees of intensity. In the blanks you might think of other words that could be placed within the continuums. These words can help you be more specific, more clear in your reflection as you attempt to identify the intensity level of the person's feelings.

**B. Six Reasons that Inhibit Self-Disclosure**

**[Present #3.7: Six Reasons that Inhibit Self-Disclosure, ask for volunteers to read the reasons, and facilitate discussion of them.]**

**C. Responding to Our Own Feelings**

**[Present #3.8: Listening to Your Own Feeling and Emotions, explain the exercise, and the coach pairs through the exercises.]**

If you are to listen to the feelings of others, you should first be familiar with your own emotional states. Look at the overhead. A number of emotional states are listed. Pair up and look at handout #3.8: Listening to Your Own Feelings and Emotions. Proceed to work through the exercises.

**D. Responding to Others Exercise #1**

**[Present #3.9: Responding to Others Exercise #1 and coach pairs through exercises.]**

Look at handout #3.9: Responding to Others Exercise #1. Read the example. One person take scenario #1, the other scenario #2. Read the scenarios silently and think about how you would feel in that person's shoes. Then read the scenario to your partner attempting to express the feelings evident in the scenario.

After the reading, the first helper/listener responds as if this were an actual encounter. Pause a moment and think about your response. Then answer the questions on the handout and write down the feelings the reader expressed.

Then switch and do scenario #2.

After you have both shared, look at each other's responses. Did the person accurately record your feelings? Are there more feelings you could add? Add them if you have space.

**E. Assignment #3 on Attending Skills Set #3: Reflecting Feelings**

**[Present #3.10a: Assignment #3: Attending Skills Set #3, Responding to Feelings ]**

Your assignment this week is to record your use of attending skills, set #3: responding to feelings. This is a seeing, doing, feeling exercise. Throughout the week, observe how you and those around you feel and respond to feelings.

As you observe your feelings and the feelings of others, record your observations as answers to the questions on #3.10a. You can use any interaction you observe. Do not use personal names.

Read this exercise over several times today. Throughout the week, look for examples to record. You might think about writing several in the scratch sheets of paper in your program notebook, then recording them later for class. Be prepared to share your observations.

You may use any interaction you observe on the unit, only do not share the personal names in class.

**[Present #3.10b: Assignment #3: Discrimination Exercise ]**

Look at this discrimination exercise. Think hard on this before you complete it. This is difficult. The best way is to read all of the responses before deciding, and then look for the worst response. When you have found the worst response, mark a "1" in the space.

Then choose the best response and mark a "4" in the space. Then choose the next best response and mark a "3" in the space and so forth.

Remember that this is a helping skills exercise. You should *not* talk over the responses during the week with others in the program until you have worked through them yourself first. After you have worked through them, you can talk about them

Do not talk over the responses with anyone else that is outside of the program

Do take your time on this. To discriminate in this manner takes some hard thinking and deep feeling

[Present #1.11. Discrimination Exercise Code and review if necessary ]

[Close in Prayer]

Day 4: Part 2: The Interpersonal Bridge of Self-Disclosure Time: 3 hours
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**Objective:** To help students understand their interpersonal style and develop their ability to use appropriate self-disclosure with the attending skills through instruction and observation and by use of case study scenarios in class

[Before everyone enters, present #1.1: Title After everyone has entered, the director invites two to lead in prayer.]

**Biblical Devotional #4: Give of Yourself**

[Present #4.1: Devotion #4 Give of Yourself]

In Luke 6:38, Jesus said,

Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.

Giving is at the heart of the Christian message

John said in 1 John 2:16-18,

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

What does it mean that we "ought to lay down our lives for our brothers." As mentioned in 1 Corinthians 13, even the giving of our bodies to the flames means nothing if we do not give in love.

If we are willing to lay down our lives in love for our brothers, then we will be willing to give of ourselves. One of the greatest gifts you can give to someone is the gift of yourself as a friend, and the giving of friendship is the giving of time to someone--time to listen and understand them.

Truly, this is easier to say than to do. Indeed, there are degrees of friendship and intimacy. Indeed, the demands of time

and ability will not let us be "best" friends with very many people in a lifetime.

Nevertheless, the injunction that we love our brothers to a degree that we should give our lives for them is a very demanding injunction to follow. The injunction bespeaks of an attitude of the heart and soul. Deep down our life is not our own. But in a very real sense--if we follow this injunction--our life is our brother's.

If our life is to be given to our brother, then we need to give it to him. Outside of our physical death, that means a sharing not only of what we have but of who we *are*. Often, sharing materially is easier than sharing personally.

That is, for many it is easier to write a check than it is to spend time sharing from heart to heart. And the only way to share from heart to heart is to be able to know one's own heart.

Knowing our inner self, knowing our own heart is very important. Knowing yourself is a prerequisite to knowing others. For if your perception of yourself is faulty--and you are self-deceived--then your understanding of others will also be faulty.

Truly, you can only know others only to the degree that you know yourself. Let me say that again: *you can only know others only to the degree that you know yourself.*

Outside of heart-to-heart sharing, life is cheap and interpersonal living is shallow. Without the ability to share one's deep feelings, there is no true sharing of your life with anyone.

But he who has access to the deep resources of his or her own heart and soul, that man or woman has a true treasure to share with others. Jesus said in Matthew 6:21, "For where your treasure is, there your heart will be also."

And the author of Proverbs 4:23 said, "Above all else, guard your heart, for it is a wellspring of life." In order to share that well-spring of life, one has to truly know his or her own heart. If you *do know* something of your heart, then you can begin to share your life with another.

Where does this begin? Where do you begin in your quest to share your life with another? By sharing your feelings. By some kinds of self-disclosure. Not without some kind of selectivity. Not without some kind of wisdom. Not without some kind of love. But only by sharing of your *heart* will you be truly sharing your *life* with another.

### I. Follow-up: Attending Skills Set #3

[Present #3 10a: Assignment #3: Attending Skills Set #3, Responding to Feelings Invite participants to share their observations of themselves and of others ]

[Present #3 10b: Assignment #3: Discrimination Exercise Briefly discuss the participants' responses Present expert responses and briefly discuss them Encourage participants to record the expert responses in parentheses next to their own for later reference.]

[Present #1.11: Discrimination Exercise Code as needed during follow-up ]

### II. The Interpersonal Check List Understanding One's Interpersonal Style

We have various way of interacting with others Having a basic understanding of our primary manner can reveal areas of growth for us. Often, we just *relate* without much thought to *how* we are relating. We have been relating all of our lives, and our own way of relating the most common method of relating that we know.

Through a close look at our method of relating, we can gain an insight on how selfish or giving, how hostile or loving, and how dominant or passive we might actually be. Sometimes persons are surprised that the way they think they relate is somewhat different than the way they are actually come across and being perceived by others.

Sometimes *how* a person comes across is not only different than they thought, but also different than they actually *wanted* to come across or be perceived.

Nevertheless, this check list and the charting to follow will provide insights. Some of the insights may be in where your growing edge is. Other insights may be relative to the lovingly assertive person that you desire to become.

Honesty is the key to how effective this list will be for you. It is your exercise. None of this will be recorded or used against you. •

Try to circle the items that most of your friends and a few of your enemies would circle if they were doing this check list on you. In fact, the best way to get the most out of the check list will be to check off those items that you believe others would check rather than those items you alone perceive about yourself.

[Present #4 2a-b: Interpersonal Check List, explain procedure, and facilitate completion of the check list ]

[Present #4 2c: Interpersonal Check List Score Sheet and explain how to score the check list. Provide calculators. Attempt to get freeworld volunteers to help if possible.]

[Present #4 2d: Interpersonal Check List Profile Sheet--Sixteenths and explain how to chart the check list profile ]

[Present #4 2e: Interpersonal Check List Profile Sheet--Dom/Lov and explain how to chart the Dom/Lov variables on the check list profile.]

Are the charts complete? Of course not. But they do contain a very good sketch.

Do recognize that this is *not* a "personality" or "psychology" test. There were no "right" and "wrong" answers. This is *not* a diagnosis. This is just a sketch, like a police composite. Just a pencil drawing that attempts to capture the essential elements of your method of interaction. And this is just a sketch of today's viewpoint. Tomorrow's viewpoint will vary a little.

Some of you may be surprised. I was. Most likely everyone will see something unique, something new. Maybe you are more harsh than you thought. Maybe some of you are more sensitive than you expected.

If you were high in a number of categories, then you most likely viewed yourself as having strengths in many areas. Most persons have some strengths in a few areas and weaknesses in others. If you had high scores in two areas that were opposite to each other, that would be an issue of self-awareness and some kind of a contradiction. If you had many small scores, you may have

been too lenient on yourself and need to explore what a more honest look would reveal.

Maybe you are stronger in one area and weaker in another area than you had previously thought. I hope the insights will help you understand yourself a little better and provide opportunities for growth.

## **BREAK**

### III. The Interpersonal Bridge of Self-Disclosure

#### A. Self-Disclosure

##### 1. Six Reasons that Inhibit Self-Disclosure

[Present #3 7: Six Reasons that Inhibit Self-Disclosure and facilitate a brief recollection of the those inhibitions ]

Turn back in your notebooks to #3 7: Six Reasons that Inhibit Self-Disclosure. Do you remember these? There are many reasons why people do not wish to disclose themselves. But there can be no relationship, no trust, nor any love without some disclosure.

##### 2. Some General Rules of Self-Disclosure

[Present #4 3: Some Rules of Self-Disclosure and explain ]

These are general guidelines. You may have others that you could suggest. The general idea is that self-disclosure is good and should be done sensitively. When you are helping someone else, your disclosure should be more concerned with how your disclosure relates and helps the hurting person cope more fully with his or her pain.

Obviously, there is a delicate balance. Too much, too soon is as much a sign of stress and unhealthiness as no disclosure at all. No one has to tell you men of the dangers



of too much disclosure in this place without a healthy degree of trust.

For the most part, your self-disclosure should be given in an effort to show how you can relate and understand and feel what the hurting person is going through.

#### B. Use of Self-Disclosure with Attending Skills

[Present #4.4: Self-Disclosure Exercises, explain, and facilitate exercise.]

#### C. Assignment #4 on Self-Disclosure

[Present #4.5a: Assignment #4: Self-Disclosure, explain exercise, and ask for questions or discussion.]

[Present #4.5b: Assignment #4: Discrimination Exercise.]

Look at this discrimination exercise. Think hard on this before you complete it. This is difficult. The best way is to read all of the responses before deciding, and then look for the worst response. When you have found the worst response, mark a "1" in the space.

Then choose the best response and mark a "4" in the space. Then choose the next best response and mark a "3" in the space and so forth.

Remember that this is a helping skills exercise. You should *not* talk over the responses during the week with others in the program until you have worked through them yourself first. After you have worked through them, you can talk about them.

Do not talk over the responses with anyone else that is outside of the program.

Do take your time on this. To discriminate in this manner takes some hard thinking and deep feeling.

[Present #1.11: Discrimination Exercise Code if necessary.]

[Close in Prayer]

Day 5: Part 3: The Connection--Empathic Skills Level 1 Time: 3 hours
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**Objective:** To help students understand the basic concept of empathy and develop their ability to use accurate empathic skills through instruction and observation and by use of case study scenarios in class

[Before everyone enters, present #1.1: Title. After everyone has entered, the director invites two to lead in prayer.]

Biblical Devotional #5: From Where Love Came & Why We Love

[Present #5.1: Devotion #5 From Where Love Came & Why We Love.]

Do you acknowledge that Jesus is the Son of God? Then God lives in you, and you live in God. And so John says in verse 16, "we know and rely on the love God has for us."

Just in case any of the readers had any doubt about the place of love in the Christian's life, John goes on to say in verses 16 and 17 that "God is love." If you live in God, you live in love. If you live in love, you live in God. Let me say that again: if you live in God, you live in love. If you live in love you live in God.

"Love" and "God" go hand in hand. Just as God is "spirit" and is "light," so God is love. Part of the essential nature of God is that he is love. And because we Christians dwell and live in God--and God in us--then part of the essential nature of the Christian is love.

So if you are a Christian, you will love. Part of the new creation that was created in you is love.

John points out that there are two consequences of this love. One, because God and his love live in us, we have confidence at the day of judgment. Because of our new creation, we not only love others, we are able to love God in a manner that provides us with an inward confidence.

By acknowledging Jesus Christ, God lives in us and as Romans 5:5 says, "hope does not disappoint, because God has poured out his love into our hearts by the Holy Spirit whom he has given." John first of all tells us that we have confidence in the future because of our love for God.

Second, in verse 18, John tells us that love drives out fear. Fear of what? Fear of punishment. The love in our hearts drives out our fear of God's punishment

So there are two consequences. Because of the love of God in our heart. one, we are confident about judgment, and two, we have no fear of God's punishment

God lives in us. We live in God. God is love. There is no fear in love. Just so that we will not be mistaken, John tells us in still other words the origin of the love in our hearts. In verse 19, John says, "We love because he first loved us."

We love because he *first loved* us. The origins of our love came from God and his love for us.

But these people to whom John was writing had to be very dense. For John thought they still might not have gotten the message, so John threw in a contrast.

Almost all of chapter 4, especially verse 15 and following, focus on God's love. God lives in us. We live in God. God is love. There is no fear in love. And we love because he first loved us. There is no mistaking. Part of the Christian's new nature, part of the new creation is made of love.

But note the contrast in what John says in verse 20. "If anyone says, 'I love God,' yet hates his brother, he is a liar." He goes on. There cannot be any mistake about a Christian's love. John has detailed the positive consequences and contrasted with a negative example.

A Christian loves. And the Christian's love came from God, who lives in the Christian and who loved the Christian first.

What does this have to do with listening? This: if you love as God loved you, then you will love your brother *before* he loves you. Just as God loved you first, you will love your brother first.

More than that though, just as God removed your fear of punishment, you will not make your brother afraid of you. Does that mean be weak and passive? No. Does that mean allowing yourself to be hogged? No. Does that mean allowing someone to break the law? No.

But it does mean that you will be patient. It does mean that you will spend enough time with him to allow him to talk.

Remember: there is no fear in love. Perfect love drives out fear. And the one who fears is not made perfect in love. Part of the Christian art of caring is showing a love that breaks down the barriers of fear.

If you are going to love your brother as God loved and loves you, then you will have to love your brother *first*. And you will have to love his fear away.

You will not be able to love everyone with the same degree. There may only be a few persons that you will be able to love first and love to the point of driving out all fear and distrust. Some of you may be able to become friends or even close friends. Nevertheless, one goal of love remains constant--to drive out all fear from between us. A little at a time. Day to day. Trust to trust. And faith to faith.

We love God because he first loved us. God lives in us and we in him. God is love, and there is no fear in love. And we ought to love our brother with the same kind of love we have for God.

One sure step to removing fear and loving, one sure step to getting to know someone is letting them know *you* in *your* self-disclosure. Another step is getting to know them through *their* self-disclosure. And still another step is getting to know them by trying to walk in their shoes, by trying to feel and understand as if you *were* them.

We have seen the foundation of helping in the three sets of attending skills. Then we have seen the interpersonal bridge to helping in self-disclosure. Now we will proceed to make personal connections with empathy.

Empathy is the ability to love someone enough to attempt to walk in their shoes. Empathy is the ability to look through the eyes of another and see life as they do. Empathy is the ability to gain an understanding of another's point of view and communicate to them that you understand their point of view.

If God lives in you, *you love*. And if you love enough, your love will remove barriers between you and your brother. The first step is to love your brother first. The next is to walk in his or her shoes for a while. Only till you have communicated that you care enough to see *how he or she sees the world*--only then will you be able to remove his fear of trusting you.

That is what God did for us. Likewise, we are to do the same for our brothers.

## I. Follow-up: Self-Disclosure Assignment

[Present #4.5a: Assignment #4: Self-Disclosure. Invite participants to share their observations of themselves and of others.]

[Present #4.5b: Assignment #4: Discrimination Exercise. Briefly discuss the participants' responses. Present expert responses and briefly discuss them. Encourage participants to record the expert responses in parentheses next to their own for later reference.]

[Present #1.11: Discrimination Exercise Code as needed during follow-up.]

## II. An Introduction to Empathy

### A. Scriptural Overview of Empathy

[Present #5.2a: Scriptural Overview of Empathy, ask for volunteers to read the various scriptures, and explain how empathy is a part of love and part of how love is expressed.]

## B. Overview of Empathy Behavior

[Present #5.2b: Overview of Empathy Communication and explain the concepts of accurate empathy and advanced accurate empathy and the formulas for empathic communication.]

## C. Responding to Others Exercise #2

[Present #5.3: Responding to Others Exercise #2.]

Look at handout #5.3: Responding to Others Exercise #2. One person take scenario #3, the other scenario #4. Read the scenarios silently and think about how you would feel if you were in that person's shoes. Then the first reader should read the scenario to his partner attempting to express the feelings evident in the scenario.

The first helper responds as if this were an actual encounter. Pause a moment and think about your response. Then answer the questions based on your understanding and try to reflect of what the person was feeling.

The last question asks you to try and make an empathic statement. Do not write down how you first responded, but write down the best response you can in the light of having reflected upon the man's situation.

Use the formulas at the bottom of the page if you like.

After you have both shared, look at each other's written responses. Did the person accurately record your feelings? Are there more feelings you could add? If you were in that person's shoes, would the response have provided you with understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet.

**BREAK****III. Empathic Skills Level 1: Accurate Empathy (AE-I)****A. Some Prerequisite Values of Empathy****1. Some Prerequisite Scriptural Values of Empathy**

**[Present #5.4a: Some Prerequisite Scriptural Values of Empathy, ask for volunteers to read the scriptures, and elaborate on the readings ]**

The headings are from Gerard Egan's The Skilled Helper. In a moment, I will present Egan's descriptions of these four values. But you can see that these are modest and simple descriptions of scriptural values.

Not only are these four values scriptural values, they provide in summary form some of the behaviors a good helper as well as a good Christian will have while helping others.

**2. Some Prerequisite Values of Empathy & Their Behaviors**

**[Present #5.4b: Some Prerequisite Values of Empathy & Their Behaviors ]**

These four values with the accompanying behaviors are good descriptions of a loving person. If time would permit--as you will readily see--each behavior listed below could be associated with a several more specific scriptural references.

**[Proceed to read through and give a brief explanation of the values and accompanying behaviors ]**

## B. Responding to Others Exercise #3: Reflection of Content and Feeling

[Present #5.5: Responding to Others Exercise #3.]

Look at handout #5.5: Responding to Others Exercise #3. One person take scenario #5, the other scenario #6. Read the scenarios silently and think about how you would feel in that person's shoes. Then first reader should read scenario #5 to his partner attempting to express the feelings evident in the scenario.

The first helper/listener attempts to respond in an empathic manner. Verbalize your response as if this were a real encounter. Then think a moment about what you said and how you said it.

In the spaces provided, the first helper should try to write a summary of the content, the feelings of the person, and an empathic response. Use the formulas at the bottom of the page if you like.

Then switch readers/players for scenario #6.

After you have both shared, look at each other's written responses. Did the person accurately record your feelings? Are there more feelings you could add? If you were in that person's shoes, would that response have provided you with some understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet.

## C. Assignment #5 on Accurate Empathy

[Present #5.6a: Assignment #5: Accurate Empathy and discuss.]

[Present #5.6b: Assignment #5: Discrimination Exercise.]

Look at this discrimination exercise. Think hard on this before you complete it. This is difficult. The best way is to read all of the responses before deciding, and then look for the worst response. When you have found the worst response, mark a "1" in the space.



Then choose the best response and mark a "4" in the space. Then chose the next best response and mark a "3" in the space and so forth

Remember that this is a helping skills exercise. You should *not* talk over the responses during the week with others in the program until you have worked through them yourself firs. After you have worked through them, you can talk about them.

Do not talk over the responses with anyone else that is outside of the program

Do take your time on this. To discriminate in this manner takes some hard thinking and deep feeling

[Present #1.11. Discrimination Exercise Code as necessary ]

[Close in Prayer]

<b>Day 6: Part 3: The Connection--Empathic Skills Level 2 Time: 3 hours</b>
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**Objective:** To help students develop their ability to use advanced accurate empathic skills through instruction and observation and by use of case study scenarios in class

[Before everyone enters, present #1.1: Title After everyone has entered, the director invites two to lead in prayer ]

**Biblical Devotional #6: If One Part Suffers, Every Part Suffers**

[Present #6.1: Devotion #6: If One Part Suffers, Every Part Suffers ]

Paul said in 1 Cor. 12:26 those immortal words, "If one part suffers, every part suffers with it, if one part is honored, every part rejoices with it "

We are connected to each other As Christians, we form the body of Christ

There is a magic to the love of a Christian The love of a Christian impels him or her to care and hurt and long for the welfare of his or her brother or sister

Yet as you read chapter 12 of 1 Corinthians, you see Paul going to great lengths to help the Corinthians understand several things They are the body of Christ Each person among them has a place of value in the body The place that each person has in the body is ordained from God Each person should not belittle the place of another person Each person should be satisfied with the place that he or she has Each person should not strive for a place other than that place that God has ordained

But most of all--time and time again--Paul repeats that they are one body, members of each other.

As one reads chapter 12, the impression is that the Corinthians were not acting like they were members of each other. As one reads chapter 12, the impression of the Corinthians seems to be that they were all acting out of place.

Those that were eyes were acting like feet. Those that were feet were acting like hands. And so forth. Some persons did not want to be a part of the body at all, but instead some persons wanted to do their own thing without respect to others.

The impression we get from 1 Corinthians 12 is that there was a civil war going on. Hands were rebelling against the feet. Some eyes were wanting to leave and start their own body. One leg was going this way, another in the opposite direction. So Paul goes to great lengths to help the Corinthians come together as they ought to come together and support each other's place that God had ordained.

As result of this distorted understanding, Paul goes to great lengths to help them see their need for each other. They not only need to see their need to work together, but they also need to see their *need to value* every other member. With regard to God's kingdom and the work of Christ, every part has value, every part is indispensable.

We should have equal concern for all the members, Paul said in verse 25. Then in verse 26, Paul said those immortal words, "If one part suffers, every part suffers with it."

*Empathy* is the ability to feel what another is feeling. Even on the wings during football or basketball season, we see a kind of empathy. Notice how freely we can identify with our home teams. So as verse 26 said, we rejoice when another part of the body is honored. But empathy goes deeper than that, for to empathize is to also suffer with others in their suffering.

Immediately, you may know someone who empathizes with you. Your mother. Your father. Your wife. Your brother. But most likely your mother.

When the gavel fell and the judge sentenced you, your heart sank. But that is not all, *your mother's heart sank too*. She suffered with you. No matter what you did or even if you were guilty or innocent, she suffered with you. And she suffers still in knowing you are here.

Is it a comfort to know that someone loves you so much that they suffer with you in your suffering? Let me say that again  
Is it a comfort to know that someone suffers with you in your suffering?

Sure it is. And when that person shows and communicates their suffering to you, you are comforted. Their love comforts you, you are strengthened when you know someone else cares enough to feel your pain.

Paul said in 2 Corinthians 1:4 that God "comforts us in all our troubles so that we can comfort those in any trouble with the comfort we ourselves have received from God." Have you received any comfort from God or from God through your father, mother, or other family members? One of the reasons God allowed you to have that comfort was in order to equip you to comfort others.

If you have suffered much and been comforted much from our good and great God, then you should be qualified to comfort much. One method of comfort is to feel what another feels in their suffering, and then to communicate your understanding of their suffering back to them.

Not just words, but feelings. Words are cheap.

When I sense that someone actually cares, I feel their love. Not just words, but when I feel that someone is committed to my well-being and to my growth--*I feel loved*. Still, words are cheap.

Not words, but when I feel and sense that someone is actually trying to understand my pain as if they were suffering with me--*I feel loved*.

You say nothing in the words, "I love you," if you do not back those words up with actions. When you communicate to someone that you are suffering with them in their pain, you are loving them. When that hurting person senses in his or her heart that you truly care, truly want their best, and are truly trying to suffer with them--then you have exercised the skill of empathy.

When the hurting person actually, truly, sincerely feels that you are trying care and suffer and understand what he or she is going through, they will feel loved. That is the skill of empathy.

The skill of empathy is not the words, "I love you." The skill of empathy is the actual communication to someone else that you care and are trying to feel what they feel. Not the words, but reception of the message. The hurting person did not only hear the words, but the hurting person also felt and believed not only your words but your inner feeling as well. The hurting person did not only hear the words, the hurting person also *felt your care* and concern in his or her inner being.

They did not just *hear* you. They *believed* you. Big difference.

Note that the exercise of empathy is just a part of the exercise of love. For love also includes much more than just empathy. Love includes self-sacrifice. Love includes endurance. Love includes commitment. And so forth and so forth.

Love and empathy go hand in hand. In other words, if you truly wish to grow in your skill of empathy, in your ability to suffer with another and in your ability to communicate that you suffer with them--well, then--you have to grow in your love for them. And vice versa.

You can learn empathy, just as you can learn any skill. As you practice the skill, you can get better at it. Even as a con artist uses empathy, so can everyone else use the formulas and become adept with empathic phrases. But there is a certain level of empathy that escapes the con artist. Without a true love for others in the heart, something will always be lacking.

Only as you love God and as God sheds his love in your hearts will you be able to truly use empathy as it is supposed to be used. As your love matches your words and actions, your love and warmth will be communicated.

So love is in part my reaching down into my heart, sifting my feelings, pulling those up from my heart, placing words to those feelings, and sharing them with you in a manner that you will

understand and accept. Sometimes I am more successful than at other times. But when I do communicate to you that I have truly tried to suffer with and truly tried to understand--then, at that time I have exercised the skill of empathy

### I. Follow-up Empathic Skills Level 1: Accurate Empathy (AE-1)

[Present #5.6a: Assignment #5: Accurate Empathy: Invite participants to share their observations of themselves and of others.]

[Present #5.6b: Assignment #5: Discrimination Exercise: Briefly discuss the participants' responses. Present expert responses and briefly discuss them. Encourage participants to record the expert responses in parentheses next to their own for later reference.]

[Present #1.11: Discrimination Exercise Code if necessary.]

### II. Empathic Skills Level 1: Accurate Empathy (AE-1) continued from day 5

#### A. Personal Encounters with Empathic/Non-Empathic Persons

[Present #6.2: Empathic/Non-Empathic Persons.]

Think for a moment about persons that have been empathic toward you. Think back. Here or at your home. Whoever. Here is a hint: look at a time when you felt very secure or warm. Another hint will be a person to whom you turned in a crisis or to whom you turned when you were angry or confused or hurt.

Can you remember anything they said? Write down a few persons who exhibited empathy towards you and some who have not. Then take a few minutes to write down what you remember of what they told you that was empathic.

## B Responding to Others Exercise #4

[Present #6.3a. Responding to Others Exercise #4 ]

Look at handout #6.3a. Responding to Others Exercise #4  
One person take scenario #7, the other scenario #8. Read the scenarios silently and think about how you would feel in that person's shoes. Then the first reader should read scenario #7 to his partner attempting to express the feelings evident in the scenario.

The first helper/listener attempts to respond in an empathic manner. Verbalize your response as if this were a real encounter. Then think a moment about what you said and how you said it. In the spaces provided, the first helper should try to write a summary of the content, the feelings of the person, and an empathic response. Use the formulas at the bottom of the page if you like.

Then switch readers/players for scenario #8.

*After you have both shared,* look at each other's written responses. Did the person accurately record your feelings? Are there more feelings you could add? If you were in that person's shoes, would that response have provided you with some understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet. When you are finished with scenario #8, turn your papers over. Do not do scenario #9 yet.

[Wait till everyone has finished. Then proceed.]

With scenario #9, read the politician's statement carefully, trying to feel what he is feeling. Then attempt to write an AE-I response (or an AE-II response that gives new meaning or that reflects a new or deeper feeling).

[When the most of the men have finished, present #6.3b. Expert Responses to #4 Scenario #9 and facilitate discussion.]

Write the AE-I response and at least one AE-II response in the space provided (write the others if you wish). You can go over

these later and reflect upon the nature of AE-I and AE-II responses  
Do notice the difference in the depth of responses.

[Recall 5.2b Overview of Empathy Communication and briefly review some of the difference between AE-I and AE-II responses ]

## **BREAK**

### III. Empathic Skills Level 2. Advanced Accurate Empathy (AE-II)

#### A. Advanced Accurate Empathy & Example

{Present #6.4 Empathy A More Clear Reflection }

Advanced empathy goes a little further, sometimes a lot further. Two eyes, two minds are better than one. One person is caught in a personal struggle, the second is attempting to see and feel what the first is experiencing. If the hurting person and the helper can struggle together, the hurting will gain strength more quickly than if the hurting had to struggle alone. This is the heart of Galatians 6:2 "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Look at overhead #6.4 Empathy A More Clear Reflection. The purpose of accurate empathy--AE-I--is to reflect the basic content and the basic feeling of a person's experience back to them.

The purpose of advanced accurate empathy--AE-II--is to reflect but to also add new insight or meaning (sometimes an added insight or meaning of which the hurting person was scarcely aware). The purpose of AE-II is to reflect in words a deeper feeling than the hurting person has articulated or has yet to see.

Look at the example. You can see AE-I and AE-II illustrated.

[Explain other sections of #6.4 Empathy A More Clear Reflection ]



## B Responding to Others Exercise #5

[Present #6.5a Responding to Others Exercise #5 ]

Look at handout #6.5a Responding to Others Exercise #5  
 One person take scenario #10, the other scenario #11. Read the scenarios silently and think about how you would feel in that person's shoes. Then first reader should read scenario #11 to his partner attempting to express the feelings evident in the scenario

The first helper/listener attempts to respond in an empathic manner. Verbalize your response as if this were a real encounter. Then think a moment about what you said and how you said it. In the spaces provided, the first helper should try to write a summary of the content, the feelings of the person, and an empathic response. Use the formulas at the bottom of the page if you like

Then switch places for scenario #11

After you have both shared, look at each other's written responses. Did the person accurately record your feelings? Are there more feelings you could add? If you were in that person's shoes, would that response have provided you with some understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet. When you are finished with scenario #11, turn your papers over. Do not do scenario #12 yet

[Wait till everyone has finished. Then proceed.]

With scenario #12, read the high school girl's statement carefully, trying to feel what she is feeling. Then attempt to write an AE-II response, granting new meaning or reflecting a new feeling

[After most of the men have finished, present #6.5b Expert Responses to #5 Scenario #12 and facilitate discussions about the responses.]

Choose at least one AE-I response and one AE-II response and write them in the space provided (write the others if you wish). You can go over these later and reflect upon the nature of AE-I and

AE-II responses Do notice the difference in the depth of responses

C. Empathy Being More than a Skill and the Anti-Helper

[Present #6 6 Empathy Being More than a Skill & the Anti-Helper, explain one section at a time, and facilitate discussion ]

D. Assignment #6 on Advanced Accurate Empathy

[Present #6 7a Assignment #6 Advanced Accurate Empathy, explain the exercise, and field any questions ]

[Present #6 7b Assignment #6 Discrimination Exercise ]

Look at this discrimination exercise Think hard on this before you complete it This is difficult The best way is to read all of the responses before deciding, and then look for the worst response When you have found the worst response, mark a "1" in the space

Then choose the best response and mark a "4" in the space Then chose the next best response and mark a "3" in the space and so forth

Remember that this is a helping skills exercise You should *not* talk over the responses during the week with others in the program until you have worked through them yourself first After you have worked through them, you can talk about them

Do not talk over the reposes with anyone else that is outside of the program Do take your time on this To discriminate in this manner takes some hard thinking and deep feeling

[Close in Prayer]

Day 7. Part 3: The Connection--Empathic Skills Level 2 Time: 4 hours
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**Objective:** To help students to further develop their ability to use advanced accurate empathic skills through instruction and observation and by use of case study scenarios in class

[Before everyone enters, present #1.1. Title After everyone has entered, the director invites two to lead in prayer ]

Biblical Devotional #7. LOVE. The Most Excellent Way

[Present #7.1. Devotion #7. LOVE. The Most Excellent Way ]

*Love* is the most powerful force of change in all of the world. And love is likewise one of the most misused and miscommunicated words in the English language.

After a long discussion about the spiritual gifts and how Christians are members of one another, Paul told us in 1 Corinthians 12:31, "And now I will show you the most excellent way." The most excellent way is the way of love.

First, Paul told us that if we have the tongues men, but not love, that we would be like a resounding gong. I understand that though I might be fluent in many languages and in the intricacies of logic, if I have not love I am as a resounding gong. Though I might have any ability to persuade, if I do this without love, I make nothing but a clanging noise.

According to the worldly and earthy view of people, many do put a great value on the ability to speak. Former United States Presidents can get \$25,000 per speech. Public speaking is big business. Who does not value the ability to speak in several languages. But without love, the speaking is as a resounding gong.

In these verses, I understand that no matter how uplifting or encouraging I might be with my words, if I do not have love, the actual value of those words is about the same as that of a resounding gong.

In verse 2, I understand that if I can fathom all mysteries and have all knowledge, that if I even have *faith* enough to move mountains, but have not love, I am *nothing*. Nothing. Even if I have faith enough to move a mountain--faith in God enough to move a mountain and have not love, I am *nothing*.

All the world places a great deal of value on knowledge. We are in the information age, and one of the largest markets today is in the information exchange business. Ross Perot started Electronic Data Systems in his garage, then he sold his company later for about \$750,000,000.

And how many colleges and universities are there? The world places a great deal of value on knowledge and information.

Without love, though, all the knowledge in the world means nothing.

So no matter how much education, no matter how much understanding--in fact, it does not even matter if I have all of the solutions to your problems. If I have not love, I am nothing.

It does not matter if I have all of the solutions to all of the problems of the world. If I have not love, I am nothing.

Without love, all of my ability to speak means no more than a resounding gong. Without love, all of my understanding and all of my knowledge, even all of my ability to solve any kind of problem have no value at all.

Seems to me that love is a very important virtue to have.

But more than those, in verse 3, I read that if I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Even if I were to give my life savings to the poor, without love, I gain nothing. If I were to give my life for you--but not just give my life for you--but give my body over to one of the most painful methods of dying, namely being burned to death, I would not gain anything.

Even if I submitted to be burned to death for you, without love, I would gain nothing

Likewise, the world places a great value on self-sacrifice. We will honor men with purple hearts, silver stars, and congressional medals of honor for their sacrifices on behalf of their country. Every country around the world likewise honors their great men and women of valor and self-sacrifice.

Whatever a person has done, and no matter how sacrificially the gift was made--without love, the gift means nothing

Without love, *nothing* that I do for you really matters

This is so severe. If I gain nothing by my gift of all I possess or by my surrendering of my body to the flames, then do you know what that means? That means that without love, nothing--not a single thing that I do will gain me any value.

If I could surrender my body to the flames without love, and that gains me nothing, then there is nothing that I can do without love that would gain me anything

To sum up, if you do anything, have any knowledge, or have any ability, you must use them with love. In other words,

*you must do everything out of love,  
for all else is of no value.*

Whatever you do, if it is done without love, there is no gain, no value whatsoever. Every action that you do should be done in love. Or what you did has no value.

According to the world, the world places great value on the ability to speak, on the accumulation of knowledge, and on one's self-sacrifice. But without love, these actions mean nothing. They have no value whatsoever.

To change directions, there is something very obvious to what Paul has said about love. Look at the people in your life. Look at those persons who are of the greatest value to you. Those one, two or four persons that mean the most to you. Who are

they? Is one your father, your mother, your wife or grandchild?  
Who are the most important persons?

Now let me ask you this: among those persons who are the most valuable to you, can they speak with the tongues of men? The person who is the most valuable to you--does he or she have all knowledge and wisdom? Has that person given you all of their life savings and delivered their body to the flames for you? I think not.

If your family is like mine, then most of the persons that you cherish are not the best speakers. Nor are they the smartest people in the world. And they are not able to give a great deal, much less are they willing to deliver their bodies to the flames for me.

Is not that the nature of love? We value those persons not so much for what they can do as much as for *who* they are to us. We value them for their love above and beyond any other quality--even in spite of any qualities (good or bad) that they might have.

That is the nature of love. You know what the best part of love is. You can feel love even if the loving person cannot speak that well. You can feel love even if the loving person is not that educated or that bright. You can feel love even if that person is a bit selfish and will not give you very much of anything.

No wonder Paul said that love was the most excellent way. Because if a person loves me, I can forgive most everything else about him or her. And vice versa, if I love people, they will likely overlook a lot of my shortcomings.

Paul goes on to say that love is patient, kind, not boastful or self-seeking. Love always protects, trusts, hopes, and perseveres. The work of love has an enduring quality to it. Whoever loves, loves for a long time, or did not love very much to start with; such is the love of a mother and father. Such is the love of a child.

Love. Everything must be done in love, or whatever was done has no value whatsoever. This is the most excellent way. This is the example.

How about with respect to listening, caring, and empathy? This program has sought to help you listen to and feel with you brother. Listening is a part of love. How can you love someone you do not know? How can you know someone you do not hear? And how can truly hear someone unless you listen closely to their heart struggles and walk in their shoes just a little ways?

In the light of 1 Corinthians 13, your love should motivate all of your helping. Should you employ any listening skill without love, that listening is self-serving and of no value. Just like the ability to speak or having the knowledge to fathom all mysteries, listening without love has no value and profits you nothing.

But if you love, then learning how to listen and empathize with your brother will help you love them more deeply. Therefore, in a very real sense, learning how to listen closely to the heart struggles of your brothers is a beginning or starting point towards truly loving them.

So let us look at 1 Corinthians 13 again. The greatest action and spiritual gift is *not* the ability to speak or prophecy. The greatest action is *not* the knowledge and wisdom of the ages. Even if you had great understanding, the greatest action is *not* the ability to solve other people's problems. *Nor* is the greatest action the ability to give gifts. Even the gift of your life for another is *not* worth anything without love.

The greatest action and best gift that someone can do for another is love. Love is patient, kind, not proud or self-seeking. Love protects, trusts, hopes, and perseveres. The greatest action, the most excellent way is the way of love.

So then if you love you are patient. If patient, then you will listen closely. If you are kind, you will listen closely. If you are not proud or self-seeking, you will listen closely. By not angering easily, you will listen closely. If you do not delight in evil, rejoicing in the truth, you will listen closely.

Now listen, *listen* closely to verse 7. If you are loving, then you are protecting, trusting, hoping, and persevering. Who does

not know this? *Anyone* who is protecting, trusting, hoping, and persevering is also a very good listener.

In order to protect, you have to listen and empathize. In order to trust, you have to listen and empathize. To trust, hope, and protect, you have walk in your brother's shoes.

Love is the most important gift any Christian can have. More than a gift though, for the Christian to do *anything* of value, to *gain* any kind of value, the Christian must love. We must do everything in love, for anything not done in love is useless and of no value. One of the first steps of love is listening. To love, you have to listen from the heart and feel what the other person is feeling.

To do all of what Paul says in verses 4-8, one must listen. To be patient and kind; to not be boastful, proud, and self-seeking, to protect, trust, hope, and persevere--to do all of these requires the ability to listen and empathize.

So then, one of the first and most basic steps of love is listening.

### 1. Follow-up: Empathic Skills Level 2: Advanced Accurate Empathy (AE-II)

[Present #6 7a: Assignment #6: Advanced Accurate Empathy and invite the participants to share their observations of themselves and of others.]

[Present #6 7b: Assignment #6: Discrimination Exercise. Briefly discuss the participants' responses. Present expert responses and briefly facilitate a discussion of the responses. Encourage the participants to record the expert responses in parentheses next to their own for later reference.]

[Present #1.11: Discrimination Exercise Code if necessary.]

**BREAK**



## II. Empathic Skills Level 2: More Advanced Accurate Empathy (AE-II)

### A. More on the Connection: Other Kinds of Empathic Responses

[Present #7.2: Other Kinds of Empathic Response Leads and ask the men to take turns reading the response leads and finishing the sentence in their own words. Start at one side of the room and facilitate so that every man gets at least one chance to read a response.]

More than a connection, empathy attempts to be natural and in touch with the life of another. Look at these responses as alternates to the formula responses. Remember that whether you use the formula response, these leads, or some other response, true empathy is natural and free flowing.

Some people who are very hardhearted can be offended at too much empathy. Such quick and immediate closeness offends them. And with this person, too much empathy is not *true* empathy, because such effusive bubbling over fails to respect the limits of the hard person.

However, some people are very open and responsive. They access their emotions openly and easily, and they will readily respond to a high degree of empathy. But if allowed to wander on and on, or if there is no appearance of naturalness, the helper may not be perceived so much as a helper as a con artist trying to get personal for ulterior motives. And trust goes out the window.

As you look at these alternative examples of empathic responses, think about being natural, genuine, and respectful. Know that empathy is responsive and not manipulative.

### B. Common Mistakes Exercise

[Present #7.3a: Common Mistakes, explain, and facilitate discussion.]

[Present #7.3b: Common Mistakes Exercise, explain the instructions, and field any questions.]

You can use any words of your choice. The best way is to look for the response that is most likely the "plus" response.

Remember that we are looking for a good empathic response and the response that is the less controlling and least selfish.

Do note that we are not looking for the "right" and "wrong" responses, for none of these responses are "wrong" in and of themselves. Everybody is entitled to an opinion, and everyone is entitled to share their opinion.

However, with respect to being empathic and to helping a person grow, some responses are more potent at bringing about growth. Use the common mistakes as a guideline (#7.3a), but also use your intuition, common sense, your training thus far, and your own experience.

This may prove to be difficult. If you cannot find anything to say about any response, just try to make some distinctions between the responses. I'll give you a couple of hints: one of the responses is sarcastic and judgmental; another response is side-taking.

[Present #7.3c Common Mistakes Exercise Answers and facilitate discussion ]

### C. Responding to Others Exercise #6

[Present #7.4a Responding to Others Exercise #6 ]

Look at handout #7.4a Responding to Others Exercise #6. One person take scenario #13, the other scenario #14. Read the scenarios silently and think about how you would feel in that person's shoes. Then the first reader should read scenario #13 to his partner attempting to express the feelings evident in the scenario.

The first helper/listener attempts to respond in an empathic manner. Verbalize your response as if this were a real encounter. Then think a moment about what you said and how you said it. In the spaces provided, the first helper should try to write an empathic response. Use the formulas at the bottom of the page if you like.

Then switch places for scenario #14.

After you have both shared, look at each other's written responses. Did the person accurately record your feelings? Are their more feelings you could add? If you were in that person's shoes, would that response have provided you with some understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet. When you are finished with scenario #14, talk about your responses with each other and copy each other's responses to your own papers

[Keep track of time and facilitate movement to #15 and #16.]

Do the same with scenarios #15 and #16. When you are finished, copy your partner's responses to your exercise sheet and talk about your responses in the light of AE-I and AE-II.

[Present #7.4b Expert Responses to #6 Scenario #15 & #16 and discuss.]

Choose at least one AE-I response and one AE-II response, writing them in the space provided (write the others if you wish on the back). You can go over these later and reflect upon the nature of AE-I and AE-II responses. Do notice the difference in the depth of responses.

## **BREAK**

### III. More On Advanced Accurate Empathy

#### A. The Challenge of Caring Enough to be (not just "get") Involved

##### 1. Listening Self-Knowledge

[Present #1.4 Listening Self-Knowledge and facilitate an open discussion of the exercise.]

Find #1.4: Listening Self-Knowledge and pull it out.

Do you remember this exercise? You did this on the first day. As you have done the lessons of the past weeks, you have seen your own ability to listen and empathize increase. Everyone can learn to listen better.

Note that *all* of the questions should have been false. Look at your answers and see if you can determine how you have grown

## 2. Empathy--To Go Where No One Has Gone Before

[Present #1.7b: What the Professionals Say About Empathy and facilitate an open and brief discussion ]

Do you remember these? It has been awhile. Has your understanding increased about empathy since your first look at these descriptions. In your practice of empathy and use of the empathy formula, have you seen any change in your understanding of empathy as an advanced helping skill?

There is some magic to empathy, because I believe it can be one of the highest forms of love. It can also be a method of manipulation. Though all good skills can be corrupted, true love will ultimately triumph

When you empathize, you go where *no one has gone before*. That's right, you go where no one has gone before.

To every human encounter, there is a uniqueness. Since no two individuals are the same, every single person has a likewise separate collection of experiences and feelings. Bond up in the body of that person is how that person perceives and sees and feels the world about him or her.

Because every person has a unique and special way of viewing the world, when we encounter each other, each encounter is a unique--a special and never to be repeated experience.

When two people meet--amid their two unique sets of experiences--that encounter provides us with an opportunity to go where *no one has gone before*.

Since you view the world differently than I, as I try to understand your view, I embark on a journey that only I can truly appreciate. Indeed, my journey with you is a unique experience for the both of us. No one else can truly share in it.

## B. The Discerning Empathy from Sympathy

[Present #7.5 Discerning Empathy from Sympathy, read slowly, explain, and facilitate discussion ]

## C. Responding to Others Exercise #7

[Present #7.6a Responding to Others Exercise #7 ]

Look at handout #7.6a Responding to Others Exercise #7. One person take scenario #17, the other scenario #18. Read the scenarios silently and think of how you would feel in that person's shoes. Then the first reader should read scenario #17 to his partner, attempting to express the feelings evident in the scenario.

The first helper/listener attempts to respond in an empathic manner. Verbalize your response as if this were a real encounter. Then think a moment about what you said and how you said it. In the spaces provided, the first helper should try to write an empathic statement. Use the formula response if necessary.

Then switch places for scenario #18

After you have both shared, look at each other's written responses. Did the person accurately record your feelings? Are there more feelings you could add? If you were in that person's shoes, would that response have provided you with some understanding and comfort? Can you think of a better response?

Copy your partner's responses to your exercise sheet

Do scenarios #19 and #20 in the same manner, one taking #19 and the other taking #20. Turn your papers over when you are through.

[When the most of the men have finished, present #7.6b: Expert Responses to Scenario #17-20 and facilitate a discussion of the responses ]

For each number choose one AE-I response and at least one AE-II response, writing them in the spaces provided (write all of the expert responses on the back of you wish). You can go over these later and reflect upon the nature of the AE-I and AE-II responses. Do notice the difference in the depth of responses

#### IV. The Last Frontier (Where to Go From Here)

[Present #7.7. The Last Frontier and facilitate a brief discussion ]

[Handout the "Program Table of Contents" and explain it's utility for future reference.]

[Present #7.8. Where to Go from Here Towards Wisdom and facilitate a brief discussion.]

[Have the men organize their materials in proper numerical order. Pass out the blue coversheet. Staple the men's materials for them.]

Now you have a workbook that you have helped put together. That workbook represents a lot of work. Carry it proudly. I encourage you to review the material in the month ahead. Every once in a while, like once every year or three, pull it out and go through it. For therein lies much material that will help you sharpen your listening skills throughout your life's journey

God bless all of you. Thank you for participating

[Close in Prayer and have a break ]

[Present posttests ]

### APPENDIX 3

#### PROJECT OVERHEADS AND HANDOUTS

The following overheads were used throughout the program as visual aids and as handouts. They were numbered to correlate with the various sessions of the program. For example, #1.1: Title was the first overhead shown and the first of the handouts given, and #2.1 was the first handout given during the second session. Two exceptions to the correlation between the overheads and the handouts were: (1) the expert responses in the responding exercises were included on the handouts in the appendix (though not on the originals, see overheads #6.3b, #6.5b, #7.4b, and #7.6b), and (2) the same was done with the expert responses to the discrimination exercises (see overheads #1.10b, #2.7b, #3.10b, #4.5b, #5.6b, and #6.7b).

The table of contents in the following three pages was given to the participants during the seventh session, the last day, and the contents served as an outline for a review. At the end of the last day's session, a blue colored coversheet was copied from #1.1: Title, and the table of contents was placed at the front of the accumulated handouts as they are presented in this appendix. The director used a heavy duty stapler and stapled each participant's collection. The stapled collection became each man's completed workbook with much information to review as he used the helping skills in the future.

Note that overheads #4.2a-e contained the Interpersonal Check List (ICL) inventory and scoring devices. Since the overheads were for the benefit and interpretation of the individual participants, the background for the ICL was placed in appendix 7.

## *Program/Handout Table of Contents*

<b>PART I: THE FOUNDATION--ATTENDING SKILLS</b>
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<p style="text-align: center;">#1.1: Title: Love, Listening, Liberating: <i>The Art of Christian Caring</i></p> <p><b>ATTENDING SKILLS SET #1</b></p> <p style="padding-left: 20px;">#1.2: Devotion #1: Biblical Love</p> <p style="padding-left: 20px;">#1.3: Love, Listening, Liberating Principle</p> <p>I. Love, Listening, and Liberating Introduction</p> <p style="padding-left: 20px;">#1.4: Listening Self-Knowledge</p> <p style="padding-left: 20px;">#1.5: Program Outline</p> <p style="padding-left: 20px;">#1.6: Allen Ivey's Principles</p> <p style="padding-left: 20px;">#1.7a: Who Has Been Heard?</p> <p style="padding-left: 20px;">#1.7b: What the Professionals Say about Empathy</p> <p>II. Attending Skills Set #1: Body Language and S-O-L-E-R</p> <p style="padding-left: 20px;">#1.8: Our Communication</p> <p style="padding-left: 20px;">#1.9: S-O-L-E-R</p> <p style="padding-left: 20px;">#1.10a: Assignment #1: Attending Skills Set #1: Body Language</p> <p style="padding-left: 20px;">#1.10b: Assignment #2: Discrimination Exercise</p> <p style="padding-left: 20px;">#1.11: Discrimination Exercise Code</p>	<p><b>DAY 1</b></p>
<p><b>ATTENDING SKILLS SET #2</b></p> <p style="padding-left: 20px;">#2.1: Devotion #2: No Greater Love</p> <p>I. Follow-up: Attending Skills Set #1: Body Language</p> <p>II. Attending Skills Set #1: Body Language Continued</p> <p style="padding-left: 20px;">#2.2: Exploring Attending Skills</p> <p>III. Listening and Expectations</p> <p style="padding-left: 20px;">#2.3a: King Pygmalion Fashions a Dream</p> <p style="padding-left: 20px;">#2.3b: King Pygmalion's Dream Comes True</p> <p style="padding-left: 20px;">#2.4: Listening, Expectations, &amp; Growth</p> <p>IV. Attending Skills Set #2: Reflecting Verbal Content</p> <p style="padding-left: 20px;">#2.5: Reflecting Verbal Content</p> <p style="padding-left: 20px;">#2.6: Reflecting Verbal Content Exercise</p> <p style="padding-left: 20px;">#2.7a: Assignment #2: Attending Skills Set #2: Reflecting Verbal Content</p> <p style="padding-left: 20px;">#2.7b: Assignment #2: Discrimination Exercise</p>	<p><b>DAY 2</b></p>
<p><b>ATTENDING SKILLS SET #3</b></p> <p style="padding-left: 20px;">#3.1: Devotion #3: You Must Love Your Brother</p> <p>I. Follow-up: Attending Skills Set #2</p> <p>II. Types of Listening</p> <p style="padding-left: 20px;">#3.2: Bad Listening Habits</p> <p style="padding-left: 20px;">#3.3: Four Kinds of Listening</p>	<p><b>DAY 3</b></p>



### III. Attending Skills Set #3: Reflecting Feelings

#3.4: Feeling Faces

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#3.5a-e: Categorized Feeling Words

#3.6: A Continuum of Feeling Words

#3.7: Six Reasons that Inhibit Self-Disclosure

#3.8: Listening to Your Own Feelings and Emotions

#3.9: Responding to Others Exercise #1

#3.10a: Assignment #3: Attending Skills Set #3: Responding to Feelings

#3.10b: Assignment #3: Discrimination Exercise

## **PART 2: THE INTERPERSONAL BRIDGE OF SELF-DISCLOSURE**

### **SELF-DISCLOSURE**

*DAY 4*

#4.1: Devotion #4: Give of Yourself

I. Follow-up: Attending Skills Set #3

II. The Interpersonal Check List (ICL): Understanding One's Interpersonal Style

#4.2a-b: Interpersonal Check List

#4.2c: Interpersonal Check List Score Sheet

#4.2d: Interpersonal Check List Profile Sheet--Sixteenths

#4.2e: Interpersonal Check List Profile Sheet--Dom/Lov

III. The Interpersonal Bridge of Self-Disclosure

#4.3: Some Rules of Self-Disclosure

#4.4: Self-Disclosure Exercises, explain, and facilitate exercise

#4.5a: Assignment #4: Self-Disclosure

#4.5b: Assignment #4: Discrimination Exercise

## **PART 3: THE CONNECTION--EMPATHIC SKILLS LEVEL 1**

### **THE CONNECTION--EMPATHIC SKILLS LEVEL 1**

*DAY 5*

#5.1: Devotion #5: From Where Love Came & Why We Love

I. Follow-up: Self-Disclosure Assignment

II. An Introduction to Empathy

#5.2a: Scriptural Overview of Empathy

#5.2b: Overview of Empathy Communication

#5.3: Responding to Others Exercise #2

III. Empathic Skills Level 1: Accurate Empathy (AE-1)

#5.4a: Some Prerequisite Scriptural Values of Empathy

#5.4b: Some Prerequisite Values of Empathy & Their Behaviors

#5.5: Responding to Others Exercise #3

5.6a: Assignment #5: Accurate Empathy

#5.6b: Assignment #5: Discrimination Exercise

### **THE CONNECTION--EMPATHIC SKILLS LEVEL 2**

*DAY 6*

#6.1: Devotion #6: If One Part Suffers, Every Part Suffers

I. Follow-up: Empathic Skills Level 1: Accurate Empathy (AE-1)

**II. Empathic Skills Level 1: Accurate Empathy (AE-I) (continued from day 5)**

- #6.2: Empathic/Non-Empathic Persons
- #6.3a: Responding to Others Exercise #4
- #6.3b: Expert Responses to #4 Scenario #9

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**III. Empathic Skills Level 2: Advanced Accurate Empathy (AE-II)**

- #6.4: Empathy: A More Clear Reflection
- #6.5a: Responding to Others Exercise #5
- #6.5b: Expert Responses to #5 Scenario #12
- #6.6: Empathy Being More than a Skill & the Anti-Helper
- #6.7a: Assignment #6: Advanced Accurate Empathy
- #6.7b: Assignment #6: Discrimination Exercise

**THE CONNECTION--EMPATHIC SKILLS LEVEL 2 (continued)**

**DAY 7**

- #7.1: Devotion #7. LOVE: The Most Excellent Way

**I. Follow-up: Empathic Skills Level 2: Advanced Accurate Empathy (AE-II)**

**II. Empathic Skills Level 2: More on Advanced Accurate Empathy (AE-II) (continued from day 6)**

- #7.2: Other Kinds of Empathic Response Leads
- #7.3a: Common Mistakes and explain
- #7.3b: Common Mistakes Exercise
- #7.3c: Common Mistakes Exercise Answers
- #7.4a: Responding to Others Exercise #6
- #7.4b: Expert Responses to #6 Scenario #15 & #16

**III. More On Advanced Accurate Empathy Caring Enough to be involved**

- #1.4: Listening Self-Knowledge
- #1.7b: What the Professionals Say About Empathy
- #7.5: Discerning Empathy from Sympathy
- #7.6a: Responding to Others Exercise #7
- #7.6b: Expert Responses to Scenario #17-20

**IV. The Last Frontier (Where to Go From Here)**

- #7.7: The Last Frontier and discuss  
Program Table of Contents
- #7.8: Where to Go from Here. Towards Wisdom and discuss

**POSTSCRIPT:** Knowing the above does not make one a "counselor" any more than knowing how to drive a nail makes one a carpenter. Nevertheless, the above are some of the most important skills. Mastering these in love will pave the way to rich relationships that honor God and help others. Many other skills remain that are similar or are more advanced. Some of these are defining goals, identifying themes, pre-problem solving, relabeling, being concrete, clarifying, personalizing, praising, humor, identifying behavior, clarifying cause and effect, setting limits, relating affect and behavior, prompting, stating confidence, summarizing, using metaphor and analogy, referring, identifying cognition, confronting, focusing, rehearsing, mutual communication, interpretation, reassuring, providing rationales, client directing, interpreting non-verbals, modeling, imagery, developing values, silence, using paradoxes, touching, advice giving, ordering communication, theoretical interpretation, reasoning, rhetorical questioning.<sup>131</sup> These are combined with other skills to form a variety of helping disciplines that help persons cope and grow: these include pastoral counseling, crisis intervention, and the many kinds of psychotherapy from Freudian to Client-centered, from helping in crises and family difficulties to aiding in relief from destructive compulsions and bad habits.

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<sup>131</sup>Adapted from Coyle, "Counseling Ministry Training Program".

***LOVE,  
LISTENING,  
LIBERATING:  
The Art of  
Christian Caring***

"I have found the paradox that if  
I love until it hurts,  
Then there is no hurt, but only more love."  
Mother Teresa of Calcutta

"Love does not dominate, it cultivates."  
Goethe

"Love is the only force capable of transforming  
an enemy into a friend."  
Martin Luther King

"Love begins when a person feels  
another person's needs are  
as important as his own."  
Sullivan

"Greater love has no one than this, that  
he lay down his life for his friends."  
Jesus Christ

**Devotion #1: Biblical Love****Romans 13:9-10**

The commandments . . . are summed up in this one rule: **"Love your neighbor as yourself."** Love does no harm to its neighbors. Therefore love is the fulfillment of the law (See also Mt. 22:37-40, Gal. 5:14, and Lev. 19:18)

**John 15:9-13, 17**

<sup>9-13</sup> As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. **Greater love has no one than this, that he lay down his life for his friends.**

<sup>17</sup> This is my command: Love each other.

**1 John 2:10; 3:11, 16-18, 23**

<sup>2:10</sup> Whoever loves his brother lives in the light, and there is nothing in him to make him stumble.

<sup>11</sup> This is the message you heard from the beginning: We should love one another.

<sup>16-18</sup> This is how we know what love is: **Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.** If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.

<sup>23</sup> And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

**1 John 4:7, 16, 21**

<sup>7</sup> Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.

<sup>16</sup> **God is love.** Whoever lives in love lives in God, and God in him.

<sup>21</sup> And he has given us this command: Whoever loves God must also love his brother.

**1 Corinthians 12:31, 13:1-8**

<sup>31</sup> Eagerly desire the greater gifts. Now I will show you the most excellent way.

<sup>1-3</sup> If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

<sup>4-8</sup> Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.

*Love, Listening, Liberating*

*Principle*

When you wisely love and wisely listen to a hurting person,  
you help that person carry their burden. Your help liberates.

**LIBERATION**  
**WISDOM** } **LOVE & LISTENING**

*When Love and Listening are divided by Wisdom,  
Liberation results.*

***Listening Self-Knowledge***

This is a listening self-knowledge test <sup>132</sup> Read each statement, then place a "T" for "True" or an "F" for False in the blank.

1. \_\_\_\_\_ You can't learn to listen. You are either good at it or not.
2. \_\_\_\_\_ Listening requires very little effort, just the simple effort to relax with another.
3. \_\_\_\_\_ The words *listening* and *hearing* mean the same thing
4. \_\_\_\_\_ Listening involves only your ears
5. \_\_\_\_\_ A basic "empathy question" that we might ask in a helping situation might be, "What happened in this person's childhood?" or "Why does the person do those things?"
6. \_\_\_\_\_ When I can repeat what a person has said, I have listened well
7. \_\_\_\_\_ Listening is an objective process. Your emotions do not affect your ability to listen
8. \_\_\_\_\_ In a helping situation, I tend to speak consoling words more than listen
9. \_\_\_\_\_ Good speakers are usually good listeners.
10. \_\_\_\_\_ When responding to feeling and meaning, one is expressing good sympathy.
11. \_\_\_\_\_ You listen better as you get older
12. \_\_\_\_\_ To fully respond to another, we need to accurately reflect the content of another's words
13. \_\_\_\_\_ Empathy means understanding another person's frame of reference.
14. \_\_\_\_\_ Your need to listen becomes less after you leave school
15. \_\_\_\_\_ You listen primarily to get information.

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<sup>132</sup>Adapted from, Listening by Doing, 2, and Carkhuff's, Trainer's Guide for The Art of Helping VII, 132-133. Full bibliographic material for all of the abbreviated works can be found in the bibliography.

**Program Outline****PART 1: THE FOUNDATION--ATTENDING SKILLS**

- ATTENDING SKILLS SET #1** **DAY 1**  
 Biblical Love: Devotional #1  
 I. Love, Listening, and Liberating Introduction  
 II. Attending Skills Set #1: Body Language and S-O-I-E-R
- ATTENDING SKILLS SET #2** **DAY 2**  
 No Greater Love: Devotional #2  
 I. Listening and Expectations  
 II. Attending Skills Set #2: Reflecting Verbal Content
- ATTENDING SKILLS SET #3** **DAY 3**  
 You Must Love Your Brother: Devotional #3  
 I. Types of Listening  
 II. Attending Skills Set #3: Reflecting Feelings

**PART 2: THE INTERPERSONAL BRIDGE OF SELF-DISCLOSURE**

- SELF-DISCLOSURE** **DAY 4**  
 Give of Yourself: Devotional #4  
 I. The Interpersonal Check List: Understanding One's Interpersonal Style  
 II. The Interpersonal Bridge of Self-Disclosure

**PART 3: THE CONNECTION--EMPATHIC SKILLS**

- THE CONNECTION--EMPATHIC SKILLS LEVEL 1** **DAY 5**  
 From Where Love Came & Why We Love: Devotional #5  
 I. An Introduction to Empathy  
 II. Empathic Skills Level 1: Accurate Empathy (AE-I)
- THE CONNECTION--EMPATHIC SKILLS LEVEL 2** **DAY 6**  
 If One Part Suffers, Every Part Suffers: Devotional #6  
 I. Empathic Skills Level 1: Accurate Empathy (AE-I)  
 II. Empathic Skills Level 2: Advanced Accurate Empathy (AE-II)
- THE CONNECTION--EMPATHIC SKILLS LEVEL 2** *Continued* **DAY 7**  
 LOVE: The Most Excellent Way: Devotional #7  
 I. Empathic Skills Level 2: Advanced Accurate Empathy (AE-II)  
 II. More On Advanced Accurate Empathy  
 III. The Last Frontier & Where to Go From Here

## ***The Central Principle:***

*Listen, listen, listen,  
then listen some more before taking action or giving advice.*

## ***Other Principles:***

- Helpees will talk about topics to which you are able and willing to listen. However, avoid prying and rescuing.
- Focus on the positive: search for positive assets in the person and the person's situation.
- As a helper, you can be mostly helpful if you are truly yourself. Seek to define your own style of helping.
- Earn trust so that you may listen effectively.
- Attending and listening at times may be sufficient for effective helping and counseling.
- If you listen first, persons are much more likely to accept your ideas, advice, and interpretations later. Even better, if you listen first, many persons will come to useful and correct interpretations on their own.
- Skill practice may result in a temporary decrease in communication. *However, if you work on the skills and learn them to near perfection, they will become a natural part of you, and you may find yourself a greatly improved communicator.*

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<sup>133</sup>Adapted from Ivey, Basic Attending Skills, 6-13, 58, 109



***Who Has Been Heard?***

Think back on a time when someone listened to you in a helpful way. If you can, get an image of that situation and recall what you saw, heard, and felt. As you recall that time, reflect and think on what that person did.

This may help you see the power and use of listening. Now write out the answer to the following two questions.

***How did it feel to have someone listen closely?***

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***What specifically did the listener do which helped?***

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***What the Professional Say About Empathy***

202

***The Empathy Professionals***<sup>134</sup>

"The imaginative transporting of oneself into the thinking, feeling, and acting of another and so structuring the world as he does "

*Dymond, 1949*

"The term 'empathy' derives from the Greek word *empathia*, which implies an active appreciation of another person's feeling experience "

*Astin, 1967*

"The capacity to take the role of the other and to adopt alternative perspectives vis-a-vis with oneself."

*Mead, 1934*

"The process by which a person momentarily pretends to himself that he is another person, projects himself into the perceptual field of the other person, imaginatively puts himself in the other person's place, in order that he may get an insight into the other person's probable behavior in a given situation."

*Coutu, 1951*

"The ability to step into another person's shoes and to step back just as easily into one's own shoes again. . . . It is not identification, which involves stepping into another person's shoes and then being unable or unwilling to get out of them "

*Blackman, et al, 1958****The Premier Empathy Professional***<sup>135</sup>

"Entering the private perceptual world of the other and becoming thoroughly at home in it. It involves being sensitive, moment to moment, to the changing felt meanings which flow in this other person, to the fear or rage or tenderness or confusion or whatever. It includes communicating your sensing of his/her world as you look with fresh and unfrightened eyes. . . . To be with another in this way means that for the time being you lay aside the views and values you hold for yourself in order to enter another's world without prejudice. In some sense it means that you lay aside your self, and this can only be done by a person who is secure enough in himself that he knows he will not get lost in what may turn out to be the strange or bizarre world of the other, and can comfortably return to his own world when he wishes."

*Rogers, 1975****The Christian Professional***

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our trouble, so that we can comfort those in any trouble with the comfort we ourselves have received from God "

*Paul, A.D. 56, 2 Cor. 1:3-4****The Most Sacred Professional***

"Love your neighbor as yourself."

*Jesus, 32 B.C., Mt. 19:19*

<sup>134</sup>Goldstein and Michaels, *Empathy*, 1-3.

<sup>135</sup>Rogers, "Empathic: An Unappreciated Way of Being." 4. Cf., Eisenberg & Strayer, *Empathy and Its Development*, 27-9, Ivey, *Microcounseling*, 128-131, and Muse, et al., "Are Religiously Integrated Therapists More Empathic," *Journal of Pastoral Care* 48 (Spring, 1994): 14-23.

***Remember---***

***What we say  
is not nearly as important  
as how we say it!***

Egan says that most persons will  
 "read cues that indicate the quality of your presence with them."

**S-O-L-E-R** means: **S**quare  
**O**pen  
**L**ean  
**E**ye  
**R**elax

**S** = *Squarely* face the person your helping  
 (do not turn away)

**O** = *Open* your posture  
 (do not cross your arms or be smug)

**L** = *Lean* toward the person  
 (do not be lazy, but exhibit attention)

**E** = *Eye* to eye the person  
 (do not stare at the wall or into space)

**R** = *Relax* and be natural and comfortable  
 (do not be fidgety or exhibit nervousness)

Some questions to ask if you are attending are:

- What are my attitudes toward this person?
- How would I rate the quality of my presence?
- To what degree does my nonverbal behavior indicate a willingness to work with this person?
- What attitudes am I expressing in my nonverbal behavior?
- What attitudes am I expressing in my verbal behavior?
- In what ways am I distracted from giving my full attention?

**Remember:** when love and listening are divided by wisdom, liberation results. Part of the "wisdom" will be knowing how to *attend* and to *what degree* you need to attend.

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<sup>136</sup>Adapted from Egan, The Skilled Helper, 5th ed., 108-111, and Interpersonal Living (1976), 96-98

**Assignment #1: Attending Skills Set 1:**

**Body Language**

During this week, observe the body language of those around you in your job, recreation, or living quarters. As you observe them, record your observations in answering the questions below. You should use more than one person for each question. Do not use personal names.

*Example of poor attending:* I saw these two brothers talking. One was clearly excited. But the other was saying, "Ok, ok, that's great," but he just continued to look down and away. His body language was clearly revealing that he was anxious to leave. His mind was on something else.

**Others: Observations/Interactions**

1. How did this person exhibit good S-O-L-E-R<sup>137</sup> attending skills:

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2. What posture/actions did this person do to show poor attending skills:

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**Yourself: Observations/Interactions**

1. Describe one time this week where you intentionally practiced S-O-L-E-R:

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2. Describe one time this week where you attended poorly:

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*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

<sup>137</sup>Adapted from Egan, The Skilled Helper (1990), 108-111, and Interpersonal Living (1976), 96-98.

**Assignment #1: Discrimination Exercise<sup>138</sup>**

Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1.11: Discrimination Exercise Code. "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response, then a 3 at the next best and a 2 at the next to the last. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 1:** "I don't know if I'm right or wrong, feeling the way I do. But I find myself withdrawing from people. I don't seem to socialize and play their stupid little games anymore."

- (2)\_\_\_\_\_ 1. "You're going to have to work hard at getting them to accept you."
- (3)\_\_\_\_\_ 2. "You're really down because they won't let you be yourself."
- (1)\_\_\_\_\_ 3. "Friendships like this are precarious at best."
- (4)\_\_\_\_\_ 4. "You're really feeling low because you can't be yourself and you want to be yourself."

**Quote 2:** "Sometimes I question my adequacy in raising three boys, especially the baby. Well, I call him the baby because he's the last. I can't have any more so I know I kept him a baby longer than the others. He won't let anyone else do things for him. Only Mommy!"

- (3)\_\_\_\_\_ 1. "You feel concerned because your son is so demanding."
- (2)\_\_\_\_\_ 2. "You are going to have to involve him in situations where he can develop some independence."
- (1)\_\_\_\_\_ 3. "Could you tell me . . . have you talked with your husband about this?"
- (4)\_\_\_\_\_ 4. "You're really upset with yourself because you haven't been able to cut the cord and you want to be able to do what's best."

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*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

<sup>138</sup>Adapted from Carkhuff, Trainer's Guide for The Art of Helping VII, 109-121.

- 4 -- Very Effective** It is an accurate response to both where the helpee *is* and where he/she *wants to be* ("You feel \_\_\_? \_\_\_ because you really want to make the right decision . . ."): providing *understanding of content and feeling as well a direction towards a clearer content, deeper feeling, and or a more substantial direction.*
- 3 -- Minimally Effective** It communicates an accurate understanding of where the helpee is in terms of both content and feeling expressed. It communicates understanding but does not go beyond this understanding to provide direction: providing *understanding of basic content and feeling, but no meaning and no direction.*
- 2 -- Ineffective** It is directly related to what the helpee said, but it does not respond to the feelings expressed by the helpee: providing *understanding of content only, but no understanding of feeling, meaning and may only provide vague direction that is rather insensitive.*
- 1 -- Very Ineffective** Provides no understanding of content, feeling, or meaning, as well as providing no direction.

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<sup>139</sup>Adapted from Carkhuff, *Trainer's Guide for The Art of Helping VII*, 106, 109, 118

**Devotion #2:****No Greater Love****John 15:9-13, 17**

As the Father has loved me, 9  
 so have I loved you.  
 Now remain in my love.

If you obey my commands, you will remain in my love, 10  
 just as I have obeyed my Father's commands and  
 remain in his love.

I have told you this so that my joy may be in you  
 and that your joy may be complete

My command is this 12  
 Love each other as I have loved you

Greater love has no one than this, 13  
 that he lay down his life for his friends

This is my command Love each other 17

**1 John 3:16-18**

This is how we know what love is 16

**Jesus Christ laid down his life for us**

And we ought to lay down our lives for our brothers 17  
 If anyone has material possessions  
 and sees his brother in need  
 but has no pity on him,  
 how can the love of God be in him?

Dear children, let us not love with words or tongue 18  
 but with actions and in truth.



1. Describe yourself:

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3. Are you sitting in a way that helps you learn?

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2. From that description, what conclusions could you draw about yourself?

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4. What could you change so that you would be better able to learn?

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Good attending moves quickly beyond the physical observations and what these may indicate. All in all, the helper is dependent upon the helpee's communications. At the early stages of a helping relationship, the helper needs some basic information.

**Moving beyond:** We must respond to the content of a person's troubling circumstance. The next step is to listen to the content. We focus by asking the 5WH questions.<sup>141</sup>

**5WH == WHO? WHAT? WHEN? WHERE? WHY? HOW**

**Warning:** if these come across as interrogations or prissy curiosities, the helping process ceases and the helper becomes viewed as an impersonal space invader. *We do not listen to solve the problem* for the hurting person. 5WH are not asked to solve problems, but to gain understanding and to learn how to communicate understanding (and later move onto to communicate empathy--the essence of a loving relationship)

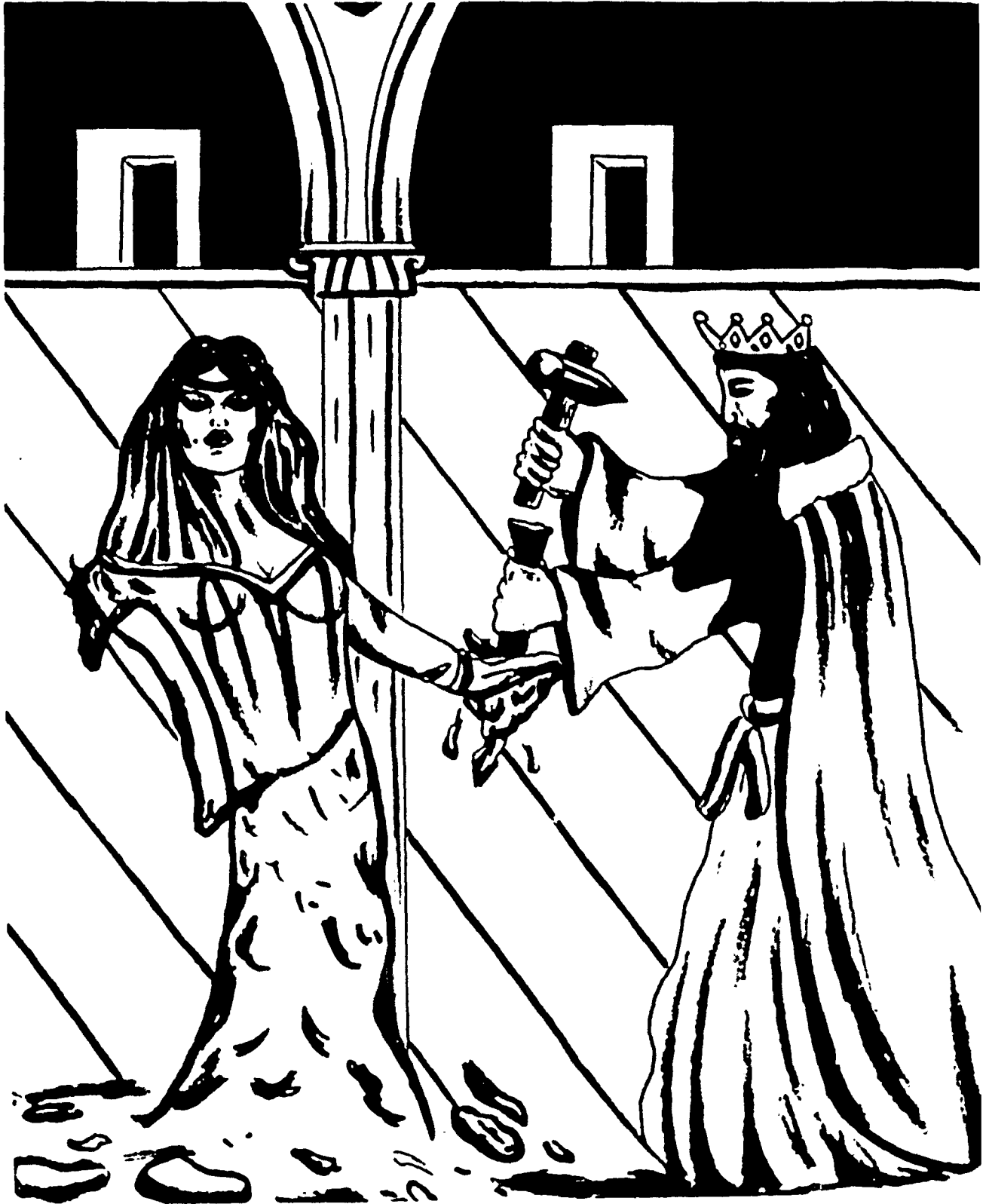
**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing how to *attend* and to *what degree* you need to attend.

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<sup>140</sup>Adapted from Carkhuff, Student Workbook for The Art of Helping VII, 13

<sup>141</sup>Adapted from Carkhuff, The Art of Helping VII, 75, 92-95

*King Pygmalion Fashions a Dream*



*King Pygmalion's Dream Comes True*



***Beyond Our Need to Express Love, Why Do We Listen?******We Listen to Help People Grow!!!******In What Areas of Life Can We Grow?******I. In the Body of Christ!***

Paul wrote a lengthy passage and told us that we make up the body of Christ 1 Corinthians 12:12-31. We must work together. What is the hand without the foot, the eye without the hand? To work with someone, you have to listen and know them.

Growth, then, can be in seeing our need and in our *ability to work* with others in Christ.

***II. In the Seven Dimensions of Life!***

- 1 Spiritual growth in relation to and love for *God*
- 2 Social growth through enlivening our *relationships*
- 3 Inner growth through enlivening our *mind*
- 4 Growth in relation to *organizations*
- 5 Growth in responsibility towards our *work, rest, and play*
- 6 Physical growth through maintaining and revitalizing our *body*
- 7 Environmental growth through our stewardship of *natural resources*<sup>142</sup>

Growth, then, can be in our ability to balance the *many dimensions* of life.

***III. In Use of the Six Helping Principles!***

- 1 When a person hurts at least *some* of the difficulty resides in him or herself
- 2 Helping proceeds through *understanding first*, not by agreement or disagreement
- 3 Helping usually proceeds to help a person *help him or herself*, not doing for them
- 4 Helping involves *clarification* on ethical issues, not coercion toward dogma
- 5 Helping involves real and true *respect*, not proceeding through use of a bag of tricks
- 6 The occasions for helping are *opportunities* for growth for the helper *and* helpee<sup>143</sup>

Growth, then, can be in our *ability to help and respect* others more effectively.

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<sup>142</sup>Adapted and renumbered from Clinebell, Counseling for Spiritually Empowered Wholeness, 3-23

<sup>143</sup>Adapted from Hiltner, Pastoral Counseling: How Every Pastor Can Help People to Help Themselves.



**Reflecting Verbal Content Exercise<sup>145</sup>**

**Discriminating Paraphrasing Versus Parroting Exercise** After each quote, place an "X" beside the accurate response When you are finished, discuss this with your partner

1 "I'm stuck My boss refused to let me do the new project my way I didn't check until I'd done 40 hours of work and now I've got to redo the whole thing by Monday morning "

*Responses:*

a "You're saying that you're stuck because your boss refused to let you do the project your way and now you've got to redo the whole thing by Monday morning "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

b "You're saying that you have to invest all that effort again "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

c "You're saying that you didn't check in time and now you're in a tight spot "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

2 "Thanks for all the you've done for me this semester I was pretty mixed up when I got here, but now I really feel I've got it together I'm passing all my courses for the first time "

*Responses:*

a You're saying you're succeeding academically and I made a difference "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

b "You're saying that you appreciate my help this semester You've gotten it together and you are passing all your courses "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

c "You're saying you feel pleased with the effect my assistance has made on your schoolwork "

\_\_\_\_\_ **Parrot**                      \_\_\_\_\_ **Paraphrase**

**Reflecting Verbal Content Exercise** chose the first talker and first listener The first talker chose a topic (like an interaction with a person) and talk on the topic for a few minutes The other person should listen and use "open questions," "minimal encouragers," and "paraphrases " Fill out the following Then switch

Speaker #1 topic \_\_\_\_\_ Speaker #2 Topic \_\_\_\_\_

Listener #1 reflected with the following \_\_\_\_\_ Listener #2 reflected with the following \_\_\_\_\_

Open Question \_\_\_\_\_ Open Question \_\_\_\_\_

Paraphrase \_\_\_\_\_ Paraphrase \_\_\_\_\_

Minimal Encourager \_\_\_\_\_ Minimal Encourager \_\_\_\_\_

<sup>145</sup>Adapted from Carkhuff, Student Workbook for The Art of Helping VII, 45

Assignment #2: Attending Skills Set #2:

Reflecting Verbal Content

During this week, try to look for the attending skills of reflecting verbal content in those around you in your job, recreation, or living quarters. As you observe them, record your observations in answering the questions below. You should use more than one person for each question. Do not use personal names.

Example of good attending: These two brothers were talking about being in the field force. One was clearly angry. The listener was nodding his head and saying, "Ah-huh. Um-ummm." A Pause. The listener then asked, "You're telling me that they seem to push you all pretty hard out there."

Others: Observations/Interactions

1 In what way did this person exhibit good reflection of content skills (open question, minimal encourager, paraphrase)

2 Describe one example of poor reflection of content skills (closed questions, judgments)

Yourself: Observations/Interactions

1 Describe one time this week where you used good reflection of content with an open question, a minimal encourager, or paraphrase

2 If you can, describe one time this week where you used poor reflection of content

Have a good week -- Remember Liberation is the result of love & listening divided by wisdom

**Assignment #2: Discrimination Exercise<sup>146</sup>**

Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1. 11. Discrimination Exercise Code "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response, then a "3" at the next best and a "2" at the next to the last. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 3:** "Damn those people! Who do they think they are? I just can't stand interacting with them anymore. What a bunch of phonies!"

- (4) \_\_\_\_\_ 1 "You're furious with yourself because you aren't able to handle them and you know you should."
- (1) \_\_\_\_\_ 2 "Why do you feel these people are phony? What do they say to you?"
- (2) \_\_\_\_\_ 4 "You're going to have to learn to assert yourself with these phonies."
- (3) \_\_\_\_\_ 5 "You're angry because they're so phony."

**Quote 4:** "I get so frustrated and furious with my daughter. I just don't know what to do with her. She's so bright and sensitive, but damn, she has some characteristics that make me so on edge. I can't handle it sometimes."

- (1) \_\_\_\_\_ 1 "Daughters are something else, aren't they?"
- (2) \_\_\_\_\_ 2 "Why don't you try giving your daughter some very precise limitations. Tell her what you expect from her and what you don't expect from her. No excuses!"
- (3) \_\_\_\_\_ 3 "She makes you very angry because she isn't living up to her potential."
- (4) \_\_\_\_\_ 4 "You're really upset because you can't seem to be able to get her mobilized and you really want to."

**Quote 5:** "I finally found some people I can really get along with. There is no pretentiousness about them at all. They're real and they understand me. I can be myself with them."

- (3) \_\_\_\_\_ 1 "That's a really good feeling to be with people who care about you."
- (1) \_\_\_\_\_ 2 "Why do you think these people accept you?"
- (4) \_\_\_\_\_ 3 "You're really happy because you can be yourself."
- (2) \_\_\_\_\_ 4 "Now that you have found these people who enjoy you and whom you enjoy, make sure you don't do anything to mess it all up."

*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

<sup>146</sup>Adapted from Carkhuff, Trainer's Guide for The Art of Helping VII, 109-121



*Devotion #3:*

You Must Love Your Brother

1 John 4:21

He has given us this command:

whoever loves God

must also

love his brother.

Getting to know your brothers and sisters is one sure way to grow in your love. The only way to truly get to know your brothers is to spend time with them, listening to their joys and struggles. The only way to truly get to know anyone is to spend time with them and to listen intently to their struggles of heart and soul

As you listen closely to them, you will hear the deep flowing rivers within the soul of your loved one. You will then learn how to more wisely pray for them as well as how to be a better friend

*Ten Most Practiced*Nonproductive Listening Habits<sup>147</sup>

- 1. *Lack of Interest in the Subject:*** G.K. Chesterton once said, "There are no uninteresting subjects. There are only uninterested people." Those with the widest interests are the most interesting people, the best listeners, and the most successful listeners. 80% of the time you can find value in any conversation.
- 2. *Becoming so Preoccupied with the Package that You Miss the Content:*** good listeners notice but go beyond speech, accent, dress, grammar, speaking style, monotone or excited, playing with objects, wearing unattractive attire.
- 3. *Interrupting the Speaker:*** drawing premature conclusions distracts or distorts and slows communication. Effective listeners, "Hold their fire" until they have heard the whole message.
- 4. *Focusing on Details and Missing the Point:*** like "Dragnet's" Sergeant Friday, these folks listen only to the facts. Effective listeners identify the concepts, the hub of the wheel, and the deeper meaning.
- 5. *Forcing Everything into a Preconceived Outline:*** imposing your own organizational pattern on a message. Effective listeners hear how things are, not how they wish them to be.
- 6. *Demonstrating an Inactive Body State:*** a lack of attending skills turns speakers off (no S-O-L-E-R).
- 7. *Creating or Tolerating Distractions:*** find the area in a room where there are the fewest distractions and make the speaker the most visible. Do you allow anything to divert conversation?
- 8. *Tuning Out Difficult Material:*** exercising the mind and work on weak areas. One does not have to know all of the words of a sentence in order to pick up the meaning.
- 9. *Letting Emotions Block the Message:*** sometimes nonverbal messages send a louder message than do the verbal messages, especially with messages that challenge or contradict our own values and beliefs.
- 10. *Daydreaming:*** by concentration and exercise, one can learn from a speaker even more than the speaker intended. Over 700,000 nonverbal cues can be observed. People generally speak at about 150 words a minutes, yet the average adult can listen and comprehend about 282 words a minutes.

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<sup>147</sup>Adapted from Robertson, Listen for Success: A Guide to Effective Listening, 16-27

## *Four Kinds of Listening & Reflecting Feelings*

### *Four Kinds of Listening*<sup>148</sup>

***Discriminative Listening:*** having the capacity to distinguish the excellent, the appropriate, or the true. We do this when we go places to learn something special, new, or unusual.

*The Strategy* for discriminating listening: concentrate on main ideas, the speaker's pattern/organization, be aware of feedback, and consciously formulate questions to clarify

***Evaluative Listening:*** having the capacity to determine the value of a speaker's persuasion or influence on us. A speaker is attempting to gain our attention, win our influence, sell us something, or win us over--so we evaluate the speaker's affect on our feelings.

*The Strategy* for evaluative listening: immediately appraise the evidence, delay analysis of the evidence, increase your knowledge in the specific area, recognize the strategy of the persuader, identify common fallacies (always has, always will) and propaganda techniques, identify any changes in belief or attitude

***Appreciative Listening:*** having the capacity to hear for pleasure, admiration, to hear with the agenda to appreciate or give esteem to the song, music, speaker, or person speaking. We listen in this way to improve the human being that we are.

*The Strategy* for appreciative listening: expend the effort to listen closely, set aside time to listen and adopt a physically and mentally receptive attitude, identify the leisure time listening we like the most, and explore new listening pleasures

***Empathic Listening:*** having the capacity to understand intimately the feelings, thoughts, and motives of another. It is the capacity to get inside the skin of another person and see the world as they do. We seek to feel what the other is feeling.

*The Strategy* for empathic listening: avoid judgment ("I like that," "that was a waste of time," "was boring"), give the speaker time, and focus on the speaker

**NOTE:** First three kinds of listening--*intrinsic*--we listen to grow or profit personally  
Empathic listening is *extrinsic*--we listen so that the *other* person may grow

### *Reflecting Feelings:*

*Formulas:* for *self-disclosure*      I feel (insert feeling word) because (insert experience)  
for *reflection of feeling*      You seem to feel (insert feeling word) because (insert experience)

Use #3.4 Feeling Faces and #3.5a-e Feeling Words as aids in finding the best word

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing how to hear the *obvious* and *not so obvious* feelings.

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<sup>148</sup>Adapted from Wolff, et al., Perceptive Listening, 46-68

Feeling Faces



Aggressive



Agonized



Anxious



Apologetic



Arrogant



Bashful



Blissful



Bored



Cautious



Concentrating



Confident



Curious



Demure



Determined



Disappointed



Disapproving



Disbelieving



Disgusted



Distasteful



Ecstatic



Enraged



Envious



Exasperated



Exhausted



Frightened



Frustrated



Grieving



Guilty



Happy



Horrified



Hurt



Hysterical



Idiotic



Indifferent



Innocent



Interested



Jealous



Lonely



Meditative



Mischievous



Miserable



Negative



Obstinate



Optimistic



Pained



Paranoid



Perplexed



Prudish



Puzzled



Regretful



Relieved



Sad



Satisfied



Shocked



Smug



Sultry



Surprised



Suspicious



Sympathetic



Thoughtful



Turned On



Undecided



Withdrawn

*Categorized Feeling Words***Loved-Warm**

Accepted  
Accommodated  
Admired  
Adored  
Affectionate  
Affirmed  
Agape  
Amorous  
Amiable  
Appealing  
Approved  
Attached  
Attractive  
Belonging  
Beloved  
Charmed  
Cheerful  
Cherished  
Chosen  
Close  
Coddled  
Comforted  
Complimented  
Concerned  
Congenial  
Considered  
Content  
Cozy  
Cuddled  
Desired  
Devoted  
Edified  
Enamored  
Eros  
Essential  
Established  
Esteemed  
Favored  
Fawned  
Fulfilled

Good terms  
Gratified  
Grounded  
Harmless  
Heart-to-heart  
Held dear  
Homely  
Honored  
Intimate  
Liked  
Mothered  
Nestled  
Nostalgic  
Nursed  
Pampered  
Pastoral  
Pleased  
Privileged  
Prized  
Ravished  
Renewed  
Safe  
Sentimental  
Sheltered  
Smothered  
Snuggled  
Soft  
Soothed  
Stroked  
Supported  
Tender  
Tenderhearted  
Touched  
Treasured  
True  
Trusted  
Truthful  
Undergirded  
Understood  
Uplifted  
Used

Useful  
Vested  
Warm  
Warmed  
Warmhearted  
Welcome  
Wistful  
Wonderful  
Worthy

**Alive-Happy**

Agreeable  
Alive  
Alluring  
Amused  
Anxious  
Appreciative  
Aroused  
Assertive  
Aware  
Beautiful  
Better  
Big  
Blessed  
Blissful  
Boastful  
Brash  
Breathless  
Bright  
Bristling  
Bubbly  
Carefree  
Caring  
Carried away  
Challenged  
Cheerful  
Cherished  
Clean  
Comfortable  
Complete  
Consumed

Cuddly  
Delighted  
Desirable  
Dreamy  
Eager  
Earthy  
Ecstatic  
Effervescent  
Effusive  
Elated  
Energetic  
Energized  
Engaged  
Engrossed  
Enraptured  
Enthusiastic  
Excited  
Exhilarated  
Expectant  
Expressive  
Exuberant  
Exultant  
Fantasizing  
Fantastic  
Felicitous  
Festive  
Flourishing  
Fortunate  
Friendly  
Funny  
Generous  
Gentle  
Genuine  
Giving  
Glad  
Glad  
Glowing  
Good  
Good  
Graceful  
Gracious

Great  
Gushy  
Hopeful  
Humorous  
Hyped-up  
Hyper  
Inspired  
Intense  
Jocular  
Jolly  
Joyous  
Light  
Lively  
Lovely  
Loving  
Merry  
Motherly  
Optimistic  
Overjoyed  
Pleased  
Proud  
Ravishing  
Robust  
Romantic  
Sanguine  
Sensitive  
Sensuous  
Soaring  
Social  
Spirited  
Tickled  
Triumphant  
Trusting  
Turned on  
Up  
Virile  
Vivacious  
Willing  
Wishful  
Wonderful  
Young

*Categorized Feeling Words*

Youthful  
 Zealous  
 Zestful  
**Satisfied-Calm**  
 Assured  
 Calmed down  
 Considerate  
 Consoled  
 Content  
 Cool  
 Cozy  
 Cuddled  
 Delighted  
 Encouraged  
 Fulfilled  
 Helpful  
 Hopeful  
 Nursed  
 Pacified  
 Paid off  
 Pampered  
 Peaceful  
 Placated  
 Pleased  
 Refreshed  
 Relaxed  
 Released  
 Relieved  
 Renewed  
 Rested  
 Revived  
 Safe  
 Satiated  
 Satisfied  
 Set  
 Settled  
 Sheltered  
 Soothed  
 Warm

**Bold-Strong**  
 Active  
 Adamant  
 Adept  
 Adequate  
 Alert  
 Assertive  
 Bold  
 Brash  
 Brave  
 Callous  
 Capable  
 Certain  
 Challenged  
 Competent  
 Competitive  
 Confident  
 Confirmed  
 Courageous  
 Daring  
 Decided  
 Dutiful  
 Dynamic  
 Eager  
 Egotistic  
 Enabled  
 Energetic  
 Equipped  
 Firm  
 Fit  
 Fixated  
 Focused  
 Forgiving  
 Fortified  
 Gallant  
 Hearty  
 Heroic  
 Independent  
 Industrious  
 Intense  
 Lionhearted

Masterful  
 Mighty  
 Positive  
 Potent  
 Powerful  
 Productive  
 Pumped up  
 Qualified  
 Quick  
 Resilient  
 Resisting  
 Responsible  
 Robust  
 Secure  
 Self-assured  
 Self-reliant  
 Solid  
 Sough  
 Spirited  
 Stern  
 Stiff  
 Stout  
 Strong  
 Sure  
 Tenacious  
 Unafraid  
 Unshakable  
 Valiant  
 Vigorous  
 Virile  
 Wise  
**Freed**  
 Delivered  
 Disentangled  
 Emancipated  
 Exculpated  
 Exempted  
 Exonerated  
 Liberated  
 Loosed

Pardoned  
 Redeemed  
 Released  
 Rescued  
 Saved  
 Unmuzzled  
 Unshackled  
 Vindicated  
**Amazed**  
 Astonished  
 Awed  
 Awestruck  
 Attentive  
 Breathless  
 Captivated  
 Elated  
 Enchanted  
 Engaged  
 Engrossed  
 Excited  
 Exhilarated  
 Fascinated  
 Splendid  
 Thrilled  
 Tremendous  
 Wonderful  
**Alone**  
 Abstracted  
 Alone  
 Aloof  
 Apart  
 Awkward  
 Betrayed  
 Bereft  
 Distant  
 Foreign  
 Friendless  
 Lonely  
 Lonesome

Nameless  
 Neglected  
 Nothing  
 Pulled apart  
 Rejected  
 Separated  
 Solitary  
 Stranded  
 Strange  
 Unfamiliar  
**Rejected**  
 Abandoned  
 Accused  
 Ashamed  
 Battered  
 Culled  
 Damned  
 Dislocated  
 Dominated  
 Excluded  
 Exiled  
 Raked  
**Anxious-Confused**  
 Agony  
 Anguished  
 Apprehensive  
 Apologetic  
 Beaten  
 Bereaved  
 Bothered  
 Broken  
 Broken-down  
 Bruised  
 Capricious  
 Carried away  
 Cast about  
 Choked  
 Choked up  
 Collapsing

**Formula:** for reflection of feeling You seem to feel (insert feeling word) because (insert experience)

*Categorized Feeling Words*

Compressed	Edgy	Reluctant	Degraded	Propelled
Conflicted	Emasculated	Shamed	Demeaned	Prosecuted
Confused	Enchanted	Shattered	Denigrated	Prostituted
Conspicuous	Encumbered	Shocked	Derided	Pulled apart
Counterfeit	Fidgety	Shook-up	Deserted	Pulled down
Closed in	Fretting	Sorry	Disdained	Punished
Crabby	Frightened	Starved	Disgraced	Put away
Cranky	Frustrated	Stuck	Dwarfed	Put down
Crappy	Grief stricken	Stunned	Embarrassed	Rebuffed
Crazy	Grieving	Surprised	Enervated	Reduced
Crossed	Harried	Tangled	Evaded	Regretful
Damned	Hassled	Teetering	Exacerbated	Ridiculed
Dazed	Hasty	Tight	Exasperated	Scandalized
Delirious	Haunted	Tormented	Execrated	Scolded
Deluded	Helpless	Tortured	Exploited	Scorned
Demon-possessed	Hopeless	Torn	Exposed	Shamed
Disappointed	Jolted	Trapped	Foolish	Shattered
Disconcerted	Lamenting	Troubled	Grouchy	Slandered
Discontented	Languishing	Turmoil	Guarded	Smashed
Discouraged	Lost	Uncertain	Guided	Sore
Disdained	Miserable	Unclear	Haggled	Sorry
Disfavored	Mixed up	Uncomfortable	Heckled	Stigmatized
Disgraced	Muddled	Undecided	Humbled	Squashed
Disgruntled	Neurotic	Upset	Humiliated	Thrown away
Disgusted	Nervous	Uptight	Hurt	Thrown down
Disorganized	Nuts	Vacillating	Irate	Thrown out
Disoriented	Overalert	Worthless	Irked	Tormented
Distraught	Overanxious		Isolated	Trashed
Distressed	Oversensitive	<b>Irritated- Humbling</b>	Insulted	Tricked
Despair	Overwhelmed	Agitated	Jackass	Uncovered
Desperate	Panicky	Annoyed	Jolted	Undressed
Despondent	Paralyzed	Apologetic	Lowly	Weary
Distracted	Paranoid	Argumentative	Malcontent	Weighted down
Disturbed	Perplexed	Badgered	Maligned	Worked over
Doomed	Peeved	Belittled	Mocked	Wronged
Down	Pessimistic	Bitter	Nagged	
Dreadful	Pleading	Bruised	Odd	
Dreary	Psychotic	Cheated	Offended	
Dried-up	Puzzled	Conspicuous	Oppressed	
Drowning	Quandary	Cynical	Perturbed	
Drummed	Radical	Deceived	Preached to	

**Formula:** for reflection of feeling You seem to feel (insert feeling word) because (insert experience)

***Categorized Feeling Words***

Out of Control	Vicious	Frail	Weary	Inept
Outraged	Vile	Helpless	Weighted down	Insecure
Overbearing	Violent	Horrible	Whithered	Intimidated
Perturbed	Volatile	Ill	Worn	Jumpy
Petulant	Voracious	Impotent	Worn-out	Lifeless
Peeved	Vulgar	Immobile	<b><i>Harmed- Hurt</i></b>	Limp
Puffed up	Wicked	Inadequate		Nervous
Pushy	Wild	Incapable	Afflicted	Panicked
Quarrelsome	Worked up	Incompetent	Attacked	Panicky
Radical	Wrathful	Inept	Bruised	Paranoid
Raging	<b><i>Tired-Weak</i></b>	Insecure	Burned	Petrified
Rebellious		Lagging behind	Chained	Pleading
Red	Abused	Languishing	Corrupted	Prostituted
Red-hot	Afflicted	Lethargic	Crossed	Psychotic
Repulsive	Blocked	Lifeless	Crushed	Reserved
Resentful	Bored	Limp	Deceived	Scared
Revengeful	Complacent	Lost	Defiled	Shaky
Riled	Decrepit	Low	Destroyed	Stunned
Seething	Defenseless	Overwhelmed	Double-crossed	Suicidal
Self-centered	Deformed	Powerless	Exploited	Superstitious
Self-conscious	Demoralized	Quiet	Sacrificed	Suprised
Self-hating	Disabled	Run-down	Wounded	Suspicious
Self-pleasing	Discouraged	Shaky	Wrecked	Taut
Self-serving	Dried-up	Shy	<b><i>Scared- Fearful</i></b>	Tearful
Selfish	Droopy	Sick		Teetering
Shrewd	Encumbered	Sleepy	Afraid	Tense
Sore	Effeminate	Slow	Apprehensive	Terrible
Spiteful	Elderly	Small	Cautious	Terrified
Steamed up	Exhausted	Smothered	Edgy	Threatened
Stewing	Faint	Stodgy	Fearful	Timid
Sulky	Fallen	Stressed	Fretting	Tormented
Sulry	Fallible	Timid	Frightened	Torn
Ticked off	Fallow	Unhealthy	Grave	Uneasy
Uncontrollable	Faltering	Upset	Hesitant	Uncontrollable
Unfriendly	Famished	Unsure	Horrified	Unsafe
Unseemly	Fearful	Useless	Hurried	Unsure
Unsettled	Feeble	Vain	Hurt	Watched
Unstable	Fidgety	Vapid	Hysterical	Watchful
Upset	Fledgling	Vulnerable	Impotent	Worried
Unruly	Floundering	Wanting	Incapable	
Vehement	Fluttering	Weak		
	Fragile			

**Formula:** for reflection of feeling You seem to feel (insert feeling word) because (insert experience)



*Categorized Feeling Words*

**Down-Sad**

Abject  
 Abyssal  
 Apathetic  
 Awful  
 Brooding  
 Bummed out  
 Burdened  
 Burned-out  
 Cheap  
 Cheated  
 Collapsing  
 Complacent  
 Crushed  
 Depressed  
 Desperate  
 Down  
 Emasculated  
 Empty  
 Enervated  
 Exhausted  
 Faint  
 Fallen  
 Gloomy  
 Glum  
 Grave  
 Grief stricken  
 Grieving  
 Heavy  
 Helpless  
 Hopeless  
 Infirm  
 Insignificant  
 Lonely  
 Lost  
 Low  
 Miserable  
 Odd  
 Plagued  
 Plunging  
 Poor

Reduced  
 Run-down  
 Ruined  
 Sorrowful  
 Sorry  
 Sodden  
 Sulky  
 Sullen  
 Tense  
 Terrible  
 Tormented  
 Torn  
 Uneasy  
 Unhappy  
 Unhealthy  
 Unknown  
 Unloved  
 Unnoticed  
 Upset  
 Unworthy  
 Useless  
 Vacant  
 Vain  
 Vapid  
 Wanting  
 Withdrawn  
 Worn  
 Worn-out  
 Worthless

**Forced-  
 Restraint**

Abandoned  
 Abducted  
 Accosted  
 Aggravated  
 Alienated  
 Caged  
 Cajoled  
 Captured  
 Carried away  
 Chased

Coerced  
 Constrained  
 Constricted  
 Closed in  
 Crossed  
 Dominated  
 Enclosed  
 Encompassed  
 Encroached upon  
 Enticed  
 Entombed  
 Entrapped  
 Entrenched  
 Estranged  
 Exiled  
 Exploited  
 Floored  
 Hurried  
 Hunted  
 Hypnotized  
 Isolated  
 Judged  
 Muzzled  
 Nailed  
 Obligated  
 Orphaned  
 Plundered  
 Possessed  
 Pressured  
 Prone to  
 Propelled  
 Prosecuted  
 Provoked  
 Pursued  
 Pushed  
 Quarantined  
 Quietened  
 Raped  
 Repressed  
 Repulsed  
 Restrained

Restricted  
 Retarded  
 Seduced  
 Seized  
 Silenced  
 Squashed  
 Stifled  
 Stranded  
 Stunted  
 Subdued  
 Subjugated  
 Subordinated  
 Suffocated  
 Superseded  
 Suppressed  
 Thwarted  
 Trapped  
 Urged forward  
 Usurped  
 Withheld

**Forward-  
 Angry-Evil**

Acrimonious  
 Adverse  
 Argumentative  
 Angry  
 Agitated  
 Brash  
 Burned up  
 Captious  
 Cheap  
 Contemptuous  
 Crass  
 Critical  
 Cruel  
 Cunning  
 Cynical  
 Disgusted  
 Dreaded  
 Engaged  
 Envious

Exacerbating  
 Exasperating  
 Facetious  
 Factious  
 Fanatical  
 Feared  
 Fiendish  
 Fierce  
 Fiery  
 Feisty  
 Fermenting  
 Ferocious  
 Fired  
 Forceful  
 Forward  
 Frustrated  
 Furious  
 Hard-hearted  
 Hated  
 Hateful  
 Haughty  
 Haunted  
 Heady  
 Hideous  
 Hostile  
 Hungry  
 Hurt  
 Irritated  
 Inconsolable  
 Jealous  
 Livid  
 Malicious  
 Mischievous  
 Mordant  
 Mutinous  
 Nosey  
 Obscene  
 Obsessed  
 Obsessive  
 Officious  
 Ornery

*Formula:* for reflection of feeling You seem to feel (insert feeling word) because (insert experience)

*A Continuum of Feeling Words*

LEVEL OF INTENSITY	CATEGORY OF FEELING <sup>149</sup>						
	<i>HAPPY</i>	<i>SAD</i>	<i>ANGRY</i>	<i>SCARED</i>	<i>CONFUSED</i>	<i>STRONG</i>	<i>HELPLESS</i>
HIGH	Excited	Hopeless	Furious	Fearful	Bewildered	Potent	Overwhelmed
	Elated	Depressed	Seething	Afraid	Trapped	Super	Impotent
	Overjoyed	Devastated	Enraged	Threatened	Troubled	Powerful	Vulnerable
MEDIUM	Cheerful	Upset	Agitated	Edgy	Disorganized	Energetic	Incapable
	Up	Distressed	Frustrated	Insecure	Mixed-Up	Confident	Helpless
	Good	Sorry	Irritated	Uneasy	Awkward	Capable	Insecure
LOW	Glad	Down	Uptight	Timid	Bothered	Sure	Shaky
	Content	Low	Dismayed	Unsure	Uncomfortable	Secure	Unsure
	Satisfied	Bad	Annoyed	Nervous	Undecided	Solid	Bored

HINT: The intensity of any feeling word actually depends upon the person with whom it is used

*Responding*

We respond with our body, our energy, our eyes, our words, and our feelings

When we respond, we respond to

*CONTENT*— the words of the person

*FEELINGS*— the feelings of the person

When we respond to meaning,

*MEANING*— the deep value-rich meanings/feelings

we show the person that we have captured both the content and feelings of their struggle

*Formulas: for self-disclosure*

I feel (insert feeling word) because (insert experience).

*for reflection of feeling*

You seem to feel (insert feeling word) because (insert experience).

When a person is hated and despised, that person usually hates and despises in return. Even the best of us have trouble remaining positive in negative circumstances. Even in the worst circumstances, the person who remains strong usually does so because of the nurture of the loving relationships in his or her past. Yet when a person is respected and loved, they receive affirmation and strength. Listening is the key to showing respect and love. So each time we *wisely love and listen in respect*, we liberate--to some extent we liberate that person or help share that person's burden.

*Remember: Liberation is the result of love & listening divided by wisdom*

<sup>149</sup>Adapted from Carkhuff, *The Art of Helping* VII, 107. *Student Workbook for The Art of Helping* VII, 63

*Six Reasons that Inhibit Self-Disclosure*<sup>150</sup>

1. ***The Flight from Self-Knowledge.*** Inevitably, the individual is his own severest judge. Self-disclosure is one of the principal ways of communicating not only with others but also with oneself. Self-disclosure crystallizes aspects of the self that a person would rather live with silently--however painful the living--than face.
2. ***The Fear of Intimacy.*** Deep self-disclosure brings some degree of intimacy. Even though some have the courage to let others see the "mystery of iniquity" or even the "mystery of goodness" that they are, they flee the intimacy that could result. For some people, the fear of human relations is greater than the fear of death.
3. ***Flight from Responsibility and Change.*** This is a flight from the anxiety and work involved in constructive personal change. Self-disclosure leads to the revelation of areas of deficit and of aspiration in human living. Self-disclosure commits one to conversion, to the process of restructuring one's life; it demands that one leave the security of his own house and journey into a foreign land. The pressure to change is greater than in a one-to-one situation, facing the implicit or explicit demands of the community.
4. ***The Reverse Halo Effect.*** The "halo effect" means that a person competent in one area is likely to be judged by many to be similarly competent in other areas (even when not). Therefore, one may feel threatened at revealing him/herself for fear that such a weakness will be related to all areas of his/her life. If one admits to problems in his private life, he fears that others will assume incompetence in his professional life.
5. ***The Problem of Guilt and Shame.*** Shame is primarily the exposure of self to oneself--a weakness or deficit one did not see until "shamed." There is a quality of suddenness. In a flash one sees his or her unrecognized inadequacies. Without being ready for the revelation of self to self, much less will one be ready to expose self to others. The acceptance of one's flaws and exposure of them to others can be among the most significant kinds of growth experiences.
6. ***Fear of Rejection.*** At the heart of this is the thinking that "If others *really* knew me, they wouldn't accept me." A lot of the time, this is based upon the thinking that others will not accept me because, deep down, I don't accept myself.

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing when and how much to self-disclose in any situation.

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<sup>150</sup>Adapted from Egan, *Interpersonal Living*, 44-47.

***Listening to Your Own Feelings and Emotions***<sup>151</sup>

With your partner, look at the two examples, then share an instance of being "accepted" and of being "scared" with each other. You may use the same examples, but add your own

***Example 1: Accepted—When I feel accepted,***

I feel warm inside, safe	I feel like sharing myself
I feel like sitting back and relaxing	I feel some of my fears easing away
I feel free to be myself	I feel at home, at peace
I feel I can let my guard down	I feel my loneliness drifting away

***Example 2: Scared—When I feel scared,***

My mouth dries up	I turn in on myself
There are butterflies in my stomach	I feel useless
I feel like running away	I'm unable to concentrate
I feel the need to talk to someone	I feel very unsafe

Read each of the following feelings. Then pick two, preferably a positive and negative one. Take turns and describe the feeling to your partner. Describe what you feel as concretely as possible. How does your body react? What happens inside you? What do you feel like doing? Try to picture yourself in situations in which you have actually experienced these emotions. Try the ones with which you have difficulty. What is important is that *you listen to yourself* as you have experienced these emotions in the past.

- |                              |                  |              |                |
|------------------------------|------------------|--------------|----------------|
| 1. Abandoned                 | 9. Competitive   | 17. Hurt     | 25. Repulsed   |
| 2. Affectionate              | 10. Confused     | 18. Inferior | 26. Respect    |
| 3. Afraid                    | 11. Defensive    | 19. Intimate | 27. Sad        |
| 4. Angry                     | 12. Disappointed | 20. Jealous  | 28. Satisfied  |
| 5. Anxious                   | 13. Free         | 21. Joyful   | 29. Shy        |
| 6. Attracted                 | 14. Frustrated   | 22. Lonely   | 30. Suspicious |
| 7. Bored                     | 15. Guilty       | 23. Loving   | 31. Superior   |
| 8. Belonging<br>in community | 16. Hopeful      | 24. Rejected | 32. Trusting   |

Once you have described how you feel when you feel these emotions, you should have a wider repertory of words, phrases, and statements both to describe your own emotional states and to identify emotional states in others. Listening to your own emotions is a prelude to listening to the emotions of others. In your spare time, alone, and periodically try other words. Writing them will help.

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<sup>151</sup>Adapted from Egan, *Exercises in Helping Skills* (1985), 12-13

*Responding to Others Exercise #1<sup>152</sup>*

**Example:** A man, 27, is talking to a minister about a visit with his mother the previous day: "I just don't know what got into me! She kept nagging me the way she always does, asking me why I don't visit her more often. As she went on, I got more and more angry (He looks away from the counselor and looks toward the floor) I finally began screaming at her. I told her to get off my case (He puts his hands over his face) I can't believe what I did! I called her a bitch (Shaking his head) I called her a bitch about three times and then I left and slammed the door."

How does this person feel? embarrassed, guilty, ashamed, distraught, amazed, extremely disappointed with himself, remorseful

**Scenario 1**

A man, 53, about to get divorced: "My wife and I just decided to get a divorce (His voice is very soft, his speech is slow, halting) I really don't look forward to the legal part of it (Pause) to any part of it to tell the truth. I just don't know what to expect (She sighs heavily) I'm well into middle age. I don't think another marriage is possible. I just don't know what to expect."

How Does this person feel? \_\_\_\_\_  
\_\_\_\_\_

How intense is the emotion or emotions and how do you know? \_\_\_\_\_  
\_\_\_\_\_

**Scenario 2**

A man, 45, with a daughter, 14, who was just hit by a car: "I should never have allowed my daughter to go to the movies alone (He keeps wringing his hands) I don't know what my wife will say when she gets home from work. (He grimaces) She says I'm careless--but being careless with the kids--that's something else! (He stands up and walks around) I almost feel as if I had broken Karen's arm, not the guy in that other car (He sits down, stares at the floor, keeps tapping his fingers on the desk) I don't know."

How Does this person feel? \_\_\_\_\_  
\_\_\_\_\_

How intense is the emotion or emotions and how do you know? \_\_\_\_\_  
\_\_\_\_\_

<sup>152</sup>Adapted from Egan, *Exercises in Helping Skills* (1985), 14-17.

**Assignment #3: Attending Skills Set #3:**

**Responding to Feelings**

During this week, monitor how you feel in response to others around you in your job, recreation, or living quarters. Also identify how others feel. As you observe your feelings and the feelings of others, record your observations by answering the questions below. You should use more than one person for each question. Do not use personal names.

*Example of monitoring feelings in self:* I just got a new cellie and he stinks. I do not think he has showered since he has been here. When I confronted him about his smell, he just ignored me. I almost blew up. I was so angry at him that I could have \_\_\_\_? \_\_\_\_ I was also confused, because I did not know just what to do or say without a fight.

**Yourself: Observations/Interactions**

1. Describe one time this week when you felt an intense feeling:

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2. Did you share this feeling with someone else? (circle one Yes No) If "Yes," then try to describe how the other person responded to you:

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**Others: Observations/Interactions**

1. Describe your observation of a person exhibiting an intense feeling. What was the person feeling? How did he express this feeling? Be specific. \_\_\_\_\_

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2. Describe how the person or persons responded. What did the responder say? Do? Act? \_\_\_\_\_

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*Have a good week -- Remember: Liberation is the result of love & listening directed by wisdom.*

**Assignment #3: Discrimination Exercise<sup>153</sup>**

Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1.11. Discrimination Exercise Code "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response, then a "3" at the next best and a "2" at the next to the last. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 6:** "I'm so pleased with the kids. They are doing just great! They have done so well at school and at home; they get along so well together. It's really amazing!"

- (2)\_\_\_\_\_ 1 "You've really got to work hard to stay on top of this now "
- (1)\_\_\_\_\_ 2 "Do you feel this is a permanent change?"
- (4)\_\_\_\_\_ 3 "You're really proud because you've been able to get your children 'together' and that's what you've always wanted to do "
- (3)\_\_\_\_\_ 4 "You feel pleased to have your kids settled "

**Quote 7:** "I'm so thrilled to have found a counselor like you. I didn't know any existed. You seem to understand me so well. It's really great!"

- (1)\_\_\_\_\_ 1 "Gratitude is a natural emotion "
- (3)\_\_\_\_\_ 2 "You're really pleased with the way things are going "
- (4)\_\_\_\_\_ 3 "You're happy because you've been able to use the experience well and that's what it's all about. It makes me happy too "
- (2)\_\_\_\_\_ 4 "That's fine, but let's work to keep this process going "

**Quote 8:** "Gee, I'm so disappointed. I thought we could get along together and you could help me. We don't seem to be getting anywhere. You don't understand me. You don't even know I'm here."

- (1)\_\_\_\_\_ 1 "I have no reason to not try to help you. I have every reason to want to help you "
- (2)\_\_\_\_\_ 2 "We're going to have to work harder on this thing before we can solve it "
- (3)\_\_\_\_\_ 3 "It's pretty disappointing for you because I haven't been able to help you "
- (4)\_\_\_\_\_ 4 "I feel badly that you feel so low because we haven't been able to get you going and that's why you're here "

*Have a good week -- Remember. Liberation is the result of love & listening divided by wisdom*

<sup>153</sup>Adapted from Carkhuff, Trainer's Guide for The Art of Helping VII, 109-121

## Give of Yourself

### **Luke 6:38**

Give, and it will be given to you.  
A good measure, pressed down,  
shaken together and running over,  
will be poured into your lap.  
For with the measure you use,  
it will be measured to you.

### **1 John 3:16-18**

This is how we know what love is:  
Jesus Christ laid down his life for us.  
And we ought to lay down our lives for our brothers.  
If anyone has material possessions and sees his brother in need  
but has no pity on him,  
how can the love of God be in him?  
Dear children,  
let us not love with words or tongue  
but with actions and in truth.

### **James 5:16**

Therefore confess your sins to each other and  
pray for each other so that you may be healed.  
The prayer of a righteous man is powerful and effective.

### **Matthew 6:21**

For where your treasure is, there your heart will be also.

### **Proverbs 4:23**

Above all else, guard your heart,  
For it is a wellspring of life.



*Interpersonal Check List (ICL)<sup>154</sup> (Page 1 of 3)*

Name \_\_\_\_\_ Person Described \_\_\_\_\_

Circle the number in front of words or phrases that would usually describe the person

- |                                   |                                   |
|-----------------------------------|-----------------------------------|
| 1 Able to give orders             | 23 Considerate                    |
| 2 Appreciative                    | 24 Cold and unfeeling             |
| 3 Apologetic                      | 25 Can complain if necessary      |
| 4 Able to take care of self       | 26 Cooperative                    |
| 5 Accepts advice readily          | 27 Complaining                    |
| 6 Able to doubt others            | 28 Can be indifferent to others   |
| 7 Affectionate and understanding  | 29 Critical of others             |
| 8 Acts important                  | 30 Can be obedient                |
| 9 Able to criticize self          | 31 Cruel and unkind               |
| 10 Admires and imitates others    | 32 Dependent                      |
| 11 Agrees with everyone           | 33 Dictatorial                    |
| 12 Always ashamed of self         | 34 Distrusts everybody            |
| 13 Very anxious to be approved of | 35 Dominating                     |
| 14 Always giving advice           | 36 Easily embarrassed             |
| 15 Bitter                         | 37 Eager to get along with others |
| 16 Big-hearted and unselfish      | 38 Easily fooled                  |
| 17 Boastful                       | 39 Egotistical and conceited      |
| 18 Businesslike                   | 40 Easily led                     |
| 19 Bossy                          | 41 Encourages others              |
| 20 Can be frank and honest        | 42 Enjoys taking care of others   |
| 21 Clinging vine                  | 43 Expects everyone to admire him |
| 22 Can be strict if necessary     | 44 Faithful follower              |

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<sup>154</sup>LaForge, *Interpersonal Check List*, ICL 1-8

***Interpersonal Check List (ICL) (Page 2 of 3)***

- |                                    |                                 |
|------------------------------------|---------------------------------|
| 45 Frequently disappointed         | 67 Kind and reassuring          |
| 46 Firm but just                   | 68 Likes responsibility         |
| 47 Fond of everyone                | 69 Lack self-confidence         |
| 48 Forceful                        | 70 Likes to compete with others |
| 49 Friendly                        | 71 Lets others make decision    |
| 50 Forgives anything               | 72 Likes everybody              |
| 51 Frequently angry                | 73 Likes to be taken care of    |
| 52 Friendly all the time           | 74 Loves everyone               |
| 53 Generous to a fault             | 75 Makes a good impression      |
| 54 Gives freely of self            | 76 Manages others               |
| 55 Good leader                     | 77 Meek                         |
| 56 Grateful                        | 78 Modest                       |
| 57 Hard-boiled when necessary      | 79 Hardly                       |
| 58 Helpful                         | 80 Often admired                |
| 59 Hardhearted                     | 81 Obeys too willingly          |
| 60 Hard to convince                | 82 Often gloomy                 |
| 61 Hot tempered                    | 83 Outspoken                    |
| 62 Hard to impress                 | 84 Overprotective               |
| 63 Impatient with other's mistakes | 85 Often unfriendly             |
| 64 Independent                     | 86 Over sympathetic             |
| 65 Irritable                       | 87 Often helped by others       |
| 66 Jealous                         | 88 Passive and unaggressive     |

***Interpersonal Check List (ICL) (Page 3 of 3)***

- |                                    |                                      |
|------------------------------------|--------------------------------------|
| 89 Proud and self-satisfied        | 112 Straightforward and direct       |
| 90 Always pleasant and agreeable   | 113 Stubborn                         |
| 91 Resentful                       | 114 Suspicious                       |
| 92 Respected by others             | 115 Too easily influenced by friends |
| 93 Rebels against everything       | 116 Thinks only of self              |
| 94 Resents being bossed            | 117 Tender and softhearted           |
| 95 Self-reliant and assertive      | 118 Timid                            |
| 96 Sarcastic                       | 119 Too lenient with others          |
| 97 Self-punishing                  | 120 Touchy and easily hurt           |
| 98 Self-confident                  | 121 Too willing to give to other     |
| 99 Self-seeking                    | 122 Tries to be too successful       |
| 100 Shrewd and calculating         | 123 Trusting and eager to please     |
| 101 Self-respecting                | 124 Tries to comfort                 |
| 102 Shy                            | 125 Usually gives in                 |
| 103 Sincere and devoted to friends | 126 Very respectful of authority     |
| 104 Selfish                        | 127 Wants everyone's love            |
| 105 Skeptical                      | 128 Well-thought-of                  |
| 106 Sociable and neighborly        | 129 Wants to be led                  |
| 107 Slow to forgive a wrong        | 130 Will confide in anyone           |
| 108 Somewhat snobbish              | 131 Warm                             |
| 109 Spineless                      | 132 Wants everyone to like him/her   |
| 110 Stern but fair                 | 133 Will believe anyone              |
| 111 Spoils people with kindness    | 134 Well behaved                     |

Interpersonal Check List Score Sheet

1. In the columns below, circle the same numbers that you circled on the ICL Check List. Count the number of circled items in each row and column. Place the sum of each row to the right, the sum of each column on the bottom. The total column and row counts should be equal, indicating the total "Number of Items Circled" (NIC) in the lower right hand corner.

2. Multiply sums of the rows by the number indicated at the right. Add all the sums, then divide by the NIC to obtain the "Average Intensity" (AIN) of the items circled

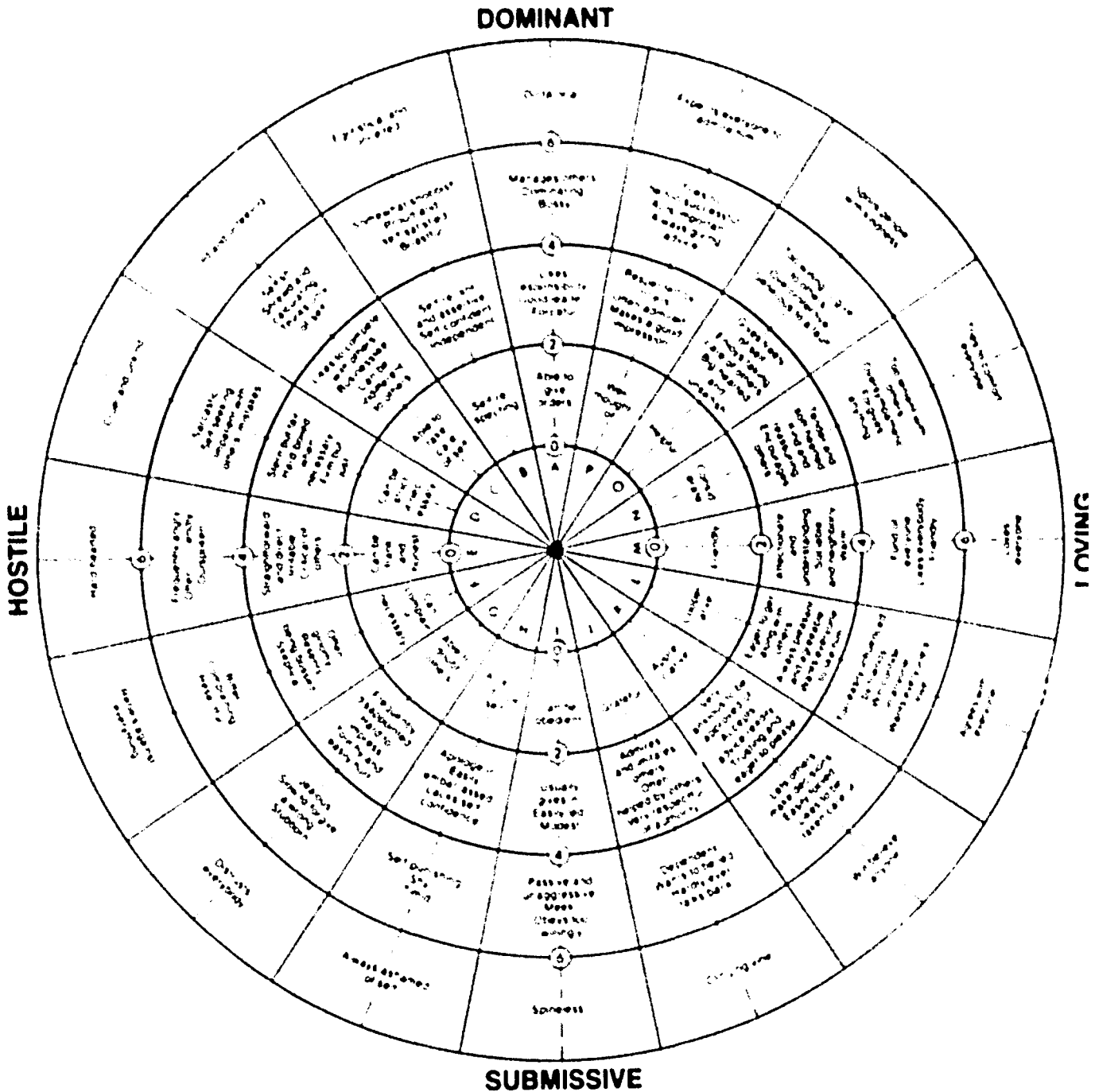
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Number of Items Circled	
1	101	4	22	20	25	6	9	30	56	2	26	49	23	58	128		x 1 = <input type="text"/>
48	64	18	46	29	82	45	3	78	10	5	37	7	41	16	75		
55	95	28	57	65	94	62	36	40	87	13	90	106	67	42	80		
68	98	70	110	112	105	120	69	125	126	123	132	131	117	54	92		x 2 = <input type="text"/>
19	17	104	63	51	15	66	97	81	32	38	115	47	50	53	8		
35	89	100	98	85	27	107	102	77	79	71	127	52	88	84	14		
76	108	116	99	83	91	113	118	88	129	73	130	72	119	121	122		x 3 = <input type="text"/>
33	39	24	31	59	93	34	12	109	21	133	11	74	124	111	43		x 4 = <input type="text"/>
																	Sum of Products = <input type="text"/>
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	TOTAL NIC	NIC = <input type="text"/>
																	AIN = <input type="text"/>

3. Place the totals of each column below in the corresponding lettered box. Then do the arithmetic indicated

A  - I  =   
 B  + P  - H  - J  =  x .924 =   
 C  + O  - G  - K  =  x .707 =   
 D  + N  - F  - L  =  x .383 =   
 Total  DOM

M  - E  =   
 N  + L  - D  - F  =  x .924 =   
 O  + K  - C  - G  =  x .707 =   
 P  + J  - B  - H  =  x .383 =   
 Total  LOV

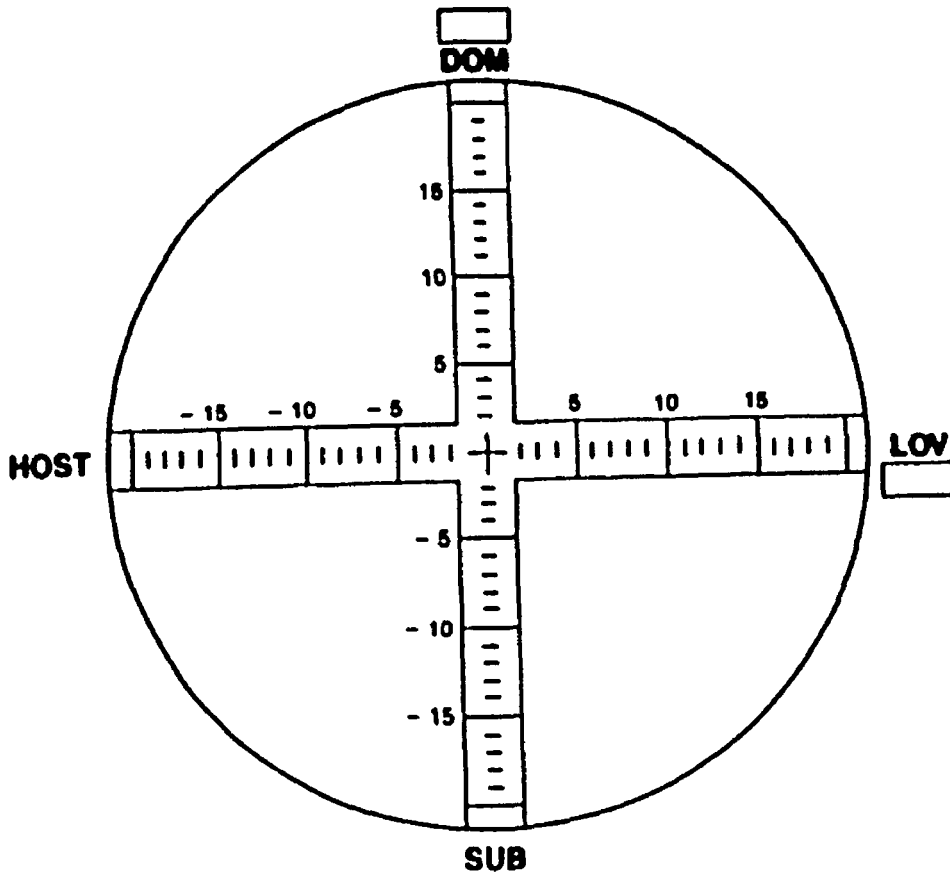
Interpersonal Check List Profile Sheet—Sixteenths



**The Sixteenths**

Copy your sixteen column totals to the center of the circle above marked "A" through "P." Then go from the center and place an "X" at the number indicated by each column total. Then draw a line that connects all the "Xs." Low scores toward the center suggest relatively positive descriptions, and high scores suggest more negative descriptions.

**Interpersonal Check List Profile Sheet—Dom/Lov**



***Dominant/Loving Scales***

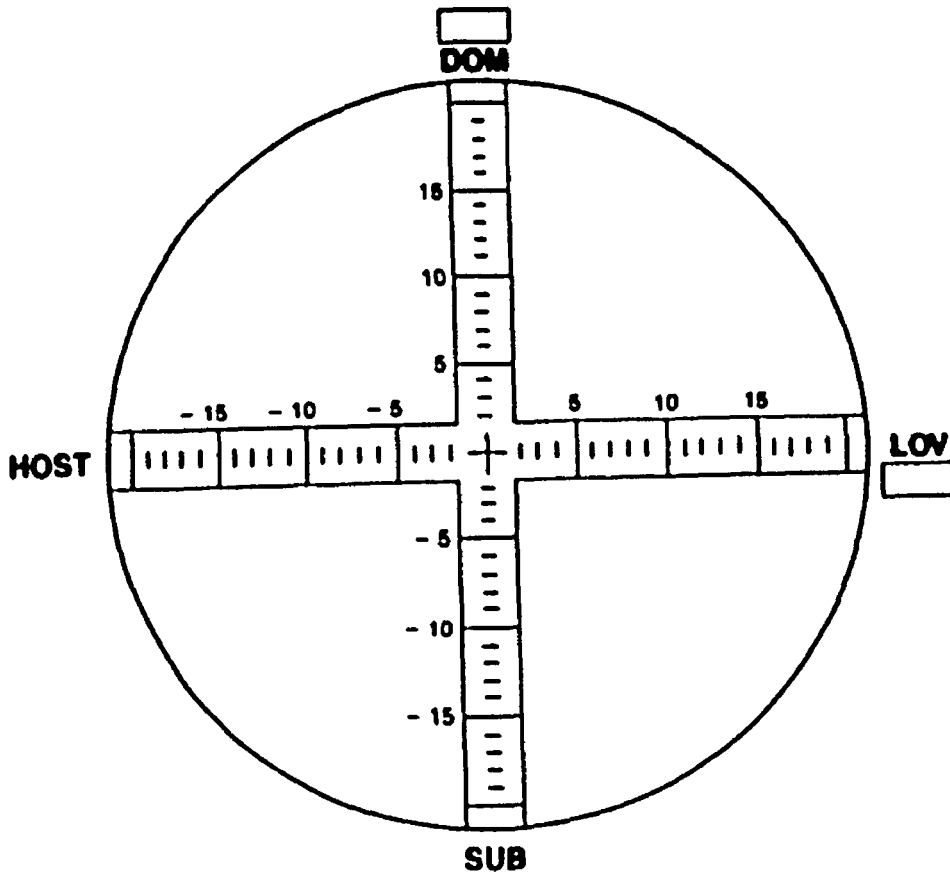
Copy your DOM and LOV scores in the two boxes outside the circle. Then locate each on the two axes of the circle. Shade in the bar from the center of the circle to the corresponding score.

*Interpretation:* These two scores contain the major information concerning how you described yourself or other party. They represent two essentially independent aspects of your method of interaction: dominant vs. submissive and loving vs. hostile.

**Scale Score Self-Description**

DOM	High +	I take charge, lead, persuade, control, manage, and dominate others for my own purposes
	High --	I follow, give in, put myself down, accommodate, obey, and submit to others in a dependent way.
LOV	High +	I love, comfort, spoil, protect, agree with, forgive, and sympathize with others to get their affection.
	High --	I distrust, rebel against, complain about, resent, feel anger toward others in a self-centered way.

**Interpersonal Check List Profile Sheet—Dom/Lov**



***Dominant/Loving Scales***

Copy your DOM and LOV scores in the two boxes outside the circle. Then locate each on the two axes of the circle. Shade in the bar from the center of the circle to the corresponding score.

*Interpretation:* These two scores contain the major information concerning how you described yourself or other party. They represent two essentially independent aspects of your method of interaction: dominant vs. submissive and loving vs. hostile.

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	High --	I follow, give in, put myself down, accommodate, obey, and submit to others in a dependent way.
LOV	High +	I love, comfort, spoil, protect, agree with, forgive, and sympathize with others to get their affection.
	High --	I distrust, rebel against, complain about, resent, feel anger toward others in a self-centered way.

*Some Rules of Self-Disclosure*<sup>155</sup>

**In General:** *Indirect* self-disclosure happens at every moment through "how" the helper communicates. *Direct* self-disclosure can signal that the helper is "down to earth" and "honest." This can help the hurting person disclose. Yet some people become frightened by it, thinking the helper to be not that well-adjusted. Therefore, too much or none can signal distrust.

**Dimensions:** Self-disclosure is not an end in itself. Appropriate and relevant self-disclosure can be seen from several dimensions: *breadth* (amount of info), *depth* (intimacy of info), *duration* (amount of time spent sharing), *target persons*, the *nature of the relationship* (whether close or distant friends, work associates, authority figures, etc.), and the *situation*.

1. **Make sure that your disclosures are appropriate.** Appropriateness can be seen if it helps the helpee talk, develops new perspectives or frames of reference, helps them set realistic goals, and moves them to act. Disclosure that becomes exhibitionistic deflects focus from the helpee to the helper.
2. **Keep your disclosure selective and focused.** Selective bits help the helpee focus and find a resolution through the struggle. Rambling stories distract, and rambling can easily become self-serving, turning the helpee into the helper. Focus then shifts to some *unresolved* conflict within the helper.
3. **Do not burden the person.** The height of insensitivity is seen when a counselor--in his/her attempt to self-disclose--overloads a helpee with some previous crisis. For instance, if a helpee says, "Hey, don't tell me your problems. I'm having a hard enough time dealing with my own." Then up to this point in the conversation the helper has totally ignored the burden of the person sharing. No listening has taken place. The helper has gotten caught up in his/her own reminiscing, and the reminiscing has distracted the helpee.
4. **Reasonable Risk.** Just as a climate of trust enables you to risk yourself, it is also true that taking a reasonable risk creates a climate of trust.
5. **Respect and Caring.** These must be present to establish a substantial and meaningful relationship. Know who you respect and do not respect at the outset. These attitudes must be dealt with before you can go further and will determine to some extent the depth of relationship that can be attained.
6. **Response as a Sign of Reception and Validation.** The best response to someone's disclosure is not another disclosure, but rather some kind of validation that the person was first heard and understood.
7. **Timing: Self-Disclosure as Emergent.** Your disclosure should not be a purple spot on a field of green. The disclosure ought to be related to what is taking place.
8. **Remain flexible.** Each situation is unique. The hurting person should come first.

**Formula:** for self-disclosure      I feel (insert feeling word) because (insert experience).

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing when and how much to self-disclose in any situation.

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<sup>155</sup> Adapted from Egan, *The Skilled Helper* (1970), 220-224; Egan, *Interpersonal Living* (1976), 47-54. Cf., Luft, *Of Human Interaction*, & Duck, *Relating to Others*.



### Self Disclosure Exercises

**The Incomplete Sentence Exercise:**<sup>156</sup> Sometimes it is difficult to say something about yourself. This exercise can be a stimulus to help you think about your interpersonal life. Finish each sentence relatively quickly; that is, do not spend a great deal of time thinking of what you will (or should) say. In pairs, one person start with the first five sentences, then switch persons; the second person takes the second set of five sentences and so forth till completion

- |  |  |
|--|--|
| 1. People who love me . . .                      | 11. I like people who . . .                  |
| 2. I feel lonely when . . .                      | 12. When someone gets angry with me, I . . . |
| 3. Those who really know me . . .                | 13. When others put me down, I . . .         |
| 4. I dislike people who . . .                    | 14. In groups I get nervous when . . .       |
| 5. I am at my best with people when . . .        | 15. When someone knows the best in me        |
| 6. One thing I really like about myself is . . . | 16. I get angry with another when            |
| 7. I envy . . .                                  | 17. In groups, I will run away from . . .    |
| 8. Those who don't know me well . . .            | 18. I feel awkward with others when . . .    |
| 9. I get hurt when . . .                         | 19. When sharing my values, I . . .          |
| 10. I daydream about . . .                       | 20. When I feel good about myself, I . . .   |

**Self-Disclosure Exercise:** Each partner choose a different topic from the above list and write it in the space below. The person who started second above should be first this time. After writing in your topics, the first person begins to share, and the helping/listener attempts to exhibit SOLER skills, reflection of content skills, and reflection of feeling skills. Summarize your responses

Person #1  
Share topic: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Helper #1 Responses  
Reflection of Feeling: \_\_\_\_\_  
\_\_\_\_\_

Person #2  
Share topic: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Helper #2 Responses  
Reflection of Feeling: \_\_\_\_\_  
\_\_\_\_\_

**Formula:** for self-disclosure I feel (insert feeling word) because (insert experience).  
for reflection of feeling You seem to feel (insert feeling word) because (insert experience).

**References:** #1.9: S-O-L-E-R, #2.5: Reflecting Verbal Content, #3.3: Four Kinds of Listening & Reflecting Feelings, #3.4: Feeling Faces, and #3.5a-e: Feeling Words.

<sup>156</sup>Adapted from Egan, *Interpersonal Living*, 56-58.

**Assignment #4: Self-Disclosure**

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During this week, monitor *how* and *what* you reveal about yourself to others in your job, recreation, or living quarters (or what you do not reveal). Also try to identify how you felt. As you observe your self-disclosure and feelings, record your observations by answering the questions below. Do not use personal names.

*Example of observing a self-disclosure:* I was in the gym playing Ping-Pong with a friend from Dallas. We barely knew each other then, but he knew my father. I recollected how my dad and I used to go fishing. How special that time was. Just for an instant I felt like I had been transported back ten years ago. I missed my dad and felt lonely. I loved my father as a son and as a friend. (Though I did not tell him, I was also scared I would lose my father before I got out.)

**Yourself: Observations/Interactions**

1. Describe one self-disclosure and feeling you felt this week:

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2. At this time, was there a feeling you felt but did not share? If yes, describe: \_\_\_\_\_

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**Others: Observations/Interactions**

1. Describe your observation of a person self-disclosing and his feeling: \_\_\_\_\_

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*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

**Assignment 4: Discrimination Exercise<sup>157</sup>**

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Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1.11: Discrimination Exercise Code. "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 9:** "I love my children and my husband and I like doing most household things. They get boring at times, but on the whole, I think it can be very rewarding. I don't miss working, going to the office every day. Some women complain of being just a housewife and mother . . . . But, then again, I wonder if there is more for me."

- (1)\_\_\_\_ 1. "Who are these other people?"  
 (2)\_\_\_\_ 2. "You're going to have to try to see if there's anything else out there that you'd like to do."  
 (4)\_\_\_\_ 3. "You're confused because you can't tell what else is out there for you and you'd like to know."  
 (3)\_\_\_\_ 4. "You feel unsure because of all the unanswered questions about you life "

**Quote 10:** "It's not an easy thing to talk about this with you. I guess it's sort of a sexual problem. I never thought I would have this sort of a problem. But I find myself not getting the fulfillment I used to."

- (2)\_\_\_\_ 1. "You're going to have to spend a lot more time talking this over with your wife "  
 (1)\_\_\_\_ 2. "What about other dimensions of your relationship with your wife? How does she function as a mother and companion?"  
 (3)\_\_\_\_ 3. "You're unsure of where the whole marriage stands because right now it's just not working out."  
 (4)\_\_\_\_ 4. "You're afraid because you haven't found satisfaction and you want it "

**Quote 11:** "They wave that degree up like it's a pot of gold at the end of the rainbow. I used to think that too, until I tried it. I'm happy being a housewife. I don't care to get a degree. But the people I associate with, the first thing they ask is, 'Where did you get your degree?' I answer, 'I don't have one.' Damn, they look at you like you are some sort of a freak, some back woodswoman your husband picked up along the trail. They actually believe that people with degrees are better."

- (1)\_\_\_\_ 1. "What do you mean by 'it makes me sick?'"  
 (2)\_\_\_\_ 2. "Go ahead and work things out for yourself and don't let the others get to you "  
 (4)\_\_\_\_ 3. "You're angry because you aren't able to handle their expectations and you want to."  
 (3)\_\_\_\_ 4. "You really resent the way other people set goals for you."

*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

<sup>157</sup>Adapted from Carkhuff, Trainer's Guide for The Art of Helping VII, 109-121.

**From Where Love Came &****Why We Love*****1 John 4:15-21***

If anyone acknowledges that Jesus is the Son of God, . . . 15  
God lives in him and he in God.

And so we know and rely on the love God has for us.

**God is love. . . . 16**

Whoever lives in love lives in God, and God in him.

In this way, love is made complete among us

so that we will have confidence on the day of

judgment,

because in this world we are like him.

**There is no fear in love. . . . 18**

But perfect love drives out fear,

because fear has to do with punishment.

The one who fears is not made perfect in love.

**We love because he first loved us. . . . 19**

If anyone says, "I love God," yet hates his brother, he is a liar.

For anyone who does not love his brother, whom he has  
seen,

cannot love God, whom he has not seen.

And he has given us this command:

**Whoever loves God**

**must also love his brother. . . . 21**

*Scriptural Overview of Empathy****The Empathy Question is:***

If I were the hurting person,  
doing and saying these things, *how would I feel?*"

***Empathy Is Scriptural:***

**1 Corinthians 12:12, 26:** <sup>12</sup>The body is a unit, though it is made up of many parts, and though all its parts are many, they form one body. So it is with Christ. . . . <sup>26</sup>If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

**James 2:8-9:** If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers.

**Hebrews 2:17-18:** For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.

**Hebrews 4:15:** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet without sin.

**2 Corinthians 1:3-7:** Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

***Empathy Is a Part of Love:***

**John 15:12:** My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends.

**Philippians 1:7-9:** It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. God can testify how I long for all of you with the affection of Christ Jesus. And this is my prayer: that your love may abound more and more in knowledge and depth of insight . . .

## Overview of Empathy Behavior

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The Empathy Question is: If I were the hurting person, doing and saying these things,  
*how would I feel?\**

**Empathy is:** *Accurate Discrimination:* get inside the other person, look at the world from his perspective, and get a feeling for what his world is like  
*and Accurate Communication:* share an understanding that shows the person that you have picked up, generally the person's feelings and experiences or behavior underlying the feelings

**Level 1: Accurate Empathy (AE-I)**---primary-level accurate empathy is a communication to the other person that you understand what the person says *explicitly* about his/herself. You do not try to dig down into what the other person is only half-saying, or implying, or stating implicitly. You do not try to interpret. You try to get inside his or her skin and get in touch with *what* the person is experiencing.

**Level 2: Advanced Accurate Empathy (AE-II)**---advanced empathy not only gets at what the person actually is saying and expressing (feeling wise), but also gets to what the person *implies* or leaves unstated or does not clearly express. (This should not be a first response, for it can hardly be very caring or *accurate* until a trusting relationship has already been formed. Furthermore, if one implies or interprets too early, this can frighten or be understood as premature judgment, which in turn distances.)<sup>158</sup>

Recall again the basic formulas of attending and self-disclosure:

### Formulas:

for reflection of content    You seem to be saying (insert abbreviated version)  
for self-disclosure        I feel (insert feeling word) because (insert experience)  
for reflection of feeling    You seem to feel (insert feeling word) because (insert experience)<sup>159</sup>

Differences between (In response to a person)	AE-I	AE-II
	paraphrase or restate content	reveal hidden content
	state feeling	reveal unclear feeling
	summarize feeling/content	reflect deeper feeling/content
	clarify meaning	find/reveal new meaning

**Example:** John says, "I hate prison. The confinement, harassment . . . all the idiots we have to put up with. Being here is like being a caged animal."

AE-I Response: "You feel trapped", or, "You feel bound up because of all the control."

AE-II Response: (after knowing the person for a while) "You feel humiliated", or, "You seem like all the control is getting to you. Seems like you miss home very much?"

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing to what degree to empathize in any situation.

<sup>158</sup>Adapted from Egan, *Interpersonal Living*, 108-111.

<sup>159</sup>Q.v., #1.9: S-O-L-E-R, #2.5: Reflecting Verbal Content, #3.3: Four Kinds of Listening & Reflecting Feelings, #3.4: Feeling Faces, and #22: Feeling Words.

*Responding to Others Exercise #2<sup>160</sup>*

**Scenario 3:** A man, 38, single, talking about losing a friend. "My best friend has just turned his back on me. And I don't even know why! (Said with great emphasis ) From the way he acted, I think he has the idea that I've been talking behind his back. I simply have not! (Said with great emphasis ) Damn! This place is full of spiteful gossips. He should know that. If he's been listening to those foulmouths who just want to stir up trouble. . . . He could at least tell me what's going on."

How Does this person feel? \_\_\_\_\_

\_\_\_\_\_

How intense is the emotion or emotions and how do you know? \_\_\_\_\_

\_\_\_\_\_

Walk in this person's shoes. Now write an empathic response \_\_\_\_\_

\_\_\_\_\_

**Scenario 4:** A school student, talking to his girl friend "My teacher told me today that I've done better work than she ever expected. I always thought I could be good at studies if I applied myself. (He smiles.) So I tried this semester, and it paid off."

How Does this person feel? \_\_\_\_\_

\_\_\_\_\_

How intense is the emotion or emotions and how do you know? \_\_\_\_\_

\_\_\_\_\_

Walk in this person's shoes. Now write an empathic response \_\_\_\_\_

\_\_\_\_\_

<b>Formulas:</b>	for self-disclosure	I feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .
	for reflection of content	You seem to be saying <u>(insert abbreviated version)</u> .
	for reflection of feeling	You seem to feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .

<sup>160</sup>Adapted from Egan, *Exercises in Helping Skills* (1985), 14-17.

*Some Prerequisite Scriptural Values of Empathy*<sup>161</sup>

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**Pragmatic: Doing What Is Ethical & What Works**

**1 Cor. 9:19-23:** Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. . . . To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings

**Respect: Understanding & Valuing Diversity & Individuality**

Understanding & Valuing *Diversity* because every person has a different heritage,  
**James 2:1, 8-9, 12-13:** <sup>1</sup>My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism . . . <sup>8-9</sup>If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers . . . <sup>12-13</sup> Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who had not been merciful. Mercy triumphs over judgment

Understanding & Valuing the *Individual* because every person is unique

**1 Cor. 12:12-27:** <sup>1</sup> The body is a unit, though it is made up of many parts, and though all its parts are many, they form one body . . . <sup>24-27</sup> But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it, if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.

**Genuineness: Beyond Phoniness in Attitudes & Behavior**

**Eph. 4:1-7, 15-16:** <sup>15-16</sup> Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work

**Person Self-Responsibility**

**Mt. 11:28-30:** Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.

**Jude 22-23:** Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear--hating even the clothing stained by corrupted flesh.

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing to what degree to empathize in any situation.

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<sup>161</sup>Headings adapted from Egan, *The Skilled Helper*, 5th ed. (1994), 49-58



**Some Prerequisite Values of Empathy &**

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**Their Behaviors<sup>162</sup>****Pragmatic: Doing What Is Ethical & What Works** *1 Cor. 9:19-23*

- Helpers:*
- Maintain a real-life focus and stay flexible, not pushing beyond capabilities
  - Develop a bias toward action, *helping* persons act on their own behalf
  - Do only what is necessary, getting to the point without offensiveness
  - Are realistic, realizing the limitations of the person being helped

**Respect: Valuing Diversity and Individuality***James 2:1, 8-9, 12-13*

Understanding & Valuing *Diversity*: because every person has a different heritage,

- Helpers:*
- Are aware of their own cultural values and biases
  - Understand the world views of the ones they help
  - Can relate to different cultures

*1 Cor. 12:12-27*

Understanding & Valuing the *Individual*: because every person is unique

- Helpers:*
- Do no harm; they are *not* manipulative or exploiting
  - Appreciate diversity, prizing the parts that make a person unique
  - Treat people as individuals, not making them fit into a preset mold
  - Suspend critical judgment, not shoving values down another's throat
  - Make clear that they are *for* the hurting person
  - Are available, indicating that your time is well-spent
  - Assume the other person's goodwill: helper may not be *able* to help
  - Are warm within reason, distinguishing the warm from the intimate
  - Keep the person's agenda in focus, especially at the beginning
  - Help the person through pain, believing the person is willing to pay the price of living more effectively

**Genuineness: Beyond Phoniness in Attitudes & Behavior***Eph 4:1-7, 15-16*

- Helpers:*
- Do not overemphasize the helping role: helpers live a helping lifestyle and do not take on & off a role
  - Are spontaneous: while being respectfully tactful, the helper does not weigh everything said (nor do they verbalize every thought)
  - Are open, capable of self-disclosure in appropriate ways and with no hidden agendas--"What you see is what you get"

**Person Self-Responsibility—Nonpatronizing Empowerment***Mt. 11:28-30, Jude 22-23*

- Helpers:*
- Start with the premise that persons can change if they choose
  - Help persons see individual growth and responsibility as personal work
  - Help persons discover and use their own resources
  - Do not overrate the psychological fragility of people; not pampering, being indifferent, or brutalizing, "tough love" does have a place in helping

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<sup>162</sup>Adapted from Egan, *The Skilled Helper*, 5th ed., (1994), 49-58.

*Responding to Others Exercise #3*<sup>163</sup>

**Scenario 5:** A counselor trainee, 29, speaking to a members of his training group: "I don't know what to expect in this group. (He speaks hesitatingly ) I've never been in this kind of group before. From what I've seen so far, I . . . well, I get the feeling that you're pros. I keep watching myself to see if I'm doing things right. (Sighs heavily.) I'm comparing myself to what everyone else is doing. I want to get good at this stuff. . . . (pause ) But frankly I'm not sure I can make it "

Summarize or reflect the content this man's message/problem/concern (*not feeling*)? \_\_\_\_\_

What is this man feeling? \_\_\_\_\_

Walk in this person's shoes. Now write an empathic response: \_\_\_\_\_

**Scenario 6:** A man, 64, who has been told that he has terminal cancer, speaking to one of his doctors: "Why me? Why me? I'm not even that old! And I don't smoke or anything like that (He begins to cry ) Look at me I thought I had some guts. I'm just a slobbering mess Oh God, why terminal? What are these next months going to be like? (Pause, he stops crying ) What would you care! I'm just a failure to you guys "

Summarize or reflect the content this man's message/problem/concern (*not feeling*)? \_\_\_\_\_

What is this man feeling? \_\_\_\_\_

Walk in this person's shoes. Now write an empathic response: \_\_\_\_\_

<b>Formulas:</b>	for self-disclosure	I feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .
	for reflection of content	You seem to be saying <u>(insert abbreviated version)</u> .
	for reflection of feeling	You seem to feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .

**References:** #1.9: S-O-L-E-R, #2.5: Reflecting Verbal Content, #3.3: Four Kinds of Listening & Reflecting Feelings, #3.4: Feeling Faces, #22: Feeling Words, and #5.2b: Overview of Empathy Communication

<sup>163</sup>Adapted from Egan, *Exercises in Helping Skills* (1985), 14-17.

**Assignment #5: Accurate Empathy**

During this week, try to implement the skill of using accurate empathy. *Note:* Observing others exhibiting empathy is very difficult, especially at the start. The reason is that the best and most sincere empathy will appear natural and invisible. Like ice melting in a glass, you know that the ice was once there--the water is still cold--but you see no ice. Another reason is that the best empathy *may not* have been given through the formulas below.

*Example* of an empathy observation. A boss refused to let a brother into the gym because he hadn't shaved. The angry brother was a center on the basketball team, and there was a tournament. He said he was already late and did not want to miss anymore of the game. The boss lady finally said, "You're angry at me, because I won't let you in without shaving. And your afraid that if you go back and shave, you'll be too late and the coach won't let you play."

**Others: Observations/Interactions**

1. Briefly describe a person who *did not use* empathy (*hint:* look for harshness):

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2. Describe a person using accurate empathy (*hint:* look for smoothness):

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**Yourself:** Describe one instance in which you used accurate empathy this week:

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<b>Formulas:</b>	for self-disclosure	I feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .
	for reflection of content	You seem to be saying <u>(insert abbreviated version)</u> .
	for reflection of feeling	You seem to feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .

**References:** #1.9: S-O-L-E-R, #2.5: Reflecting Verbal Content, #3.3: Four Kinds of Listening & Reflecting Feelings, #3.4: Feeling Faces, #22: Feeling Words, and #5.2b: Overview of Empathy Communication

**Assignment #5: Discrimination Exercise**

Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1.11: Discrimination Exercise Code "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response, then a "3" at the next best and a "2" at the next to the last. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 12:** "She's ridiculous! Everything has to be done when she wants to do it, the way she wants it done. It's as if nobody else existed. It's everything she wants to do."

- (3)\_\_\_\_\_ 1. "It really bothers you when you realize what she has done to take advantage of you "
- (1)\_\_\_\_\_ 2. "Tell me, what's your concept of a good marriage?"
- (2)\_\_\_\_\_ 3. "You're going to have to work this thing out before it gets to you "
- (4)\_\_\_\_\_ 4. "It angers you when you think of how one-sided your relationship is. And you don't want it to be that way."

**Quote 13:** "I'm really excited! We're going to Colorado! I'm going to have a second lease on life. I found a marvelous job opportunity! It's great! I just can't believe it's true! I can be a parent and have a decent-paying part-time job at the same time. I know I'm going to enjoy it "

- (2)\_\_\_\_\_ 1. "Be careful that you don't bite off more than you can chew. Make sure you have all of your plans 'together' before you start "
- (4)\_\_\_\_\_ 2. "You're feeling pretty excited. You've finally been able to put things 'together' for yourself. And that's what it's all about for you "
- (3)\_\_\_\_\_ 3. "Hey, that's a mighty good feeling. Things are really breaking your way "
- (1)\_\_\_\_\_ 4. "Do you have a place to live?"

**Quote 14:** "I'm really excited the way things are going at home with my wife. It's just amazing! We get along together now. I didn't think anyone could be that happy. I didn't think we could be that happy. It's just fantastic! I'm so pleased, I don't know what else to say."

- (3)\_\_\_\_\_ 1. "It's a wonderful feeling to have things going well in your marriage."
- (4)\_\_\_\_\_ 2. "It's really exciting because you are coming alive again. And that's what you've always wanted."
- (1)\_\_\_\_\_ 3. "Is your wife aware of these changes? If not, you'd better make sure that she is "
- (2)\_\_\_\_\_ 4. "Now don't go overboard on this right now. Just make sure you do everything possible to make it last."

*Have a good week -- Remember: Liberation is the result of love & listening divided by wisdom*

**Devotion #6:****If One Part Suffers, Every Part Suffers****1 Corinthians 12:12-27**

***The body is a unit, though it is made up of many parts;*** 12  
 and though all its parts are many, they form one body. . . .

***Now the body is not made up of one part but of many.*** If the foot 14  
 should say, "Because I am not a hand, I do not belong to the body,"  
 it would not for that reason cease to be part of the body. . . .

As it is, there are many parts, but one body. The eye cannot say to 20  
 the hand, "I don't need you!" And the head cannot say to  
 the feet, "I don't need you!" On the contrary, those parts of  
 the body that seem to be weaker are indispensable, and the parts  
 that we think are less honorable we treat with special honor.  
 And the parts that are unpresentable are treated with special  
 modesty, while our presentable parts need no special treatment.

***But God has combined the members of the body*** and has given 24  
 greater honor to the parts that lacked it, so that  
 there should be no division in the body, but that its  
 parts should have equal concern for each other.

***If one part suffers, every part suffers with it;*** 26  
 if one part is honored, every part rejoices with it.

***Now you are the body of Christ,*** 27  
*and each one of you is a part of it.*

**2 Corinthians 1:3-4**

Praise be to the God and Father of our Lord Jesus Christ,  
 the Father of compassion and the God of all comfort,

***who comforts us in all our troubles,***  
*so that we can comfort those in any trouble*  
*with the comfort we ourselves have received from God.*

*Empathic/Non-Empathic Persons*

***EMPATHIC PERSONS***

*Who were they:* \_\_\_\_\_  
\_\_\_\_\_

*What did they do/say:* \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

***NON-EMPATHIC PERSONS***

*Who were they:* \_\_\_\_\_  
\_\_\_\_\_

*What did they do/say:* \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Responding to Other Exercise #4**

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**Scenario 7:** A bachelor, 42, speaking to the members of a life-style group to which he has belonged for about a year: "I've finally met a woman who is very genuine and who lets me be myself. I can care deeply about her without making a child out of her. (He is speaking in a soft, steady voice.) And she cares about me without mothering me. I never thought it would happen. (He raises his voice a bit.) Is it actually happening to me? Is it actually happening?"<sup>164</sup>

What is this man feeling? \_\_\_\_\_

Walk in this person's shoes. Now write an empathic response using the empathy formula

**Scenario 8:** A young man on probation for five years talking to a drug counselor. (He sits silently for a while and doesn't answer any question the counselor puts to him. Then he shakes his head and looks around the room.) "I don't know what I'm doing here. You're the third counselor they've sent me to--or is it the fourth? It's a waste of time! Why do they keep making me come here? (He looks straight at the counselor.) Let's fold the show right now. Come on, get smart."

What is this man feeling? \_\_\_\_\_

Walk in this person's shoes. Now write an empathic response using the empathy formula

**Scenario 9:** A politician, 45, muses over his life in a bar with a friend. (With a slight fidgety wave of his hand) "My whole life has been this way. Every time I get an opportunity to do something I seem to ruin it. I make terrible decisions, do dumb things, lose my temper. (Pause.) It's like I get scared and (pause) deliberately ruin my chances."<sup>165</sup>

Now write an AE-I or an AE-II empathic response using the empathy formula \_\_\_\_\_

**Expert Response:** (Wait until answer is given before writing in space below).

**Formula:** You seem to feel (insert feeling word) because (insert experience).

<sup>164</sup>Adapted from Egan, Exercises in Helping Skills (1985), 14-17.

<sup>165</sup>Adapted from Carkhuff, Student Workbook For The Art of Helping VII, 107.

**Expert Responses to #4 Scenario #9<sup>166</sup>****Scenario 9:**

A politician, 45, muses over his life in a bar with a friend: (With a slight fidgety wave of his hand) "My whole life has been this way. Every time I get an opportunity to do something I seem to ruin it. I make terrible decisions, do dumb things, lose my temper. (Pause.) It's like I get scared and (pause) deliberately ruin my chances."

**Expert Responses:**

- AE-II 1. You feel angry because you destroy your opportunities.
- AE-II 2. You feel frustrated because you blew your opportunities.
- AE-II 3. You feel disgusted with yourself because you act impulsively and cannot act constructively.
- AE-I: 4. You feel depressed because your life has not been successful.
- AE-II: 5. You feel angry at yourself because you cannot control your actions and you want to be able to control your impulsive behavior.

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<sup>166</sup>Adapted from Carkhuff, Student Workbook For The Art of Helping VII, 107, 225



## *Empathy: A More Clear Reflection*

**Level 1: Accurate Empathy (AE-I)**—primary-level accurate empathy is a communication to the other person that you understand what the person says *explicitly* about his/herself. You do not try to dig down into what the other person is only half-saying, or implying, or stating implicitly. You do not try to interpret.

**Level 2: Advanced Accurate Empathy (AE-II)**—advanced empathy not only gets at what the person actually is saying and expressing (feeling wise), but also gets to what the person implies or leaves unstated or does not clearly express. You try to get inside his or her skin and get in touch with *what* the person is experiencing.

One way to learn to use advanced accurate empathy is to look for one of several areas that are just beyond the hurting (or excited) person's grasp: (1) the deeper meaning, (2) a more potent feeling, (3) a more clear goal, or (4) a more clear statement of the problem.

The difference between AE-I and AE-II can be measured with respect to how the target person responded and felt. Regardless, the best accurate empathy formula for everyone to begin with is

*Formula: You seem to feel (insert feeling word) because (insert experience).*

**Example:** Man, 45, hospital. "I've been sitting here waiting for three hours now--these emergency rooms are impossible. No one talks to you or tells you what's going on. You just sit and wait."

AE-I: You feel frustrated because no one pays any attention to you.

AE-I: You feel anxious because they've kept you waiting for three hours without saying why.

AE-II: You feel scared because you have no control of the situation.

<b>Differences in Depth of Insight, Meaning, or Feeling Between AE-I &amp; AE-II:</b>		
<b>Person</b>	<b>AE-I: Helper Responds</b>	<b>AE-II: Helper Responds</b>
States feeling	Reflects feeling	Reflects new feeling
Exhibits feeling	Reflects feeling observed	Feeling hidden or deeper feeling
Hints at goal	Reflects hinted goal & feeling	Goal clarified with deeper feeling
States problem	Reflects feeling & problem	Identifies unsaid problem & feeling
Hints at meaning	Reflects meaning stated	Meaning clarified or discovered
States confusion	Reflects feeling & confusion	Reflects feeling & experience behind confusion

### *Many Forms of AE-II:*

—*Expressing what is only implied:* a deeper, more explicit message lies under the surface

—*Summary:* a summary can pull together things, helping a person see more clearly

—*Identifying themes:* behavior patterns, emotional themes, crude habits

—*Helping another draw conclusions from premises:* if lived out, logical implications

—*From the less to the more:* moving from guarded language to concrete language, from vague and hidden to specific, from indirect to direct<sup>167</sup>

**Remember:** When Love and Listening are divided by Wisdom, Liberation results. Part of the "wisdom" will be knowing to what degree to empathize in any situation.

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<sup>167</sup>Definitions of level 1 and 2 and forms of AE-II adapted from Egan, *Interpersonal Living*, respectively, 108-111 and 159-65. Example adapted from Carkhuff, *Student Workbook For The Art of Helping VII*, 93

**Responding to Others Exercise #5<sup>168</sup>**

**Scenario 10:** Factory worker, 30. "Work is okay. I do make a good living, and both my family and I like the money. My wife and I are both from poor homes, and we're living much better than we did when we were growing up. But the work I do is the same thing day after day. I may not be the world's brightest person, but there's a lot more to me than I use on those machines."

What is the conflict? \_\_\_\_\_

Walk in this person's shoes. Now write an AE-II empathic response using the empathy formula

\_\_\_\_\_  
\_\_\_\_\_

**Scenario 11:** Psychiatric hospital patient, 54, who has spent five years in the hospital, he is talking to the members of an ongoing therapy group; some of the members have been asking him what he's doing to get out. "To tell the truth, I like it here. So why are so many people here so damn eager to see me out. Is it a crime because I feel comfortable here?" (Pause, then in a softer voice) "I know you're all interested in me. I see that you care. But do I have to please you by doing something I don't want to do?"

What is the conflict? \_\_\_\_\_

Walk in this person's shoes. Now write an AE-II empathic response using the empathy formula

\_\_\_\_\_  
\_\_\_\_\_

**Scenario 12:** High school girl to pastor. "It's really good talking to you like this. Usually, I can't talk with people my age. I'm self-conscious and uneasy. I feel really out of it--like I don't belong. I'm different from most young people. (Pause) It's well... I'd love to be social and relaxed. But I know I'm not one of them. They all stay away from me."

Write an AE-II empathic response using the empathy formula: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**Expert Responses to 12:** (Wait until answer is given before writing in space below)

\_\_\_\_\_  
\_\_\_\_\_

**Formula:** You seem to feel (insert feeling word) because (insert experience).

<sup>168</sup>Adapted from Egan, Exercises in Helping Skills (1985), 28-34, and from Carkhuff, Student Workbook For The Art of Helping VII, 107, 225.

*Expert Responses to #5 Scenario #12*<sup>169</sup>***Scenario 12:***

High school girl to school counselor: "It's really good talking to you like this. Usually, I can't talk with people my age. I'm self-conscious and uneasy. I feel really out of it--like I don't belong. I'm different from most young people. (Pause) It's well . . . I'd love to be social and relaxed. But I know I'm not one of them. They all stay away from me."

***Expert Responses:***

- AE-I: 1. You feel sad because people aren't friendly with you.
- AE-I: 2. You feel alone because people your age never welcome you as a friend.
- AE-II: 3. You feel unhappy because you have not made any friends.
- AE-II: 4. You feel alone because you cannot get along with people your age.
- AE-II: 5. You feel disappointed in yourself because you cannot relate to people your age and you want to be able to relate to them.

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<sup>169</sup>Adapted from Carkhuff, *Student Workbook For The Art of Helping VII*, 107, 22.

***Empathy Being More than a Skill & the Anti-Helper***

259

Gerard Egan gives several reasons for empathy being more than a skill:

**1. *The Difficulty of Entering Another's World:*** the skill should flow from your actually being with another, from your experiencing his or her world. This will depend on your ability to care about other people (to love them). Accurate empathy at its fullest is a way of relating and an attempt to penetrate the aloneness of another person.

**2. *The Experience of Feeling Understood:*** one clear goal of empathy is to communicate to the other person that we understand. As a result, the person who is the beneficiary of sincere empathy will exhibit one or more of the following:

Gives a sign of being understood  
Feels accepted by the empathizer  
Feelings of satisfaction  
Feels relieved initially

Feels safe in the relationship  
Feels a sense of co-experience  
Feels a sense of communion  
Feels a sense of communion with what the helper represents

This sense of feeling accepted and understood often provides a basis of support that enables the person to trust and risk further involvement.

**3. *Trustworthiness and Trust:*** trust becomes the most important ingredient in a caring relationship. This means that the person believes the helper will be confidential, be reliable, be considerate in the use of power, and exhibit a minimal degree of empathy. The high-level communicator not only trusts but also makes himself or herself trustworthy.<sup>170</sup>

Philip Coyle suggests several ways in which a helper can be an Anti-Helper:

- |  |  |
|--|--|
| 1. Rejecting the person  | 9. Throw in attacking statements                     |
| 2. Boasting  | 10. Offer quick interpretations                      |
| 3. Lecture.  | 11. Offer cliché responses                           |
| 4. Ask numerous closed questions.  | 12. Arguing or criticizing the person <sup>171</sup> |
| 5. Interrupt (unless ending a sidetrack)                                     |  |
| 6. Tell the person that they "shouldn't feel that way."                      |  |
| 7. Reassuring without reasonable knowledge that conditions will improve      |  |
| 8. Self-disclose excessively, drawing attention away from the hurting person |  |

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<sup>170</sup>Adapted from Egan, Interpersonal Living, 137-40.

<sup>171</sup>Adapted from Coyle, Counseling Ministry Training Program, 17-18.

**Assignment #6: Advanced Accurate Empathy**

During this week, try to use advanced accurate empathy. *Note:* Observing others exhibiting empathy is very difficult, especially at the start. The reason is that the best and most sincere empathy will appear natural and invisible. Like ice melting in a glass, you know that the ice was once there--the water is still cold--but you see no ice. Another reason is that the best empathy *may not* have been given through the formulas below.

*Example* of an advanced accurate empathy observation: I was sitting in the dayroom next to two friends of mine. One appeared sort of down. He told the other person and me of home, wife, kids, and a two year set-off he had just received. As we chatted, I sort of felt he was giving up hope, then the other person said, "You sort of feel down because you wonder if you're ever going to get out of here and see your family again." A tear came to his eye. (The hurting person never *explicitly* said anything about hope or actually going home.)

**Others: Observations/Interactions**

1. Briefly describe a person who *did not use* empathy (*hint:* look for harshness): \_\_\_\_\_

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2. Try to find and describe a person using AE-II (*hint:* look for smoothness):

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**Yourself:** Describe one instance in which you tried to use AE-II empathy this week:

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*References:* #1.9: S-O-L-E-R, #2.5: Reflecting Verbal Content, #3.3: Four Kinds of Listening & Reflecting Feelings, #3.4: Feeling Faces, #22: Feeling Words, #5.2b: Overview of Empathy Communication, and #6.4: Empathy A More Clear Reflection

**Formula:** You seem to feel (insert feeling word) because (insert experience)

**Assignment #6: Discrimination Exercise**

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Read the quotes and responses below. Read and think about all of the responses before answering. Look at #1.11: Discrimination Exercise Code "4" means very effective and "1" means very ineffective. Place a "1" at the worst response and a "4" at the best response, then a "3" at the next best and a "2" at the next to the last. Under each section, each response should have a number, and no two responses should have the same number.

**Quote 15:** No response (Moving about in chair )

- (4)\_\_\_\_\_ 1. "You're really absorbed in your thoughts because you're starting to see things and that's what you want to be able to do "
- (1)\_\_\_\_\_ 2. "A penny for your thoughts "
- (2)\_\_\_\_\_ 3. "Why don't you take a moment to think about what you want to tell me?"
- (3)\_\_\_\_\_ 4. "You're really full of thought right now because something got through to you "

**Quote 16:** "Who do you think you are? You call yourself a therapist! Damn, here I am spilling my guts out and you're not hearing what I'm saying "

- (2)\_\_\_\_\_ 1. "I'm really trying to listen to you. Maybe you can push me a little harder to make sure I hear you "
- (3)\_\_\_\_\_ 2. "You're pretty displeased with what has been going on here "
- (4)\_\_\_\_\_ 3. "You're furious because you want more from me "
- (1)\_\_\_\_\_ 4. "You're suggesting I'm wrong, I up on myself. Do you think that perhaps this is your problem?"

*Devotion #7:*

LOVE: The Most Excellent Way

*1 Corinthians 12:31-13:7*

If I speak in the tongues of men and of angels,  
but have not love,  
I am only a resounding gong or a clanging cymbal.

If I have the gift of prophecy and  
can fathom all mysteries and all knowledge, and  
if I have a faith that can move mountains,  
  
but have not love,  
I am nothing.

If I give all I possess to the poor and  
surrender my body to the flames,  
  
but have not love,  
I gain nothing.

*Love is patient, love is kind.*

It does not envy, it does not boast, it is not proud.

It is not rude, it is not self-seeking,  
it is not easily angered,  
it keeps no record of wrongs.

Love does not delight in evil but  
rejoices in the truth.

*Love always protects,  
always trusts,  
always hopes,  
always perseveres.*

*Other Kinds of Empathic Response Leads*<sup>172</sup>

- |   |                                 |
|---|---------------------------------|
| 1. Kind of feeling . . . .  | 35. So, you feel                |
| 2. Sort of saying . . . .   | 36. So, as you see it . . . .   |
| 3. It appears to you . . . .                                      | 37. I gather . . . .            |
| 4. Could it be that . . . .                                       | 38. Like right now              |
| 5. As I hear it, you . . . .                                      | 39. I read you as . . . .       |
| 6. You feel . . . .   | 40. You often feel . . . .      |
| 7. You must have felt . . . .                                     | 41. You appear . . . .          |
| 8. Sometime you . . . .   | 42. I hear you saying . . . .   |
| 9. What I hear you saying is . . . .                              | 43. It seems to you . . . .     |
| 10. I really hear you saying that . . . .                         | 44. It seems to me . . . .      |
| 11. I'm not sure I'm with you, but . . . .                        | 45. You feel, perhaps . . . .   |
| 12. It sounds as if you're saying . . . .                         | 46. Sometimes you think . . . . |
| 13. I wonder if you're saying                                     |                                 |
| 14. You place a high value on . . . .                             |                                 |
| 15. I'm picking up that you . . . .                               |                                 |
| 16. What I guess I'm hearing is . . . .                           |                                 |
| 17. As I get it, you're saying . . . .                            |                                 |
| 18. You appear to be feeling . . . .                              |                                 |
| 19. As I get it, you felt that . . . .                            |                                 |
| 20. If I'm hearing you correctly                                  |                                 |
| 21. This could be a longshot, but . . . .                         |                                 |
| 22. So, from where you sit . . . .                                |                                 |
| 23. Kind of made (makes) you feel                                 |                                 |
| 24. Very much feeling _____                                       |                                 |
| 25. I sense that you're feeling . . . .                           |                                 |
| 26. Your feeling at the present time that . . . .                 |                                 |
| 27. The thing you feel most right now is sort of like . . . .     |                                 |
| 28. I wonder if you're expressing a concern that . . . .          |                                 |
| 29. Your message seems to be " _____ "                            |                                 |
| 30. Sort of hear you saying that maybe you . . . .                |                                 |
| 31. Listening to you, it seems as if _____                        |                                 |
| 32. I somehow sense that maybe you feel . . . .                   |                                 |
| 33. So your world is a place where (So in your world you) . . . . |                                 |
| 34. You communicate (convey a sense of) . . . .                   |                                 |

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<sup>172</sup>Adapted from Drum, "Pastoral Care at Eastham Prison: A Program for Training Inmates to Help as Peer Counselors," 142.



**Some Common Mistakes<sup>173</sup>**

Mistakes are essentially the poor use of primary level accurate empathy. Here are a few:

- |                              |  |
|------------------------------|--|
| 1. Defensive responses       | 9. Response indicating rejection or disrespect         |
| 2. Unsolicited advice-giving | 10. Premature AE-II                                    |
| 3. Pairing or side-taking    | 11. Response implying condescension or manipulation    |
| 4. Premature confrontation   | 12. Inaccurate primary-level empathy                   |
| 5. Longwindedness            | 13. Use of inappropriate warmth or sympathy            |
| 6. Incomplete responses      | 14. Use of closed, inappropriate, irrelevant questions |
| 7. Judgmental remarks        |  |
| 8. Clichés                   |  |

The following exercise example gives some practice at discerning the appropriate from the judgmental and defensive. Assume that you are with the party below in a group setting. If you think the responses are accurate empathy, write a plus (+) sign in front. If the response is not, or a poor response, write a minus (-) sign. For every minus (-) sign, indicate why referring to the mistakes above. Be specific.

**Example Scenario:** I have a high expectations of this group. I think we've developed a pretty good level of trust among ourselves, and I'd like to start taking greater risks. The longer I'm here the more desire I have to learn as much as possible about myself. I want you to help me do this, and I want to do the same for you.

- a. (--) Hey, I wish you wouldn't speak for me. I'm not at all sure that my expectations are the same as yours. I think you're being pretty idealistic.

Reason: defensive, judgmental, accusatory

- b. (+) Your enthusiasm is growing. There are a lot of resources here, and you'd like to take advantage of them.

Reason: (none because it is a plus)

- c. (--) Do you think we're ready to do this sort of thing?

Reason: inappropriate, closed question, vague

- d. (--) Now, John, you've always been a good member, very eager. I appreciate you eagerness very much, but *festina lente*, as the Romans said--make haste slowly."

Reason: condescending, parental, advice-giving

- e. (+) Your enthusiasm's infectious, John--at least for me. I think that I, coward that I am, am ready for a bit more risk, myself.

Reason: (none because it is a plus)

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<sup>173</sup>Adapted from Egan, Interpersonal Living, 133-7, 308

*Some Common Mistakes Exercise*<sup>174</sup>

The following exercise example gives some practice at discerning the appropriate from the judgmental and defensive. Assume that you are with the party below in a group setting. If you think the response is accurate empathy, write a plus (+) sign in front. If the response is not, or a poor response, write a minus (-) sign. For every minus (-) sign, indicate why referring to the mistakes above. Be specific.

*Scenario:* I think of myself as a pretty independent guy, and my independence, if I'm not mistaken, tends to rub people the wrong way. People figure there's no way that I can be affected by them. I'm not saying that this is right or wrong, but I think it's only fair to let you know about it, so that you don't look for something I don't usually give.

a. ( ) I know exactly what you mean, Joe. I used to think that I was more "together" than anyone else I knew. Other people didn't matter; often enough they just got in the way.

Reason: \_\_\_\_\_

b. ( ) The reason why we can't influence you, Joe, is that you won't let us. I'll bet that somewhere along the line you let someone get close, and you got stung. I know it's going to be hard, but you have to risk yourself like everybody else. I think you can trust us enough to do this.

Reason: \_\_\_\_\_

c. ( -- ) It almost sounds as if you're saying that you see yourself as the kind of person who can alienate people by being detached. I'm not sure how you feel about it--except that you might cause some trouble here.

Reason: \_\_\_\_\_

d. ( ) I don't see you that way at all, Joe. I really experience you as open and "with" us. I like being in the group with you.

Reason: \_\_\_\_\_

e. ( ) Well, isn't that nice! You just want to be left alone--probably because you're afraid of being dealt with.

Reason: \_\_\_\_\_

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<sup>174</sup>Adapted from Egan, *Interpersonal Living*, 133-7.

*Some Common Mistakes Exercise Answers*<sup>175</sup>

**Scenario:** I think of myself as a pretty independent guy, and my independence, if I'm not mistaken, tends to rub people the wrong way. People figure there's no way that I can be affected by them. I'm not saying that this is right or wrong, but I think it's only fair to let you know about it, so that you don't look for something I don't usually give.

Here are the expert responses

a. (--) I know exactly what you mean, Joe. I used to think that I was more "together" than anyone else I knew. Other people didn't matter; often enough they just got in the way.

Reason: inappropriate self-disclosure; indirect confrontation

b. (--) The reason why we can't influence you, Joe, is that you won't let us. I'll bet that somewhere along the line you let someone get close, and you got stung. I know it's going to be hard, but you have to risk yourself like everybody else. I think you can trust us enough to do this.

Reason: inappropriate confrontation; inappropriate AE-II; advice-giving; patronizing

c. (+) It almost sounds as if you're saying that you see yourself as the kind of person who can alienate people by being detached. I'm not sure how you feel about it--except that you might cause some trouble here.

Reason: (plus: no reason needed)

d. (--) I don't see you that way at all, Joe. I really experience you as open and "with" us. I like being in the group with you.

Reason: inappropriate warmth; side-taking; lack of respect

e. (--) Well, isn't that nice! You just want to be left alone--probably because you're afraid of being dealt with.

Reason: snide; accusatory; judgmental; insubstantial AE-II

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<sup>175</sup>Adapted from Egan, *Interpersonal Living*, 308

*Responding to Others Exercise #6<sup>176</sup>*

**Scenario 13:** Male high school teacher, 50, to the principal: "Cindy Smith really got to me today. She's been a thorn in my side all semester. Just a little bitch. Asking questions in her 'sweet' way, but everyone knows she's trying to make an ass of me. Little snot! So I let her have it--I let it all come out and pasted her up against the wall--verbally, that is. She was the fool this time. You know me. I just don't do that kind of thing. I lost control. I have no love for Cindy, but it was a pretty bad mistake."

What is the conflict? \_\_\_\_\_

Write an AE-II response using the formula: \_\_\_\_\_

**Scenario 14:** Widowed mother, 47, talking about her son. "He knows he can take advantage of me. If he stops talking to me or acts sullen for a couple of days, I go crazy. He gets everything he wants out of me, and I know it's my own fault. But I still love him very much. After all, he stays here with me. I do have a man in the house. He's (the son) going to be going to college locally, so he'll be around for a while yet."

What is the conflict? \_\_\_\_\_

Write an AE-II response using the formula \_\_\_\_\_

**Scenario 15:** Working student, 23, to pastor. "I'm so tired, I don't know what to do. I try to keep up with everything: work, home, classes. But each day seems so long. By noon, I'm already too tired to cope."

Write an AE-II response using the formula \_\_\_\_\_

**Scenario 16:** Employee at a factory, 33, to a friend. "Damn! I blew it again. I just don't seem to be able to think before I open my big mouth. This job was going so smoothly before I got mad and told off my supervisor."

Write an AE-II response using the formula \_\_\_\_\_

**Expert Responses to 15:** \_\_\_\_\_

**Expert Responses to 16:** \_\_\_\_\_

<sup>176</sup>Scenarios 13 & 14 adapted from Egan, *Exercises in Helping Skills* (1985), 28-34. Scenarios 15 and 16 adapted from Carkhuff, *Student Workbook For The Art of Helping VII*, 93-4, 224.

***Scenario 15:***

Working student, 23, to pastor: "I'm so tired, I don't know what to do. I try to keep up with everything: work, home, classes. But each day seems so long. By noon, I'm already too tired to cope."

***Expert Responses:***

AE-II: 1. You feel discouraged because you've lost your edge.

AE-I: 2. You feel tired because there's so much to do.

AE-II: 3. You feel tired because you lack the energy to do it all.

***Scenario 16:***

Employee at a factory, 33, to a friend: "Damn! I blew it again. I just don't seem to be able to think before I open my big mouth. This job was going so smoothly before I got mad and told off my supervisor."

***Expert Responses:***

AE-II: 1. You feel angry because you keep repeating your mistakes.

AE-I: 2. You feel upset because this situation is happening again.

AE-II: 3. You feel down because you really thought you were going to make it on this job.

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<sup>177</sup>Scenarios #15-16 adapted from Carkhuff, Student Workbook For The Art of Helping VII, 93-4, 224

*Discerning Empathy from Sympathy*<sup>178</sup>

A 30 year old friend of five years has lost a brother. The friend's brother was like a father, being 13 years older and having helped raise the friend. The helper did not know the brother at all and only knew a little about the friend's relationship with his brother.

***Empathy***      **is walking in another person's shoes  
to get their view and to communicate  
to them that you have gotten their view.**

Statement: "I feel your pain (A tear falls at the friend's profuse crying ) You feel lost without your brother because he was so special to you "

Objective: to communicate an understanding and a community of feeling

***Sympathy***      **is seeing some walk in their shoes and  
wanting to help them out of their shoes  
immediately.**

Statement: "You poor fellow. We all go through this You'll get over it "

Objective: to express feeling and quickly resolve the issue or feeling in order to move onto to a more comfortable topic

***Identification:***      **is walking in a person's shoes and  
being unable to get out of that person's shoes.**

Statement: "This is terrible. (Crying almost as profusely as the friend ) We've got to do something "

Objective: to take equal responsibility for another's dilemma (even though one has no or only a little connection with the dilemma)

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<sup>178</sup>Cf. Eisenberg & Strayer, Empathy and Its Development, 5-11.

**Responding to Others Exercise #7**

**Scenario 17:** Special Ed teacher to Principal: "The teacher's aide I got this year is a real winner. She acts like she's 14--and that's being kind. I don't know how I'm gonna make it through the year with her."

Write your best formula response: \_\_\_\_\_

\_\_\_\_\_

**Scenario 18:** Young man to drug counselor: "I guess when I was a teenager I felt so down all the time and the speed made me feel better. But now, the speed is running me. I'm out of control and yet I keep on taking it."

Write your best formula response \_\_\_\_\_

\_\_\_\_\_

**Scenario 19:** Middle-aged husband: "I know I've got to handle this myself. It really gets me down, watching my wife go back to drinking. But I can't join her. I've got to be strong enough to say no. It's my only chance. And if I can beat it, maybe I can help her."

Write your best formula response \_\_\_\_\_

\_\_\_\_\_

**Scenario 20:** Man, 28 "All my life, I've felt like I was searching for something. I know I'm a good person. I'm decent. I should be satisfied with who I am. But there's a sense of something missing. I'm not who I could be. . . . I'm not strong or not complete somehow."

Write your best formula response \_\_\_\_\_

\_\_\_\_\_

**Expert Responses to 17:** \_\_\_\_\_

\_\_\_\_\_

**Expert Responses to 18:** \_\_\_\_\_

\_\_\_\_\_

**Expert Responses to 19:** \_\_\_\_\_

\_\_\_\_\_

**Expert Responses to 20:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Formula:** You seem to feel (insert feeling word) because (insert experience)

*Expert Responses to #7 Scenario #17-20*<sup>179</sup>

**Scenario 17:** Special Ed teacher to Principal: "The teacher's aide I got this year is a real winner. She acts like she's 14--and that's being kind. I don't know how I'm gonna make it through the year with her."

- AE-I: 1. You feel annoyed because she's as bad as one of the kids.
- AE-II: 2. You feel angry because you're going to have to cope with an added problem.
- AE-I: 3. You feel frustrated because she isn't mature enough to cope with the class.

**Scenario 18:** Young man to drug counselor: "I guess I was a teenager I felt so down all the time and the speed made me feel better. But now, the speed is running me. I'm out of control and yet I keep on taking it."

- AE-II: 1. You feel scared because you cannot break your speed habit.
- AE-I: 2. You feel uneasy because the speed is in control.
- AE-II: 3. You feel helpless because you've given up control of your life.

**Scenario 19:** Middle-aged husband: "I know I've got to handle this myself. It really gets me down, watching my wife go back to drinking. But I can't join her. I've got to be strong enough to say no. It's my only chance. And if I can beat it, maybe I can help her."

- AE-I: 1. You feel saddened because your wife is destroying herself.
- AE-II: 2. You feel alone because you're the only one you can count on.
- AE-II: 3. You feel inadequate because you cannot help your wife before you help yourself.

**Scenario 20:** Man, 28: "All my life, I've felt like I was searching for something. I know I'm a good person. I'm decent. I should be satisfied with who I am. But there's a sense of something missing. I'm not who I could be. . . . I'm not strong or not complete somehow."

- AE-I: 1. You feel dissatisfied because your life is not meeting your expectations.
- AE-II: 2. You feel angry with yourself because you have lost so much time.
- AE-II: 3. You feel sad because you might have lived your life differently if you'd had this missing information.
- AE-II: 4. You feel weak inside because you cannot define what is missing.
- AE-II: 5. You feel disappointed because you haven't yet determined what it is that is missing in your life and you want, deeply, to find it.

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<sup>179</sup>Scenarios #17-20 adapted from Carkhuff, Student Workbook, 94-9, 106, & 224-5.



# THE LAST FRONTIER

When we divide *love and listening* by *wisdom*, we will *liberate* our brothers and sisters

Love is the supreme virtue. Listening is one of the most significant skills of love, for in listening we come to understand the loved one: that is, *only by listening* will we come to understand the loved one. As we understand, we are enabled to love them more deeply in proportion to our knowledge of their needs.

Listening is hard work. The best listeners are those persons who are growing themselves. The person who is constantly learning about himself or herself, about others, and about life in general--these are the best listeners.

Those who do not like to grow, but remain sticks in the mud. These are the most shallow. Indeed, these are the ones who need listening to the most.

Nevertheless, if you love God and your brother, the one skill you need to continually develop is the skill of listening with empathy. As you develop this skill, you will be enriching your life as well as the lives of those with whom you have to do.

Going over the material from this program will provide you with a means to increase your listening skill. Using the formulas will provide a basic kind of empathy that anyone can use. Some of you use empathy and self-disclosure anyway. As your sensitivities grow, you will find yourself using empathy and self-disclosure even more comfortably and more naturally.

Pray for strength and wisdom. For it takes a strong person to listen and empathize, as it takes a strong person to love. But if you love, you will grow in your skill of listening.

May God make an adventure out of listening for you. The last frontier is in the heart of a brother or sister who needs your love.

Remember the formulas

<b>Formulas:</b> for self-disclosure	I feel <u>(insert feeling word)</u> because <u>(insert experience)</u> .
for reflection of content	You seem to be saying <u>(insert abbreviated version)</u> .
for reflection of feeling	You seem to feel (insert feeling word) because <u>(insert experience)</u> .

Remember the principle of Christian caring.

**Remember:** When *Love* and *Listening* are divided by *Wisdom*,  
*Liberation* results.

*Where to Go from Here:  
Towards Wisdom*

**Remember:** Part of the "wisdom" will be knowing

- how to *attend* and to *what degree* you need to *attend*.
- how to hear the *obvious* and *not so obvious feelings*.
- how to tell the *obvious* from the *actual "content"* of a message.
- when and how much to *self-disclose* in any situation.
- to what degree to *empathize* in any situation.<sup>180</sup>

**Romans 13:9-10**

The commandments . . . are summed up in this one rule "Love your neighbor as yourself" Love does no harm to its neighbors Therefore love is the fulfillment of the law. (See also Mt 22:37-40, Gal. 5:14, and Lev. 19:18.)

**Job 28:12-28**

<sup>12</sup> But where can wisdom be found? Where does understanding dwell? Man does not comprehend its worth, it cannot be found in the land of the living. The deep says, "It is not in me." . . . <sup>15</sup> It cannot be bought with the finest gold, nor can its price be weighed in silver. . . . <sup>23</sup> God understands the way to it, and he alone knows where it dwells, for he views the ends of the earth and sees everything under the heavens . . . <sup>28</sup> And he said to man, "The fear of the Lord--that is wisdom, and to shun evil is understanding

**Proverbs 1:5**

<sup>5</sup> A wise man will hear, and will increase in learning (KJV)

**Matthew 7:24**

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

As you love and listen, you will be fulfilling the very commands of God himself. If you love God, you love others and search for wisdom. Where do you and I go from here? Hopefully and prayerfully, the direction will be towards wisdom, and wisdom will be found in listening.

**Remember:** When *Love* and *Listening* are divided by *Wisdom*,  
*Liberation* results.

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<sup>180</sup>Q.v., for attending, 1.9: Egan's S-O-L-E-R, 2.2: Exploring Attending Skills; content, #2.5: Reflecting Verbal Content; feeling, #3.3: Four Kinds of Listening and Reflecting Feeling; self-disclosure, #3.7: Six Reasons that Inhibit Self-Disclosure, #4.3: Some Rules of Self-Disclosure, and empathy, #5.2b: Overview of Empathy Behavior, #5.4a: Some Prerequisite Values of Empathy, and #6.4: Empathy: A More Clear Reflection

## APPENDIX 4

### PREPROGRAM BACKGROUND QUESTIONNAIRE

The Preprogram Background Questionnaire (PBQ) was constructed by the director and approved by the director's committee chairman prior to implementation of the project. The PBQ was designed to gather some sociological data and to give the men interested in the program an opportunity to state their Christian convictions.

The data gathered were used to help the director determine who had a good enough disciplinary record to participate. Next, the data were used to develop a criteria for constructing the control and experimental groups, and that criteria was explained in chapter 2.

## Preprogram Background Questionnaire

Name: \_\_\_\_\_ TDCJ#: \_\_\_\_\_ House \_\_\_\_\_

Age: \_\_\_\_\_ Height: \_\_\_\_\_ Weight: \_\_\_\_\_ Years of Sentence: \_\_\_\_\_

Race: \_\_\_\_\_ Your class is (*circle one*) L3 L2 L1 S4 S3 S2 S1This is your (*check one*) 1st \_\_, 2nd \_\_, 3rd \_\_, 4th \_\_, 5th \_\_ time down

How long have you been incarcerated this time (including jail time)? \_\_\_\_\_

How long in TDCJ including other units? \_\_\_\_\_ On Gib Lewis? \_\_\_\_\_

Your sentence is non-Aggravated \_\_ Aggravated \_\_ Education level? \_\_\_\_\_

How long have you been a Christian? \_\_\_\_\_ Years of sincerity? \_\_\_\_\_

I consider myself (*check one*) \_\_ very social \_\_ somewhat social \_\_ a loner

Have you served aggravated time before? Yes No How many times? \_\_\_\_\_

Is this time a parole violation? Yes No

Have you read the whole Bible? Yes No

Do you try to read the Bible everyday? Yes No

Did you grow up in a church? Yes No What faith? \_\_\_\_\_

Do you like to learn and grow? Yes No

Do you receive one family letter each month? Yes No

Two or more family letters each month? Yes No

Are you a father? Yes No How many? \_\_\_\_\_

If yes, do you see your children regularly? Yes No How often? \_\_\_\_\_

Do you see anyone at least once a month? Yes No

If yes, what is your relationship with that person? \_\_\_\_\_

Who was the most important person to you while growing up? \_\_\_\_\_

Each week, I attend chapel activities at least (*check one*) \_\_ once \_\_ twice \_\_ more

\* \* \* Thanks for your help and participation \* \* \*

APPENDIX 5  
COUNSELOR RESPONSE QUESTIONNAIRE

Background Information on Assessment Instrument

History

The Counselor Response Questionnaire (CRQ)<sup>181</sup> was designed to measure beginning counseling skills and was constructed as a 15-item paper-and-pencil instrument. The CRQ was influenced by a reflective orientation to counseling in general and by microcounseling in particular. The model underlying the development of the CRQ assumed that counselors should remain nonjudgmental and should refrain from giving advice.

The questionnaire initially consisted of 16 client statements, each of which was followed by 3 counselor responses of varying quality. One response was always a good reflective response, i.e., an accurate reflection of feeling or paraphrase in Ivey's taxonomy,<sup>182</sup> and at least a level 3 on Carkhuff's empathy scale.<sup>183</sup> One response was not facilitative and was either advice-giving, judgmental, a distorted reflection or an

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<sup>181</sup>Edited from Joseph Stokes and Gary Lautenschlager, Counselor Response Questionnaire (Sam Houston State University Library, Huntsville: Sam Houston State University, 1977); ETS Test Collection #010195, microfiche.

<sup>182</sup>Allen Ivey and Jerry Authier, Microcounseling: Innovations in Interviewing, Counseling, Psychotherapy, and Psychoeducation (Springfield, IL: Charles Thomas, 1978).

<sup>183</sup>Robert Carkhuff, Helping and Human Relations (New York: Holt, Rinehart and Winston, 1969).

interpretation which would not facilitate exploration of the problem. The third response was of intermediate quality and was either a slightly distorted paraphrase or reflection of feeling or a question.

A preliminary form of the instrument was administered to a group of 15 doctoral-level practicing counselors and clinical psychologists who were asked to rank order the three counselor responses to the client statements. If more than three of these professionals offered rankings that differed from our a priori "correct" ranks, the item was rewritten. Four of the original 16 items fell into this category and were rewritten and resubmitted to the professionals for ranking. One item failed to meet the criterion on the second ranking and was therefore dropped from the instrument. The remaining 15 items constitute the Counselor Response Questionnaire.

### The Sample

Initial data on the CRQ were obtained from respondents selected to represent varying levels of counseling skills: 157 undergraduate students enrolled in introductory psychology courses whose participation fulfilled part of a course requirement, 17 professional drug abuse counselors, 19 students in a introduction to clinical psychology course for graduate and advanced undergraduate students which included counseling and interviewing training, and 15 doctoral-level practicing counselors/clinical psychologists

### Validation Studies

The first validation study tested the ability of the CRQ to discriminate a group of subjects trained in counseling and interviewing skills from an untrained sample. The trained group consisted of the 15 professional counselors and the 19 advanced undergraduate and beginning graduate students who received training in a course. The untrained group (N=157) was students taking the introductory psychology course. A

simple *t*-test revealed significant differences between the means CRQ scores for trained ( $\bar{X} = 44.71$ ) and untrained ( $\bar{X} = 28.41$ ) respondents ( $t = 12.4, p < .001$ ).

### Scoring

The participants were asked to place a plus sign ("+") by the response which seemed best to them or closest to how they would respond. Then they were asked to place a minus sign ("-") by the response that seemed worst or was the farthest removed from how they would respond.

To score the CRQ, each response to each item was assigned a value as follows: "1" for the least appropriate response, "2" for the intermediate response, and "3" for the most appropriate response as determined by the a priori rankings of the responses. A respondent's score for each item was determined by subtracting the value of the response that he or she ranked as least appropriate from the value of the response he or she thought most appropriate in response to the client statement. Thus, if a respondent completely agreed with the a priori ranking on an item, his or her score on that item would be 2 ( $3 - 1 = 2$ ). If one gave a ranking completely opposite to the a priori rankings, the score for that item would be -2 ( $1 - 3 = -2$ ). Scores of 1 and -1 were also possible. Total scores on the CRQ were computed by summing the item scores and adding a constant of 20 to eliminate any negative scores.

## Counselor Response Questionnaire and Key

### Introduction

The Counselor Response Questionnaire (CRQ) was given as a pretest and posttest instrument to both the control and experimental groups in conjunction with the Responding Questionnaire. The following was the form of the questionnaire given to both groups with one exception: the expert ratings for each response were noted next to the

response blanks and placed in bold underlined type. Before each questionnaire was administered, it was explained and any questions were answered.

### The CRQ Questionnaire and Key

Print Name: \_\_\_\_\_ TDCJ# \_\_\_\_\_

Play the role of a pastoral counselor. Near the beginning of a first visit, a person makes a statement. Three responses follow each person's statement. Place a "+" in front of the most appropriate or best response, and place a "-" in front of the least or worst appropriate. Of each three responses, one response remains blank.

*Person 1:* "I ain't got no problems " (silence)

- \_\_\_(2) A: "What do you mean? Everybody has problems "
- \_\_\_(1) B: "Then maybe you could help me with some of my problems "
- \_\_\_(3) C: "There's nothing going on in your life that worries you "

*Person 2:* "Sometimes I get a lump in my throat for no good reason and it stays there until I cry it away "

- \_\_\_(3) A: "There are some things which build up that you can't put your finger on "
- \_\_\_(1) B: "It's best to keep busy when things like that happen "
- \_\_\_(2) C: "What happens after you cry?"

*Person 3:* "Gee, those people! Who do they think they are? I just can't stand them anymore. Such a bunch of phonies I don't want to be bothered with them anymore. And I get angry with myself. I wish I could be honest with them and tell them all to go to hell! But I guess I just can't do it."

- \_\_\_(2) A: "They make you angry. You wish you could handle them better."
- \_\_\_(3) B: "Damn, they make you furious! But it's not just them. It's with yourself, too because you don't act on how you feel."
- \_\_\_(1) C: "Maybe society itself is at fault--making you feel--inadequate and causing you to be unable to interact successfully with others."



**Person 4:** "There are times when I feel high school is not important to me. Since I'm not going to college, maybe there's no need for me to waste time in high school."

- \_\_\_(3) A: "You really don't know what to do. Perhaps you'd like to graduate, but right now you are leaning toward dropping out."
- \_\_\_(2) B: "You have a tough decision to make. You don't want to decide this too quickly."
- \_\_\_(1) C: "You know the first thing an employer will want to know to if you are a high school graduate "

**Person 5:** "I just hate to go home after work. If I'm not fighting with my wife, one of us is fighting with the kids. It's so uncomfortable at home."

- \_\_\_(1) A: "Fighting with your children doesn't accomplish anything "
- \_\_\_(3) B: "You're tired of being greeted at home by harsh words and an unpleasant atmosphere. You'd just like to feel that you could go home, relax, and be comfortable."
- \_\_\_(2) C: "You are dissatisfied with your home life in comparison with work."

**Person 6:** "I have to decide by next week whether or not I am going to move out of my apartment. I would like to move to a better place where I'd feel safer, but I can't really afford it. It's a tough decision. I wish I knew what to do. Maybe it wouldn't be so bad staying "where I am for one more year. Then I'd have enough money to move."

- \_\_\_(3) A: "So you've got a decision to make. You'd like to move but you're not sure you can afford to. It sounds like you're leaning toward staying where you are for a while."
- \_\_\_(2) B: "Would you tell me why you feel your neighborhood is unsafe?"
- \_\_\_(1) C: "Your safety is very important. I don't see how you can afford not to move."

**Person 7:** "Things are really looking up. I finally got a job a good one, too. If I stick with it, in a couple of years I'll be the head of work crew. Getting and going to work is not easy for me, though."

- \_\_\_(2) A: "You sound elated and confident. Your life is at a turning point and now you're going to be someone."
- \_\_\_(3) B: "You sound excited about your new job and at the same time a little worried about your ability to handle the responsibility of holding a job."
- \_\_\_(1) C: "Holding a job is not so hard. Getting up every morning and going to work is something you'll get used to."

**Person 8:** "I am 2,000 miles from home and my mother just had a heart attack. I'd like to take care of her, but things are just getting started for me here."

- \_\_\_(1) A: "You'd like to forget your responsibilities to your mother."
- \_\_\_(2) B: "You feel like you should go take care of your mother."
- \_\_\_(3) C: "You're torn between your desire to help your mother and wanting to live your own life here."

**Person 9:** "I get so mad at my daughter. Boy, can she be stubborn! Sometimes I scream and yell at her and feel like slapping her. Sometimes I even do it. I don't like to feel this way, but I just can't help it."

- \_\_\_(1) A: "Why don't you give her some precise limitations. Tell her exactly what you expect and accept no excuses."
- \_\_\_(3) B: "Sounds like your daughter really gets to you, and it bothers you a lot to lose your temper with her."
- \_\_\_(2) C: "Sometimes your daughter irritates you, but you really care about her."

**Person 10:** "When I am alone I can play the piano pretty well, but I always goof up when I know other people are not listening."

- \_\_\_(3) A: "It makes you uncomfortable and anxious when other people listen."
- \_\_\_(1) B: "Just because someone is listening to you is no reason to goof up. You've got to learn to be your own person."
- \_\_\_(2) C: "You can play well for your own enjoyment--that's what counts."

**Person 11:** "I'm determined to make good on my new job. I'm going to work hard and really show them how much I can do. And I'm not afraid to take on extra duties or work long hours if that's what it takes. I am going to be somebody."

- \_\_\_(2) A: "What is your new job like?"
- \_\_\_(3) B: "You're going to climb to the top this time. You really sound determined to be successful with this new job."
- \_\_\_(1) C: "It sounds to me like you are trying to compensate for some weakness. Is there some area in your life in which you feel really weak or inadequate?"

**Person 12:** "I'm not sure how I'm going to do in counseling. I don't really like to talk about myself."

- \_\_\_(3) A: "Sounds like you're a little uncomfortable here. Maybe you're wondering what these sessions will be like."
- \_\_\_(1) B: "You've got to talk about yourself, it is going to help you with your problems."
- \_\_\_(2) C: "Are there any situations where you do like to talk about yourself?"

**Person 13:** "I find myself withdrawing from people--I don't want to socialize or play their stupid games. There was a time when I got along with everyone and everyone liked me. I was whatever the crowd wanted me to be. I used to be proud of that."

- \_\_\_(2) A: "It sounds like you're having some interpersonal difficulties with others."
- \_\_\_(1) B: "You have to be your own person, even if it involves telling other people off. You can't let other people control your existence."
- \_\_\_(3) C: "You have changed a lot. You know who you used to be, but you're wondering about who you are now."

**Person 14:** "I can understand how women were discriminated against in the past, but I think women have it good now. I get really confused when my friends tell me I should work for women's liberation."

- \_\_\_(2) A: "Women's lib is a very powerful social force and lot of people feel it is a good thing. It can be very confusing, though."
- \_\_\_(1) B: "Your friends see society's attitudes as threatening to their career goals. Maybe you don't see any threats because you have set your goals lower."
- \_\_\_(3) C: "You don't feel discriminated against personally, so you're wondering if you should work for women's liberation. You're also wondering how to relate to your friends who do."

**Person 15:** "You don't know what it is like to have people talking about you and laughing at you behind your back."

- \_\_\_(3) A: "It's pretty painful to have people make fun of you."
- \_\_\_(2) B: "There are some cruel people in this world."
- \_\_\_(1) C: "Yes, I do. When I was a teenager I had acne and some of the guys were constantly making fun of me. But I didn't let it get me down."

## APPENDIX 6 RESPONDING QUESTIONNAIRE

### Background Information on Assessment Instrument

#### History

The basic elements of this assessment came from Robert Carkhuff and Don Benoit's "Responding Knowledge and Skills Assessments" test in Art of Helping VI. Trainer's Guide (Amherst, MA: Human Resources Development Press, 1987, 65-67). Several elements were removed, because the deleted elements would not be a part of the program. Carkhuff and Benoit continued to use this instrument throughout the revisions of the Art of Helping. The test was approved by the director's committee chairman prior to implementation of the project. For the purposes of continuity and clarity in the presentation of the project report, the title was changed to Responding Questionnaire (RQ) and that was the title used throughout the project report.

#### Scoring

In the multiple choice section, the participants were asked to select any number of choices under each of the nine multiple choice questions. In the short answer section, the participants were asked to answer the questions as best as they were able.

In the multiple choice section, there were thirteen correct choices among the nine questions. Each participant was given one point for each correct selection, and one point was deducted for each wrong selection. One point was also deducted if the participant did not choose any available choice.

In the short answer section under number "1," there were two correct answers "feeling" and "content." One point was given for each correct answer (or very close approximation), and one point was deducted for each incorrect answer (and one point was deducted if there was no response)

In the short answer section under number "2," two points were given if the participant's answer closely reflected the correct answer. A "close reflection" needed two elements: one, mention of the word "feeling/s" in the context of a sentence that indicated the importance of a focus on general feelings, and two, a type of personal reference that alluded to an attempt to walk in another's shoes. Two points were deducted if the participant gave no answer or gave an answer that did not approximate these

The positive and negative sums of both sections were added. This sum was then added to a constant of twenty to eliminate negative scores, and this became the total score for this assessment. The total possible score was twenty-seven.

### Responding Questionnaire

#### Introduction

The Responding Questionnaire (RQ) was given as a pretest and posttest instrument to both the control and experimental groups in conjunction with the Counselor Response Questionnaire. The following was the form of the questionnaire given to both groups with one exception: the answers to each question were noted in bold underlined type. Before each questionnaire was administered, it was explained and any questions were answered.

## RQ Questionnaire and Key

Print Name \_\_\_\_\_ TDCJ# \_\_\_\_\_ Assigned # \_\_\_\_\_

## Multiple Choice

Circle the correct answer or answers for each question

1. We respond to meaning by
  - a communicating sympathy
  - b communicating empathy
  - c asking questions
  
2. Empathy means
  - a understanding another person's frame of reference
  - b understanding how a person is feeling and why
  - c crawling inside another person's skin and seeing the world through his/her eyes
  - d all of the above
  
3. Responding to content emphasizes
  - a parroting
  - b rephrasing the helpee's expressions in a new way
  - c questioning using the basic interrogatives - the SWH
  
4. Responding to meaning (AE-II)
  - a captures the content
  - b is a verbatim recall of what the helpee said
  - c asks a meaningful question
  - d includes the helpee's feelings
  
5. Helpee exploration can lead to helpee.
  - a growth
  - b understanding
  - c warmth
  - d boredom

6. Identify the format (formula) for responding to meaning
- "Why do you feel that way?"
  - "Tell me more about it."
  - "You're saying that \_\_\_\_\_."
  - "Don't worry about it. It will be better tomorrow."
  - "You feel \_\_\_\_\_ because \_\_\_\_\_."
7. The empathy question used in responding is
- "What happened to the helpee during childhood?"
  - "How would I feel if I looked and sounded like the helpee?"
  - "Why does the helpee do those things?"
8. Feeling categories are important to use because
- they facilitate the helper's understanding of the helpee's feelings
  - they enable the helper to find an expert to join the helping process
  - they clarify the helpee's problems
9. Responding
- is a helper skill
  - questions the helpee as to why he/she behaves a certain way
  - leads to exploration and action
  - enables the helper to be empathic

### Short Answer

Directions. Fill in the correct answers

1. Responding involves two types of responses

a. responding to \_\_\_\_\_

b. responding to \_\_\_\_\_

#### Content, Feeling, or Meaning

2. Paraphrase the empathy question: \_\_\_\_\_

"If I were the helpee and I were doing and saying these things, how would I feel?"

## APPENDIX 7 INTERPERSONAL CHECK LIST BACKGROUND

### Introduction

The Interpersonal Check List (ICL) was part of the program overheads and handouts which were made available to each of the participants. The ICL was used in session four on day four of the program. The ICL was enumerated as overheads #4.2a-4.2e and placed in appendix 3. The following history and descriptions were condensed from the background of the checklist written by the ICL creators.<sup>184</sup>

### History

The ICL was developed by LaForge and Sucek as part of a larger effort to conceptualize interpersonal processes in small groups.<sup>185</sup> Through empirical studies, the researchers arrived at a set of sixteen interpersonal categories arrayed in a circular pattern around two axes of Dominance-Submission and Love-Hate. Modifications and alternative circular systems of interpersonal variables were developed over a period of two decades, many of which were reviewed by Wiggins.<sup>186</sup>

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<sup>184</sup>Rolfe LaForge and Robert Sucek, Interpersonal Check List, in User's Guide to The University Associates Instrumentation Kit (San Diego, CA: University Associates, 1988), ICL: 1-8.

<sup>185</sup>M. B. Freedman, et al., "The Interpersonal Dimension of Personality," Journal of Personality 20 (1951): 143-161.

<sup>186</sup>J. S. Wiggins, Personality and Prediction: Principles of Personality Assessment, (Reading, MA: Addison-Wesley, 1973): 475-488



The ICL items were chosen so that every intensity classification was equally represented in every interpersonal classification. Essentially, each of the sixteen interpersonal categories was represented in the ICL by eight words or phrases: one was an "Intensity One" item, three were "Intensity Two" items, three were "Intensity Three" items, and one was an "Intensity Four" item. In this sense, the intensity classification was orthogonal to the interpersonal classification.<sup>187</sup>

### Description

The ICL was a 134-item list of words or phrases that may be used to obtain self-descriptions or descriptions of others with respect to an interpersonal domain. Several uses were found appropriate: studying small-group phenomena, studying family dynamics, and research on assessment and diagnosis.

The ICL was intended to be regarded as a structured channel for communication and not as an instrument for "measuring" personality or general social phenomena. The list could be modified to meet specific requirements and purposes. The ICL was written in nontechnical language that was deemed immediately comprehensible to decision makers with no training in psychology or the social sciences. The ICL's theoretical interpretation was designed to be a communication about a real or imaginary person, and that interpretation was designed to be from an individual to another person in a specified situation.

The check list was considered a convenient device for objectively obtaining and quantifying much of the information about interpersonal relationships commonly obtained in a first interview. The interpersonal categories were deemed to belong to our common

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<sup>187</sup> All emphases in this appendix were the author's in the uncondensed version of the background.

linguistic heritage: therefore, understanding the categories did not require specialized knowledge, such as of psychoanalytic theory or of psychiatric terminology

#### Interpretation Cautions

The authors encouraged interpreters to be careful to not view the ICL as an analysis of personality, but only as communication of interpersonal tendencies. The choice of items and the scoring, which operationally defined the questionnaire, imposed arbitrary limits and a structure on the participant's communication. The participant's temporary and enduring motivations, perceptions, and values affected the responses as well as the perceived observations. For these reasons the check list was deemed to be an "effective and flexible observational device" for researchers or participants.<sup>188</sup>

#### Adjustments of ICL for the Helping Skills Program

The entire check list and all of the calculations were done by all of the participants. The detailed analysis of the NIC and AIN scores were omitted as were their lengthy and detailed interpretations. The limited time allotted for the lesson and the complication of the scales themselves seemed to justify the omission.

The general goals of the lesson sought to provide information and practice in self-disclosure. Since the participants were using the ICL on themselves, the basic charting of the ICL seemed to provide the participants with a basic understanding their styles of interpersonal relating.

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<sup>188</sup> R. LaForge and R. F. Suezek, "The Interpersonal Dimension of Personality III: An Interpersonal Check List," Journal of Personality 24 (1955), 94-112.

APPENDIX 8  
PASTORAL OBSERVATIONS AND REFLECTIONS  
ON IMPLEMENTATION

Day 1, August 10, 1996 12:00-3:00 P.M.

Objective: To help students understand the entire program and to develop their ability to use attending skills set #1 of body language through instruction, observation, and use in class

Twenty-seven men arrived on time. One man was over a half hour late because of his work assignment. Five men were absent for a variety of reasons. In all twenty-eight men participated in the first session.

The overhead #1.1: Title<sup>189</sup> was showing on the overhead screen as the men arrived. Some men appeared apprehensive, others appeared to be skeptical.

As the class waited for the others, the quotes about love on the cover page were discussed. After the last man arrived, both the presentation of overhead #1.2: Devotion #1: Biblical Love and the devotion did not seem to be very interesting to many of the participants. Several men were obviously bored. The director proceeded with the devotion.

When overhead #1.3: Love, Listening, Liberating Principle was presented, the boredom began to spread. Some were tired. Others seemed to be wondering where all of the devotion was going.

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<sup>189</sup>All of the numbered overheads and handouts were placed in appendix 3.

The director proceeded forward to present #1.4 Listening Self-Knowledge, a listening self-knowledge assessment. After a brief discussion and when the participants were told that all of the answers were false, most of the men became curious and began to look over the questions again and at how they had answered the questions.

There were some light moments, and most of the men seemed ready to either defend their answers or engage in further discussions. One man made reference to the confusion of taking an assessment over "stuff they had not studied." They were told that most of assessment questions would become clear later in the program and that there would be opportunity at a later session to discuss the assessment.

The presentation of #1.5 Program Outline seemed to stir a small amount of interest, but there continued to be some apprehension. A few others seemed bored and ready to go to sleep. The men did not have much of an idea of what they wanted to learn from the program, excepting two men who said they wanted to learn what the term "empathy" itself meant.

Since #1.5 Program Outline was an abbreviated outline of the program, and the numbers in the outline did not correspond exactly with the numbers in the table of contents given later (placed at the front of this appendix). But #1.5 did serve its purpose in giving a beginning overview of the program.

In retrospect, the overview may not have been needed, for it did not seem to have much affect on the men. The time spent in the overview could have been spent elsewhere. None of the men noticed the inconsistency between overhead #1.5 and the table of contents. The removal of the overhead would have removed an inconsistency in the program.

When the director realized that he had forgotten the beginning exercise in the lesson plan, he flipped back through his program notes and located the blank overhead

Then he asked the men to give their reasons for being in the program. The men readily responded. The responses ranged from wanting to follow God better to knowing how to love better. Some simply wanted to learn more about what the title of the program meant. A couple said they just wanted to help the director with his school project. With this exercise, almost all of the men livened up.

In retrospect, this seemed to be the better place for this exercise. Having already struggled with the preliminary parts of the program, they seemed to be more able to define why they were in the program. So this exercise not only piqued interest as it was intended to do, the exercise also helped the men think through the parts of the program that had been presented thus far.

When #1.6. Allen Ivey's Principles was presented and discussed, there was full participation. Many were ready to read and comment.

Considerable time was taken by the men in filling out #1.7a. Who Has Been Heard?. About six men took an extra long period of time, well beyond the rest of the group. As the men finished the exercise, they were allowed to take a break. (Not until the director was writing the program notes did he remember that he had forgotten to follow-up on #1.7a: Who Has Been Heard? after the break.)

After the break and when everyone was ready, #1.7b: What the Professionals Say About Empathy was presented. There seemed to be an appropriate amount of struggling with the definitions, and the men thoughtfully discussed the meaning of empathy. A few men seemed to understand all of the definitions. Most of the men appeared to struggle with the more complicated definitions. As the director read Rogers' definition, most of the participants seemed surprised at the reading, as though this was a grand insight. Thinking about empathy in this manner seemed to be novel to them.

When the director and volunteer participant presented the contrived interaction relating to poor attending skills, there was a little confusion at the start. As the director feigned very poor attending skills with a talkative participant, most did not seem to know what to do. Two participants were talking and not paying attention at all. A few concentrated on the poor attending of the director. As the director continued to feign poor attending skills, even the volunteer participant became embarrassed and struggled to keep up the act of talking to the director.

When the director began to explain what was happening, there was some humor and attention increased. Even the volunteer participant was shocked at how the director's poor attending affected him. He was embarrassed and turned red even though he knew what was happening. Several others expressed a mixture of feelings.

When the director presented #19: S-O-L-E-R, the participants followed the explanations. Most of them contributed to the discussions with great interest.

So much discussion ensued that the program session almost got sidetracked. The director and several participants began to discuss the nature of personal barriers, proxemics, culturally appropriate touching, and the ethics of when to listen and when to take a stand.

What became clear was that several men were attempting to defend what they perceived to be culturally appropriate touching and hugging without respect to the cultural differences of others different than themselves. Some of them felt that it was culturally appropriate for them to hug strangers. Others thought that a close relationship should usually precede hugging. Some participants confused the ability to touch with the ability to get interpersonally close in general.

A couple of participants speculated about the utility or health of withholding their feelings, as though such was dishonest. One man thought the Christian obligation to tell

the truth was almost equal to correcting the errors or offenses of others whenever the errors were encountered. A few men exhibited obvious hostility and defensiveness. To a couple of the men, honesty and truth-telling were used to counter an attack or a perceived attack of some sort.

With regard to the general health of being completely open emotionally, the director forwarded that restraint and control was a "vocational asset." The director also noted that many times a person needed to restrain his or her emotions not only to keep one's job but also to avoid "throwing your pearls before swine" (where your "pearls" were the tender issues of your heart and where "swine" were those who have contempt for the tender and human issues of the heart). The thoughts went over well.

One man felt he needed to take a stand on every truth and questioned the appropriateness of withholding any feeling. He felt withholding was lying. The director pointed out that while a Christian needed to speak the truth, Christians were first to be known by their love (Jn. 13:35). The decision was ultimately his to make; he needed to choose in each circumstance whether to speak truth or to preserve the relationship in love. Most of the times, the director pointed out, the two went hand-in-hand. A lot of the time, speaking truth could wait while one cultivated a relationship in love.

One man broke in spontaneously and said, "here is the kind of trust I have." He proceeded to kiss on the side of the face the fellow sitting beside him. The director ignored the remark and action, continuing with the lesson as though nothing happened. The action embarrassed the director, and he thought best to deal with it privately and after he had had some time to think about it.

Outside of the one man's kissing, the spontaneous interaction was lively, and the rather serendipitous responses of the director were not only humorous but well received. After about ten minutes of exchanges, the director steered the discussions back to the

focus of the program on love--love for God first, and secondly love for brothers. The participants accepted the redirection and seemed to accept the concept that true love respected the personal barriers of others

The assignments for the week were discussed. Everyone seemed excited about the program. Several said that they had learned a lot, had found it extremely helpful, and were looking forward to next week.

The first session seemed to accomplish the session objectives. They seemed to understand that the program was going to be about listening skills with a focus on love. Attending skills set #1 of body language seemed to be adequately covered, and the men seemed motivated to do the exercises for the following week.

Day 2, August 17, 1996, 12:00-3:00 P.M.

**Objective:** To help students develop their ability to use attending skills sets #1 and #2 through instruction and by use of case study scenarios in class.

During the week prior to this session, four of the men who had missed the first session approached the director. They were given the material and an abbreviated version of the first session.

Twenty-eight men arrived. One man was late because of his work assignment, another because of trouble getting off of his wing. Two men were absent, one of them because he had a family visit. In all thirty men attended the second session, including the late comers.

Also during the week, the director had consulted with the building captain about the man who had kissed a fellow participant. The director explained to the captain that, no matter what the motive was, such behavior could not be tolerated. The captain affirmed the director. The director felt it necessary to make the exclusion of kissing a ground rule with expulsion from the class as a consequence of further behavior.



Furthermore, the director asked the captain if he could also report the name of the offending party for disciplinary action, and the captain said the director could do that as well.

Because the school had held graduation exercises for GED graduates, a regularly scheduled chaplaincy activity called "Voyager" had been cancelled and the Islamic study group had been delayed. These were done without the director's knowledge, so the redirection of these caused the program session to be delayed. This required some reorganization. Therefore, the program session began about forty-five minutes past the designated starting time with twenty-seven men in attendance.

When the session did begin, the director looked at all of the discrimination exercises that the men had completed during the week. Surprisingly, of the twenty-seven men, nine men had correctly selected the best response in one of the two scenarios. One man had correctly selected the best response in both of the two scenarios.

At the beginning of the session, the director confessed his embarrassment over having to mention the incident about kissing, the exclusion, and the consequences. All of the men seemed to accept the exclusion with no conflict. A few of the less assertive participants appeared to be a little relieved and strengthened.

To further clarify the nature of the program and what the program was not, the director said that the program was not designed to break down barriers so much as to improve "communication" and "listening" skills. The director affirmed the men. Because they were participating in such a program, some of their barriers were already broken down in as much as they were already "helpers" and were ready to learn how to become better helpers through the program.

The director also explained that the program was not designed to be a group therapy session. The group was too large to do therapy, and the format would have to be

radically different. Nor was the program to be a "trust-building" or "esteem-building" program strictly designed to help the participants get closer to each other. While this might happen during the sessions, the primary goal was to help the participants outside of the classroom and help them help others in the prison

To emphasize the above, the director asked the few participants who regularly hugged to think about refraining from hugging for the duration of the program. The refraining from hugging was not to be obligatory, but the director suggested that--again--the program was about communication and listening. The director said that during the course of the program the participants might gain more through the attempt to communicate the intention that a hug was meant to communicate

The director recognized that a few of the participants may be uncomfortable not giving a hug to some persons, for such greetings may have been customary for a long time. The participants were to judge the issues for themselves

The man who had kissed the participant rebelled and proposed that they should also refrain from handshaking--including the director. He was somewhat angry and seemed inclined to exhibit a superior attitude and ability. At the close of the class he did not return a handshake. Besides the one exception, all the men appeared to accept the exclusion of hugging at face value. There were no verbal rejections

After a prayer the director led the devotion for the day from overhead #2.1 Devotion #2: No Greater Love, . The devotion seemed to be more interesting to the men this time than the one on the first day. Several men gave some verbal praise at a couple of points.

Because of the late start, the director shortened the length of the review of attending skills set #1. The overhead #1.10a: Assignment #1: Attending Skills Set #1:

Body Language was presented, and a couple of participants were allowed to share their observations of the previous week.

Following overhead #1.10b: Assignment #1: Discrimination Exercise, the director wrote the expert responses in red on the overhead and facilitated a discussion of the responses. The director affirmed the men by noting the number of men who had chosen the best responses. This seemed to encourage and lift the men immediately. As discussion proceeded about the other responses, there seemed to be a few "Ah-hah" experiences among the men as they came to understand the difference between advice-giving, judgment, and non-judgmental listening.

The director prematurely presented overhead #2.2: Exploring Attending Skills. After the presentation of #2.2, he proceeded according to the lesson plan to tell the men to freeze their position and explore their attending behavior. Despite the premature presentation, the exploration went well in that the men found numerous things upon which to comment. Most of them wrote positive statements about themselves.

In the aftermath, the exploration seemed to consume too much time for the good that was done, less good than if the time had been spent elsewhere. Since most of the men had written positive statements and were not very critical or observant, the exploration might have yielded just as much if the director had simply presented the exploration according to plan without the use of an overhead and the written exercise.

The discussion about the lower half of #2.2: Exploring Attending Skills seemed to be informative. The most significant point seemed to be that the SWH questions were meant to be used primarily to gather information necessary for understanding and not necessarily to solve problems. The participants seemed to have made the connection that there was a difference between helping through listening and simply solving other person's problems for them. The director re-enforced the perception with the statement: "give a

man a fish, you feed him for a day, but if you teach a man how to fish, you feed him for a lifetime.”

The presentation of the story of King Pygmalion through overheads #2.3a: King Pygmalion Fashions a Dream and #2.3b: King Pygmalion's Dream Comes True did not go well immediately. One man questioned the use of a mythical king in a biblical program, shaking his head and non-verbally expressing some disgust. His attitude exhibited a severe judgment, and he began looking in his Bible as though he was going to prove his point. The director proceeded without any comment.

As the director explained the role of expectations upon student responses, the class became more animated. Several of the men seemed transfixed upon the director as though they were reliving some kind of past experience. The men understood the concept and took the concept to heart. Even the man who had prejudged the illustration became chagrined at his own assent to the power of expectations upon learners, he even seemed to become a little ashamed after seeing how well the other participants took the illustration to heart.

The participants were ready to deal with overhead #2.4: Listening, Expectations, & Growth. After a brief commentary on how Christians were part of the body of Christ, the director led the participants through the seven dimensions of life and the use of the six helping principles. Because of the individuality and complexity of growth itself, the men seemed to better understand the need to listen and the need to learn how to listen better. Though they were animated as they read and commented on the principles, the director felt that the men only partially understood the significance of the seven dimensions and the six principles relevant to the listening process. So the director encouraged them to look over these throughout the weeks ahead.

The men responded well to overhead #2.5: Reflecting Verbal Content. They seemed to enjoy the outline of the reflecting techniques and the discussion. One man made the comment about the necessity to use the techniques in love, though he did not say what those techniques were. Nevertheless, the director affirmed the comment. The director reminded the men that unless all of the program was done in love, none of the program would have any value according to the manner in which true love was defined in I Corinthians 13.

The director led the men through #2.6: Reflecting Verbal Content Exercise. They participated and grasped the difference between parroting and paraphrase responses. The director fumbled through the explanation of the lower half of #2.6: Reflecting Verbal Content Exercise. Though the men had no difficulty doing the exercise, the director's poor explanation confused several men, and they had trouble understanding just what to write in the blank spaces. Some did not get clarification and wrote the wrong information.

Though the participants had articulated an understanding of open and closed questions in the presentation, more than half the men did not understand the difference between open and closed questions in the actual practice of them. After the exercise and during the discussion, the men picked up the differences as they listened to the examples and the comments of their fellow participants. These were lively discussions. The topics that most of the men chose were rather inconsequential, like football or elementary theological concepts.

The assignments for the upcoming week were discussed. The excitement about the program had grown. Several said that they had used some of the listening skills and that the results were marvelous. There was no negative comment.

The second session seemed to accomplish the session objectives. The participants seemed to grasp that the program was going to be about listening skills with a focus on love and that listening was not as easy as they had perceived. Attending skills set #1 of body language and set #2 of reflecting verbal content seemed to have been adequately reviewed and covered. The men seemed motivated to do the exercises for the following week.

Day 3: August 24, 1996 12:00-3:00 P.M.

**Objective** To help students develop their ability to use attending skills sets #2 and #3 through instruction and observation and by use of case study scenarios in class.

Twenty-five men arrived on time. One man was late because of his work assignment. One man had asked to be excused because his football team was playing, the director gave him the material and some instructions for the following week, expressing that he would be missed. One man left early. Five men were absent, and the director was told that two of them had dropped out. In all, twenty-six men attended the third session, including the one who was late.

Prior to the beginning of the program, the man who had kissed his fellow participant was walking up the hall. The director extended his hand expecting a handshake, but the man shook his head and asked that the two of them do what the director had suggested in the last session (implying that we should avoid a handshake and verbally communicate the intention of the handshake).

The director agreed and responded, "Your smile is encouraging. I envy it somewhat, for I do not know that I could carry the same kind of confidence if our positions were reversed."

He said something similar to: "The Lord gives strength."

The director said, "Indeed, whatever strength that I could muster would have to come from the Lord. It is a great strength to be able to trust the Lord in this place."

The man nodded, smiled, and said, "Ok (pause ) Fine " He seemed to be lost for words.

The director returned the smile and nodded, then the director lifted his hand and stretched out the palm of his hand toward the door, "We're going to make it, you know. These have been some good sessions, haven't they?"

He nodded.

The man had been in prison for ten years and had been skeptical and cynical towards most authority since his coming to this prison a year ago. The above interaction seemed helpful to him in validating what the director had suggested in the last session. Since he was a very dynamic person to whom many of the younger men looked, having his validation seemed to be worth much toward helping some of the other men open up and accept the program more sincerely.

After a prayer and from overhead #3.1. Devotion #3: You Must Love Your Brother, the director led the devotion for the day. The men seemed to enjoy the devotion. For several men the devotion appeared to be a very insightful experience, as though they had never previously thought about the importance of listening in love in the manner in which they were being trained.

The review of #2.7a: Assignment #2: Attending Skills #2. Reflecting Verbal Content indicated that several of the men had difficulty grasping some of the exercises. Those men seemed either unable or unwilling to understand the meaning of "reflect" verbal content. Though most of the men had appeared to understand the concept, most of them did not record an actual instance of another person "reflecting."

The review of #2.7b: Assignment #2: Discrimination Exercise and the expert responses indicated that most of the men were trying to judge which response was the most ethical rather than which response was the most helpful. Of the three scenarios, thirteen chose the best response once, three chose the best response twice, and two chose the best response for all three scenarios. Twelve correctly chose the second best response once.

Because the current day's session was going to focus on the reflection of feeling, the men were told that the best response in all of the discrimination exercises would at least indicate some kind of reflection of feeling. The men were encouraged to look at their responses on the two exercises and compare their responses to the responses of the experts. They were encouraged to try and examine how they had decided upon the choices they had made, and several seemed to be curious enough to follow through on the encouragement.

The presentation of #3.2: Bad Listening Habits elicited a small amount of discussion. All of the men had encountered bad listening and had been guilty of the same. Shortly before this presentation, the director had taken an emergency call, and during the presentation of #3.2 the director became distracted--perfectly illustrating bad listening habits as he explained #3.2. That instance of modeling bad listening proved insightful and humorous for the men.

At the beginning of the presentation and discussion of #3.3: Four Kinds of Listening, there was some boredom and some visible expressions of a small degree of contempt. The contempt seemed to be over the use of the words "discriminative, evaluative, and appreciative," as though these were attempts by the director to impress the participants with his education. The explanations of the first three kinds of listening seemed to be explanations of the obvious to the men. The men appeared to tolerate the



director, even condescend to him in the presentation of his program. The ready assent and little discussion gave the director the feeling that the men felt confident in these kinds of listening.

Once the explanations of the first three kinds were compared to the fourth kind of listening--empathic listening--the men perked up again as though they were again enlightened, even shocked. When the connection was made that the first three kinds of listening were intrinsic and selfish and that empathic listening was extrinsic and selfless, the expressions and attitudes of most of the men changed immediately. A brief explanation of intrinsic and extrinsic was necessary.

When the men had scanned the four kinds of listening on their handouts, they had not realized that empathic listening was in a category separate from and in great contrast to the first three kinds of listening. What became apparent was that the men had thought that the first three kinds of listening were the most noble. Since these kinds of listening seemed to be more congruent with their own methods of listening, their methods of understanding appeared to be affirmed by what they initially felt was the pedantic presentation of the director.

When the intrinsic and selfish nature of the first three kinds were compared to the extrinsic and unselfish nature of empathic listening, there appeared to be a small degree of thoughtful reconsiderations by several of the men. With the immediate change in attitude, the men focused intently upon the explanation of empathic listening. The discussion of empathic listening was not only an inculcation of the discussions of #1.7b: What the Professionals Say About Empathy, but the discussion seemed to make clear that listening without judgment was a truly valuable way of relating and being with someone.

After the break, the men were ready to talk about feelings. The men's exuberance waned quickly with the presentation of #3.4: Feeling Faces. Several men became silent

and stolid, others seemed to relax. The feeling faces appeared to be a bit cartoonish and silly to most of the men. Even through the discussions of #3.5a-e: Categorized Feeling Words and #3.6: A Continuum of Feeling Words the men did not seem very willing to participate. Most of the men did not seem to value the distinction between the categories of feeling words.

A few men seemed to grasp the intellectual value of the words for building their vocabularies. However, most of the men did not seem to value the words as aids in the expression of their own feelings. Only a few of men seemed to make the connection that the depth of his self-understanding was proportional to his ability to precisely express his own inner feeling. Likewise, the greater the ability to express one's own inner feeling was proportional to one's ability to more accurately reflect another person's inner feeling in a helping situation. A few others seemed to catch on after further explanation.

The director added some extemporaneous explanations to the lesson plan. The men were told how a deeper understanding of self was a prerequisite to understanding others. Moreover, the ability to articulate and explain their deep understanding of their inner selves would pave the way for them to articulate an understanding of another person's inner hurting world. They were told this was the essence of empathy.

About fifty percent of the men seemed to grasp that understanding themselves was a prerequisite to understanding others. The others seemed to be doubtful, tolerating the discussion and remaining silent. A few seemed not to care very much at all about the discussion of feelings.

With the presentation of #3.7: Six Reasons that Inhibit Self-Disclosure the men seemed to tolerate this as much as they did #3.3: Four Kinds of Listening. No one was inclined to speak freely about inhibitions to self-disclosure. A few participated, but the

participation did not seem sincere, as though a few were just wanting to help the program session progress.

In doing the exercises of #3.8: Listening to Your Own Feelings and Emotions, the men seemed to cooperate and participate with each other. As has been noted, a few men were slow and labored through the exercise with long responses. Some were lively in their sharing with each other. A few of them got confused and thought that they were supposed to choose from the existing lists rather than use the list and find some feeling phrases of their own.

Almost the same thing happened when the men began doing the role-play exercise, #3.9. Responding to Others Exercise #1. A few of them got confused and thought that they were to use the words from the example in their own responses. Most of them did the exercise with few inhibitions. When the director facilitated discussions on the exercise, most of the men were willing to share their viewpoint on how the persons in the exercises were feeling. Those who shared were correctly identifying feelings, and this became a great opportunity for the director to affirm the men in their correctness.

Since the class was running about twenty minutes over, those who had finished early were getting restless. The director had to end the exercise and begin to instruct the men about the assignments for the week. Because the men had gone through two assignments already, several of the men felt confident and appeared to feel as though they did not need to hear this again.

As the director brought the session to an end, over half the men were preparing to leave. All of them began discussions of some sort, and the director felt like he was talking to a wall.

-- When the director said rather loudly, "I feel like no one is listening," most everyone got quiet. A few men smiled broadly. The director told them that since a good

number of the men had had some trouble filling out the first part of the homework exercise in the previous two assignments, he wondered if they would like to hear some brief instructions on what was expected on this exercise. The men listened, and a couple of them asked a few questions for clarification.

The men left excited but distracted. Though the program had been hard work for several, excitement about the program had grown. Several said that they had used some of the listening skills and that the results were marvelous. There was no negative comment.

The third session seemed to accomplish the session objectives. Attending skills sets #2 of reflecting content and #3 of reflecting feelings seemed to be adequately understood. The men seemed to understand the basic empathy formula for the reflection of feeling (you seem to feel [insert feeling] because [insert experience]). The men seemed motivated to do the exercises for the following week.

#### Day 4, August 31, 1996, 12:00-3:00 P.M.

**Objective.** To help students understand their interpersonal style and develop their ability to use appropriate self-disclosure with the attending skills through instruction and observation and by use of case study scenarios in class.

Twenty-three men arrived. One man was late because of his work assignment. In all, twenty-four men attended the fourth session.

Four men had communicated that they had dropped out of the program, leaving twenty-nine men in the experimental group. Four men were absent. One man connected with the director and arranged to get the material to study because he was having a family visit and could not attend the fourth session.

After a prayer the director led the devotion for the day from overhead #4.1:  
**Devotion #4: Give of Yourself.** The men seemed attentive to the devotion.

The devotion was meant to help the men see a scriptural justification for self-disclosure. The concept that "loving" their brothers included the sharing of the heart and innermost feelings seemed to be a new understanding for many of them. While most of them prized love and being loved as prominent Christian virtues, most of them struggled with how to love and trust in the prison environment. Without giving up the necessity of distrust, the men seemed to come to understand the necessity of self-disclosure before any kind of friendship could be maintained.

The men were very reluctant to share any responses during the director's follow-up of #3.10a. Assignment #3: Attending Skills Set #3. There appeared to be either a misunderstanding about the assignment or about the nature of sharing feelings in general. After a moment of silence, the director gave a little encouragement, and one man shared. Of all of the exercises the men had done, this exercise had the least participation thus far in the program. With regard to the sharing of intense feelings with another, no one shared an incident. In the descriptive section of assignment #3.10 about observing others, again, only one man shared, and again, there were no observations of a response to an intense feeling.

From the responses on #3.10b: Assignment #3: Discrimination Exercise, the director recorded that in the three scenarios ten men chose the best response once, nine chose the best responses in two scenarios, and six chose the best responses in all three scenarios. The number of correct choices seemed to indicate that many of the men were beginning to understand the essential meaning and use of the basic empathy formula.

The director gave an introduction to the Interpersonal Check List in the presentation of #4.2a-e. The exercise was easy for the men at the start, and they readily participated. In the calculating of the "DOM" (dominant) and "LOV" (loving) scales,

several of the men did not have the math skills. With three calculators supplied, several of the men helped others finish the scales. The check list took considerable time to complete.

According to the lesson plan, the director intended to enlist the aid of a couple of freeworld volunteers to help the participants with the calculations. But the director was unable to secure any volunteers for the Saturday time frame.

Most of the men were surprised at how their scores were graphed on the two profiles. One man did not want to graph his at all. From the director's observation, his scores appeared to reveal him as considerably more dominant and hostile than he perceived himself to be, and he was aware of how this would look on the graphs. Another man thought quite well of himself because of his high scores, but he felt humiliated when he found out that having high scores all around meant a low level of accurate self-awareness. Some of the men were pleased.

After doing the check list, the men seemed bored and restless. Even though there had been a break, their motivation seemed low and many appeared tired.

The above boredom seemed to be the reason for the low attention given to #4.3. Some Rules of Self-Disclosure. The presentation of #4.3 was tedious and seemed to add boredom to the men.

When the director led the men through #4.4. Self-Disclosure Exercise, most of the men participated, though some were reluctant. Several men were ready to leave. Three men were so restless they could not concentrate, and they almost became distracting. Using their own experience with the case studies provided the men with an opportunity to talk about their own feelings. This was hard for most of the men. Many enjoyed sharing about themselves, but few actually shared any deep feelings.

After the check list and the disclosure exercise, the director discerned that few of the participants (if any) had ever before tried to articulate their feelings so intently and in

such a controlled manner. Though a couple of the more gregarious participants found the exercises fun, most of them found that looking at their feelings was tiring. Most of them struggled for words beyond the basic categories of "angry," "sad," and "happy." Several of the men seemed surprised at their own struggle for more accurate words to describe their feelings. Another reason for the inhibition may have been limited vocabularies.

The fourth session seemed to accomplish the session objectives. At the end of the session, the director felt as though too much time might have been given to the Interpersonal Check List. But the overall impact seemed to be positive, for the impression was that the men learned about themselves and about the overall importance of self-knowledge as a prerequisite to understanding others.

The director gave a brief overview of the week's assignment. The men seemed willing to follow through with the assignments.

#### Day 5, September 5, 1996, 12:00-3:00 P.M.

**Objective:** To help students understand the basic concept of empathy and develop the ability to use accurate empathic skills through instruction and observation and by use of case study scenarios in class.

Two more men had dropped out of the program. These deletions brought the experimental group to twenty-seven men on the attendance list.

Having been able to call the men out early, the session was able to start on time. Twenty-four men arrived on time. Two were delayed and about ten minutes late, and one was a little over an hour late because of his work assignment. In all twenty-seven men were present.

After a prayer the director led the devotion for the day from overhead #5.1 Devotion #5: From Where Love Came & Why We Love. The presentation of the devotion went smoothly. One of the most essential points of the devotion was that since

"God loved you first" then you ought also to "love your brother first." The men seemed to accept the premise, and they seemed to understand that the Christian had the responsibility to drive out fear.

The thesis was: by walking in the shoes of another and listening to his or her struggles of the heart, the Christian expressed love and broke down barriers. This thesis and the devotion went over well with the men and seemed to adequately set the stage for the review of the previous week's assignment.

The men did not want to share very much about #4.5a: Assignment #4: Self-Disclosure. One reason may have been that the correctional officer monitoring the building sat in the room, and this was unusual since all of the previous officers had remained in the office across the hall. He was a young officer, and the director perceived that the officer thought he was just doing his duty. The director also thought that the officer may have been interested in the devotion and topics being presented. But the director perceived that the men felt like their space had been invaded, so they were inhibited in their sharing.

The director's several encouragements to share observations from #4.5a were met with blank stares and silence. After waiting for about a minute, one man reluctantly shared, then another. Four men shared some very personal self-disclosures and a few intense feelings. That surprised the director, especially since the sharings followed an initial resistance.

The director collected the scores on #4.5b: Assignment #4: Discrimination Exercise. In the three scenarios, four men chose the best response once, eleven men chose the best response in two scenarios, and one man chose the best response in all three scenarios. Many of the men correctly matched the second best responses in one or two



scenarios. The choices indicated a continued struggle with the concepts of non-judgmental listening.

Throughout the discussions of #4.5b, Assignment #4 Discrimination Exercise, the men seemed to be grasping the nature of empathy. This seemed especially so with regard to the men's ability to identify the judgmental or investigative role of helpers that were represented in the worst responses in assignment four.

The empathy question was presented in #5.2a Scriptural Overview of Empathy. The empathy question was on the knowledge assessment pretest, and that question was one of the topics of confusion during the pretest discussions. In the light of the previous lessons and discrimination exercises, the director perceived that most of the men understood the question. The men were understanding the connection between shared feelings and empathy. As the director facilitated discussions through overhead #5.2, the men were eager to participate, volunteering to read and comment on the scriptures.

The director presented and commented on #5.2b Overview of Empathy Behavior. The men seemed to accept the distinction between accurate empathy and advanced accurate empathy (respectively AE-I and AE-II), especially as the director recalled some of the examples the men had shared from assignment four. Because of the depth of #5.2b, the men were encouraged to reread this handout several times throughout the week.

The atmosphere of the room had become quiet. As though most of the men were thinking or speculating, the director thought that the men would profit from some encouragement on the journey of empathy or the making of empathic communication seem like a journey or adventure.

The director talked about the difficulty of exploring unknown territory. But despite the difficulty and challenge that was inherent in exploration, there was no more "unknown" territory left to explore. The only unknown territory left was the hearts of

men and women. The director elaborated on the journey of getting close to others, for that journey was the most noble as well as the most difficult. Empathy was presented as the key ingredient. The illustration seemed to be well received by the men

With the presentation of the role-play exercise, #5.3: Responding to Others Exercise #2, the men divided up and began to work through the exercise. A few misunderstood and failed to use the formulas for reflection that were made available to them on the bottom of their handouts. Strangely enough though, during the discussions many of the men shared some accurate and advanced accurate empathic responses

One man gave a clearly non-empathic response. Even as he quoted his response, he and several others recognized the response's coldhearted nature. A few smiles and comments made this a great example of a judgmental and advice-giving comment. This was made all the more clear by the man himself when he articulated quite well many of the feelings of the person in scenario three.

At the close of this exercise, the director encouraged the men to think about the empathy question and asked them to repeat the empathy question several times. The director also asked the men to think about the three levels of good responding (responding to content, to feeling, and to meaning) and the empathy formula (you seem to feel [insert feeling] because [insert experience]). The director asked the men to repeat those several times. They seemed confident in their responses.

The director presented 5.4a: Some Prerequisite Scriptural Values of Empathy and 5.4b: Some Prerequisite Values of Empathy & Their Behaviors. The men were asked to read the various portions of 5.4a and then 5.4b. The men seemed to understand most of the concepts, with the exception of the word, "pragmatic," which seemed to be strange to them. With the scriptural foundation in 5.4a, the men readily accepted Egan's definitions in 5.4b.

A lot of information was presented 5.4a and 5.4b. Even though the men acknowledged the presentation, the director perceived that the amount of information seemed to be too much for the men to assimilate in the presentation. The director encouraged the men to reread and study their handouts during the week.

With the presentation of #5.5: Responding to Others Exercise #2, the men divided up and began to work through the exercise. Most of the men understood, but a few still failed to use the formulas for reflection at the bottom of their handouts. Yet again during the discussions, several of the men gave accurate and advanced accurate empathy responses.

The doing of #5.5: Responding to Others Exercise #3 so soon after the men had done #5.3: Responding to Others Exercise #2 seemed to inculcate some of the learning the men had grappled with an hour earlier in #5.3. Though the director did not look at each man's work, the director perceived that most if not all the men were using the basic empathy formula. This inculcation seemed very productive and well accepted. The men seemed to be getting interested in their own learning and to be taking on the challenge of exhibiting empathy.

The assignments for the upcoming week were discussed. The men felt confident from having followed the same format for the previous five weeks.

The director showed the men the covers that would be attached to their material at the end of the last session. The director also showed the men the blank diplomas that he had constructed for the men at the end of the seminar. The men were very pleased with them.

The fifth session seemed to accomplish the session objectives. Most of the men seemed to understand basic empathy, and the director observed that many of the men were

beginning to understand the distinctions between accurate empathy and advanced accurate empathy. The men seemed motivated and excited to do the exercises for the next week

Day 6: September 14, 1996 12:00-3:00 P.M.

**Objective:** To help students develop their ability to use advanced accurate empathic skills through instruction and observation and by use of case study scenarios in class

Twenty-five men arrived. One man had approached the director earlier in the day and explained that he might be late because of a family visit, and it turned out that he was indeed over an hour late. Another man arrived an hour late because of his assignment. In all twenty-seven men attended the sixth session.

After a prayer the director led the devotion for the day from overhead #6 1:

**Devotion #6: If One Part Suffers, Every Part Suffers.** The men seemed to accept that empathy was biblical: especially in the light of 1 Cor. 12:26. The men seemed to understand how this verse applied to the lessons on empathy and the communication of empathy to a hurting person.

The director also added an illustration not contained in the lesson outline. A number of the men were martial arts fans. In a movie by martial artist Chuck Norris, Norris was in an apartment with a woman police officer who had just experienced the loss of her male partner. The male police officer was killed by a gang, and later in the movie Norris would vindicate the woman officer's loss.

For the time being the woman officer was grieving the loss of her partner. She was whimpering and crying. As Norris observed the woman crying, he was at a loss for words.

Finally, as she continued to cry, Norris asked, "Should I leave the room?"

She shook her head no.



This scenario illustrated a poor communication of empathy. Norris obviously cared about the woman. He wanted to help her. His intentions were all noble and caring. But though he was caring and wanted to help the woman in her grievous loss, the best that he could do was offer to leave the room.

The men understood the significance of the illustration and the point the director had made. Norris leaving the room would have been better for the woman and more caring than if Norris had judged her grief or denied her the right to grieve with words like, "don't cry," "I'll get'em," "it'll be all right," "you'll get over it," and so forth.

The director asked the men how much more comforting Norris could have been if he had just known the empathy formula. "Even though a helper cares about a hurting person," the director said, "that does not mean that the helper will be able to help." The men seemed to be encouraged, and the empathy formula seemed to have gained more credibility as a result of this illustration.

The director led the men through discussions of the previous week's assignments. Most of the men did not want to share their responses from the first part of #5 6a. Assignment #5: Accurate Empathy. After some prodding and patience, one man shared how an officer did not use empathy. Of the three men who eventually shared, none of them had actually written down the words of their observations. The same was true for the other parts of #5 6a.

Of the three scenarios and the four responses to each scenario in #5 6b. Assignment #5: Discrimination Exercise, six men correctly chose the best response one time, and nine chose the best responses in two scenarios. Many of the men had switched the best and second best responses. The choices of the men indicated a continued struggle with the concepts of empathy.

The discussions of the discrimination exercises were lively. As soon as the director showed the men the expert responses on the overhead screen, the director perceived that the men began to ponder their own responses in the light of the expert responses

Over the course of the weeks, the men seemed to be less and less defensive over the discrepancies between their responses and the expert responses. During this session, there were no defensive words

The men were encouraged to discuss the appropriateness of the expert responses, and the director explained a few of the suppositions underlying some of the expert responses. The men appeared to accept the reasoning behind the expert responses

A break was given to the men. The director overlooked the planned exercise in the lesson plan calling for a review of #5 2b Overview of Empathy Communication. That element was bypassed by accident

After the break, the men eagerly proceeded to do the role-play exercise, #6 3a Responding to Others Exercise #4. Most of the men gave an empathic response that correlated well with the expert response given on #6 3b Expert Responses to #4 Scenario #9. One man shared a response that was clearly unempathic as an example to the class of how not to do it, and this received some humorous and affirming remarks

Before the presentation of #6 4 Empathy: A More Clear Reflection, a man asked about the difference between accurate and advanced accurate empathy in reference to the discrimination exercise. Though the man's question almost seemed sarcastic, the director proceeded as though the man meant well and just had not made the connection between the previous two lessons

The director proceeded to present #6.4: Empathy: A More Clear Reflection and told the man that this handout and discussion was going to discuss the very point of his question. As the director placed the overhead on the projector, the director pointed out

that the man had been making the distinction when he chose the best expert response in all of the discrimination exercises

For that man and a few others the above clarification seemed to be a revelation, and the level four expert responses were seen in a new way. The men seemed to understand in a more practical manner the differences between AE-I and AE-II. The men had in their possession the very distinctions between AE-I and AE-II in the form of the discrimination exercises and the expert responses

During the time the director was explaining #6.5a: Responding to Others Exercise #5, some of the men began to work through the role-play exercise even before the director had finished his explanation. That initiative indicated some of the sustained motivation that the program had developed. Whereas in the first couple of sessions most of the men were leery of doing some of the exercises, during the current session most of the men had come to see the exercises and the learning as more enjoyable and less threatening.

When the director led the discussion about scenario #12 of #6.5a, three men shared some AE-II responses. The men's responses were similar to the expert responses presented on the overhead screen in #6.5b: Expert Responses to #5 Scenario #12. The similarities between the responses shared by the men and the expert responses served to affirm the men. Two of them sat up in their chairs and exhibited even more attention, if not a little bit of pride. The director observed that they felt very encouraged about their responses.

The expert responses included two AE-I and three AE-II responses. One man had shared a response that was almost identical to the AE-II response of the expert. As the difference was pointed out between the inmate's AE-II response and the expert AE-I and AE-II responses, the exercise affirmed the learning of all of the men through the exercises.

The director presented #6.6: Empathy Being More than a Skill & the Anti-Helper, but the explanations of this overhead seemed to distract from the thought processes that the previous exercise had appeared to generate. The director perceived that #6.6 might have been more information than they could assimilate. So the director went over a few several reasons that empathy was "more than a skill" and proceeded quickly to the elements of the "anti-helper."

Time had run out, and the session was being extended beyond the scheduled time. Since the men had come to understand the homework exercises, only a couple of minutes were spent explaining #6.7a: Assignment #6: Advanced Accurate Empathy and #6.7b: Assignment #6: Discrimination Exercise. The most essential point, the men were told, was that they should try and write "the words used" by the person they were observing for assignment #6.7a.

In closing, the director encouraged the men to think about the empathy question and asked them to repeat the empathy question several times. The director also asked the men to think about the three levels of good responding and the empathy formula.

The sixth session seemed to accomplish the session objectives. The men seemed to understand the distinctions between accurate and advanced accurate empathy, and the men seemed motivated to do the assignments for the week.

Day 7: September 21, 1996 12:00-4:00 P.M.

**Objective:** To help students to further develop their ability to use advanced accurate empathic skills through instruction and observation and by use of case study scenarios in class

Twenty-five men arrived. One man had decided not to come, but later in the week he made up the exercise and completed the assignments. One man was an hour late because of his work assignment. In all twenty-six men attended the seventh session.



Most of the men seemed excited that this was the last day. Many expressed some sorrow that this was the last day, wishing that it could go on indefinitely

After a prayer, the director led the devotion for the day from overhead #7.1: Devotion #7: LOVE: The Most Excellent Way. Despite what appeared to be some anticipation from the men, there was some tension in the air. No one seemed tired or bored. Though the men did not appear to be distracted, they nevertheless did not seem to be focused either. The room was with filled with energy that did not seem to be directed toward the director or the program

Later in the week, the director found out a possible source of the tension he felt from the men. In the cancellation of the chaplaincy department hospitality program, three trustees from the administration building had been disciplined and removed from the administration building (probably receiving a severe reduction in status and other losses) The news had spread quickly throughout the unit, and maybe the men were trying to attempt to discern what the director might have contributed to the discipline

Nevertheless, the director proceeded on with the devotion. Though the day's devotion was a little longer than the previous ones, the men seemed to follow along. The director spoke enthusiastically about love and the connection of love to listening

The men appeared to accept the essential point of the devotion: that all of the techniques of the program were employed in vain if they were employed without love. Anything done without love had no true value. Another point made was that listening was an essential part of love: not the whole of love, but a significant part of one's expression of love.

During the facilitation of #6 7a: Assignment #6: Advanced Accurate Empathy, initially no man was willing share any observation of the poor use of empathy. After about a minute, one man shared. Then a couple of men shared the examples of empathy they

had observed and had used themselves. As in the previous sessions, most of the men were reluctant to share.

About midway through #6 7a, Chaplain Alex Taylor arrived to observe and review the session as an expert in the field of criminal justice chaplaincy. The director had asked Chaplain Taylor a few months earlier if he would help with the project. He conceded gladly and felt comfortable from the beginning.

In the two scenarios and four responses in #6 7b. Assignment #6: Discrimination Exercise, ten men chose the best response to one scenario, and fifteen chose the best responses in both scenarios. Eleven men correctly matched the second best responses in one scenario, and eleven men correctly matched the second best responses in both scenarios. The choices of the men indicated progress with the concepts of empathic responding.

As the men alternatively read the response leads from #7.2 Other Kinds of Empathic Response Leads, the room livened up. Some struggled more than others, but every one of the men was able to place an appropriate feeling word in the right place to complete the responses.

As the men read, a few of them encouraged Chaplain Taylor to participate. A rush of laughter filled the room when Chaplain Taylor responded to number twenty-four, "Very much feeling \_\_\_\_\_," with the statement: "Very much feeling embarrassed." The statement was apropos and so spontaneous that the men were encouraged and began to exhibit a similar spontaneity.

After the presentation of #7.3a: Some Common Mistakes, the director led the men in doing #7.3b: Some Common Mistakes Exercise. After the men completed the exercise, the director went over #7.3b: Some Common Mistakes Exercise Answers. As the

director facilitated the discussion, the director perceived that many of the men had not done very well.

However, as the director explained each answer, the men appeared to accept the reasoning in a thoughtful manner. From the facial expressions and verbal affirmations of a few men, the reasoning behind the inappropriateness of the negative responses appeared to be a significant insight.

Because the men had by this time completed five similar exercises, the presentation of the role-play exercise, #7.4a: Responding to Others Exercise #6, went very smoothly. As though they looked forward to doing the exercise, the men proceeded to pair up and work through their parts.

When #7.4b Expert Responses to #6 Scenario #15 & #16 was presented, most of the men had given at least a basic empathic response. When the expert responses were discussed in terms of accurate and advanced empathy, most of the men took the time necessary to write down from the overhead all of the expert responses to scenarios number fifteen and sixteen.

Because too much time had elapsed, the representations of #1.4: Listening Self-Knowledge and #1.7: What the Professionals Say About Empathy were passed over. The director proceeded to lead the men through #7.5: Discerning Empathy from Sympathy. The men were amused by the director's explanations of the differences between empathy, sympathy, and identification.

At the time of the presentation of #7.5, Chaplain Taylor was sitting in the front next to the director. Some light commenting ensued about the example and some quick and rather half-serious responses to #7.5 were spontaneously exchanged between the men, Chaplain Taylor, and the director.

One tongue-in-cheek remark by Chaplain Taylor was taken seriously. The men apparently had not read the #7.5. As the director explained #7.5 from the overhead, reference was made to two previous remarks in the spontaneous discussions, clearly indicating "sympathetic" as opposed to "empathic" remarks. With the examples in #7.5, the differences between empathy, sympathy, and identification were made all the more poignant. The exchanges appeared to be a powerful class experience.

The men were ready for the role-play exercise, #7.6a: Responding to Others Exercise #7. They proceeded to pair up and work on scenarios seventeen through twenty

When the director facilitated discussion of #7.6a: Responding to Others Exercise #7 Scenarios #17-20, most of the men had recorded a good accurate empathic response. A few men shared a few advanced accurate empathy responses. When the director proceeded to explain the expert responses to the scenarios, most of the men received some affirmation in how their responses were similar in depth of feeling to the responses of the experts. As further evidence of interest, most all of the men copied all of the expert responses onto their papers for further reference.

With the presentation of overhead #7.7: The Last Frontier, the director simply read from the handout and pointed at the overhead screen in reference to several points. The men were encouraged to view listening as an integral part of love and living.

After #7.7, the table of contents was passed out to all of the men. The table of contents contained references to all of the handouts listed according to title and number. The men were encouraged to look at the three pages of the table of contents and look at how far they had come. They were encouraged to look over the material in the years to come.

In closing, the director presented the final handout, #7.8: Where to Go from Here Towards Wisdom. On the bottom of the page of several pivotal and information laden

handouts, the director had placed an application of the listening principle,<sup>190</sup> and these were summed up on #7.8, with the respective handouts footnoted. The men were encouraged to look at the collective applications of the listening principle. As the scriptures in #7.8 were read through, the importance of using wisdom was accented. The men seemed to accept the encouragement and the challenge to make listening a lifelong learning process.

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<sup>190</sup> The listening principle: "When *Love* and *Listening* are divided by *Wisdom*, *Liberation* results "

APPENDIX 9  
POSTPROGRAM INTERVIEW QUESTIONNAIRE

Two postprogram instruments were used: the Postprogram Interview Questionnaire (PIQ) and the Postprogram Helpee Follow-up Questionnaire.<sup>191</sup> Both questionnaires were constructed by the director and approved by the director's committee chairman prior to implementation of the project. One change was made after approval and after implementation: the various questions on each questionnaire were enumerated to facilitate data collection and the construction of the evaluation. The data from these two questionnaires were reported in chapter 3.

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<sup>191</sup>Q.v., appendix 10

Postprogram Interview Questionnaire

Name: \_\_\_\_\_ TDCJ#: \_\_\_\_\_ House: \_\_\_\_\_

1. How would you define empathy? \_\_\_\_\_

2. Has this program helped you become a better listener? (circle one) Yes No

How? \_\_\_\_\_

3. What helped you the most? \_\_\_\_\_

4. What helped you the least? \_\_\_\_\_

5. During the weeks of this program, have you noticed any improvements in your ability to relate to others? (circle one) Yes No If yes, one instance \_\_\_\_\_

6. On Relationships

What is the foundation for starting relationships? \_\_\_\_\_

What is the interpersonal bridge in relationships? \_\_\_\_\_

How are connections made in relationships? \_\_\_\_\_

7. On a scale of 1 to 5 rate the level of improvement (1 = none, 3 = moderate, 5 = great)

In light of my participation in the helping skills program: (circle one)

I feel the program has improved my listening skills ..... 1 2 3 4 5

I feel that my relationships will improve ..... 1 2 3 4 5

I feel that I can understand people better ..... 1 2 3 4 5

I feel more confident in being able to help people ..... 1 2 3 4 5

I understand the importance of reflecting ..... 1 2 3 4 5

8. What did you learn about listening that you did not know before? \_\_\_\_\_

9. In the light the program, what area of your life would you like to improve the most? \_\_\_\_\_
10. What was the best part of the entire program? \_\_\_\_\_
11. What was the worst part of the entire program? \_\_\_\_\_
12. If you could add one thing, what would that be? \_\_\_\_\_
13. If you could take one thing away, what would that be? \_\_\_\_\_
14. Why is empathy and listening important? \_\_\_\_\_
- 
15. What happens when a helper gives understanding to a hurting person with problems?  
 \_\_\_\_\_  
 \_\_\_\_\_
- 
16. What other comments do you have about the program? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

#### 17. Impressions of Interviewer

On a scale of 1 to 5 rate the impression (1 = no/none, 3 = moderately, 5 = greatly)

<i>I feel that the participant</i>	<i>(circle one)</i>				
Gained some understanding about empathy .....	1	2	3	4	5
Understands the importance of empathy and listening .....	1	2	3	4	5
Understands the importance of communicating understanding .....	1	2	3	4	5
Was sincere about his efforts at learning how to help .....	1	2	3	4	5
Feels he can better help others by listening .....	1	2	3	4	5

18. What is the general impression of the effect of the program on the participant?  
 \_\_\_\_\_

\*\*\* Thanks for your help and participation \*\*\*



APPENDIX 10  
POSTPROGRAM HELPEE FOLLOW-UP QUESTIONNAIRE

Two postprogram instruments were used: the Postprogram Helpee Follow-up Questionnaire (PHFQ) and the Postprogram Interview Questionnaire.<sup>192</sup> Both questionnaires were constructed by the director and approved by the director's committee chairman prior to implementation of the project. One change was made after approval and after implementation: the various questions on each questionnaire were enumerated to facilitate data collection and the construction of the evaluation. The data from these two questionnaires were reported in chapter 3.

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<sup>192</sup>Q.v., appendix 9

Postprogram Helper Follow-up Questionnaire

*You can help the chaplain understand how you feel about the helpers and the helping skills program  
Your honest answers will be greatly appreciated*

1. How many of the helpers do you see and talk to at least once a week? \_\_\_\_\_

Of those, generally, do you feel that they relate to you better? Yes No

Think about the helpers who have gone through the program Pick out a helper with whom you have the most contact Then answer the following questions to the best of your ability.

2. How long have you known this helper? \_\_\_\_\_

3. How often do you talk to this helper? \_\_\_\_\_

4. On a scale of 1 to 4 rate the following

1 = no improvement. 2 = improved, but barely noticeable,

3 = noticeably improved. 4 = greatly improved

*—Do you feel* *(circle one)*

That the helper has improved his ability to help ..... 1 2 3 4

That the helper listens better ..... 1 2 3 4

That the helper understands you better ..... 1 2 3 4

That the helper has more insight about you ..... 1 2 3 4

More at ease around the helper ..... 1 2 3 4

More free to share with the helper ..... 1 2 3 4

5. Were you aware that the helping skills program was going on? Yes No *(circle one)*

6. Do you have any comments about the general effect of the helping skills program (on participants/unit/etc.)? \_\_\_\_\_

\* \* \* *Thanks for your help and participation* \* \* \*

## APPENDIX 11

### DATA COLLECTION WORKSHEETS

The following worksheets were created to facilitate the collection of data and the scoring of three tests: the Counselor Response Questionnaire,<sup>193</sup> the Responding Questionnaire,<sup>194</sup> and the discrimination exercises. The three worksheets were named accordingly: item 1: Counselor Response Questionnaire Worksheet (CRQW), item 2: Responding Questionnaire Worksheet (RQW), and item 3: Discrimination Exercise Worksheet (DEW).

The CRQW and the REW were used to collect data from the pretest and the posttest scores of the control and experimental groups. The data from the CRQW pretest scores were used to help divide the control group from the experimental group as was explained in chapter 2. The data from both the CRQW and the RQW pretest and posttest scores were used in construction of part of chapter 3.

The DEW was used to collect data from homework assignments given to the control group participants during the first six program sessions. The participant's DEW scores were recorded on the following day and reported in the daily pastoral observations and reflections that were kept by the director.<sup>195</sup>

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<sup>193</sup>Q.v., appendix 5

<sup>194</sup>Q.v., appendix 6.

<sup>195</sup>Q.v., appendix 8

Item 1: Counselor Response Questionnaire Worksheet

Name: \_\_\_\_\_ TDCJ# \_\_\_\_\_ Assigned #: \_\_\_\_\_

<b>Test #1</b>	<i>Resp. Score</i>	<i>Resp. Score</i>	<i>Resp. Score</i>
	1: A__ (2) B__ (1) C__ (3)___	6: A__ (3) B__ (2) C__ (1)___	11: A__ (2) B__ (3) C__ (1)___
<b>Total</b> <b>+ 20</b>	2: A__ (3) B__ (1) C__ (2)___	7: A__ (2) B__ (3) C__ (1)___	12: A__ (3) B__ (1) C__ (2)___
_____	3: A__ (2) B__ (3) C__ (1)___	8: A__ (1) B__ (2) C__ (3)___	13: A__ (2) B__ (1) C__ (3)___
	4: A__ (3) B__ (2) B__ (1)___	9: A__ (1) B__ (3) C__ (2)___	14: A__ (2) B__ (1) C__ (3)___
	5: A__ (1) B__ (3) C__ (2)___	10: A__ (3) B__ (1) C__ (2)___	15: A__ (3) B__ (2) C__ (1)___

<b>Test #2</b>	<i>Resp. Score</i>	<i>Resp. Score</i>	<i>Resp. Score</i>
	1: A__ (2) B__ (1) C__ (3)___	6: A__ (3) B__ (2) C__ (1)___	11: A__ (2) B__ (3) C__ (1)___
<b>Total</b> <b>+ 20</b>	2: A__ (3) B__ (1) C__ (2)___	7: A__ (2) B__ (3) C__ (1)___	12: A__ (3) B__ (1) C__ (2)___
_____	3: A__ (2) B__ (3) C__ (1)___	8: A__ (1) B__ (2) C__ (3)___	13: A__ (2) B__ (1) C__ (3)___
	4: A__ (3) B__ (2) B__ (1)___	9: A__ (1) B__ (3) C__ (2)___	14: A__ (2) B__ (1) C__ (3)___
	5: A__ (1) B__ (3) C__ (2)___	10: A__ (3) B__ (1) C__ (2)___	15: A__ (3) B__ (2) C__ (1)___

Item 2: Responding Questionnaire Worksheet

Name: \_\_\_\_\_ TDCJ#: \_\_\_\_\_ Assigned #: \_\_\_\_\_

## KeyTest #1 Responses    Test #2 Responses

- |            |          |          |
|------------|----------|----------|
| 1. b       | 1. _____ | 1. _____ |
| 2. d       | 2. _____ | 2. _____ |
| 3. b       | 3. _____ | 3. _____ |
| 4. a, d    | 4. _____ | 4. _____ |
| 5. a, b    | 5. _____ | 5. _____ |
| 6. c       | 6. _____ | 6. _____ |
| 7. b       | 7. _____ | 7. _____ |
| 8. a       | 8. _____ | 8. _____ |
| 9. a, c, d | 9. _____ | 9. _____ |

## Short Answer    [Answers: Content, Feeling, Meaning]

- |    |            |            |
|----|------------|------------|
| 1. | 1. a _____ | 1. a _____ |
|    | b _____    | b _____    |

2. [Answer: "If I were the helpee and I were doing and saying these things, how would I feel?"]

## 2. Test

#1: \_\_\_\_\_

\_\_\_\_\_

## 2. Test

#2: \_\_\_\_\_

\_\_\_\_\_

Pretest score +20 \_\_\_\_\_

Posttest score +20 \_\_\_\_\_

Item 3: Discrimination Exercise Worksheet

Name: \_\_\_\_\_ TDCJ#: \_\_\_\_\_ Assigned #: \_\_\_\_\_

The numbers in parentheses are the expert ratings: "4" the highest, and "1" the lowest.

	Resp		Resp		Resp
	1. 1 (2) _____		6. 1 (2) _____		11. 1 (1) _____
	2 (3) _____		2 (1) _____		2 (2) _____
<i>Assign. #1</i>	3 (1) _____	<i>Assign. #3</i>	3 (4) _____		3 (4) _____
	4 (4) _____		4 (3) _____		4 (3) _____
-----					
	2. 1 (3) _____		7. 1 (1) _____		12. 1 (3) _____
	2 (2) _____		2 (3) _____		2 (1) _____
	3 (1) _____		3 (4) _____	<i>Assign. #5</i>	3 (2) _____
	4 (4) _____		4 (2) _____		4 (4) _____
-----					
	3. 1 (4) _____		8. 1 (1) _____		13. 1 (2) _____
	2 (1) _____		2 (2) _____		2 (4) _____
<i>Assign. #2</i>	3 (2) _____		3 (3) _____		3 (3) _____
	4 (3) _____		4 (4) _____		4 (1) _____
-----					
	4. 1 (1) _____		9. 1 (1) _____		14. 1 (3) _____
	2 (2) _____		2 (2) _____		2 (4) _____
	3 (3) _____	<i>Assign. #4</i>	3 (4) _____		3 (1) _____
	4 (4) _____		4 (3) _____		4 (2) _____
-----					
	5. 1 (3) _____		10. 1 (2) _____		15. 1 (4) _____
	2 (1) _____		2 (1) _____		2 (1) _____
	3 (4) _____		3 (3) _____	<i>Assign. #6</i>	3 (2) _____
	4 (2) _____		4 (4) _____		4 (3) _____
-----					
					16. 1 (2) _____
					2 (3) _____
					3 (4) _____
					4 (1) _____

**APPENDIX 12**  
**PROGRAM ATTENDANCE INSTRUMENTS**

Three program attendance instruments were used. They included the following:  
item #1: Last Saturday Announcement, item #2: Attendance Roster (names having been deleted for confidentiality), item #3: Certificate of Recognition Blanks

## Item #1: Last Saturday Announcement

Texas Department of Criminal Justice  
**INSTITUTIONAL DIVISION**  
**Inter-Office Communications**

To \_\_\_\_\_ Date September 2, 1997

From Chaplain M.G. Maness Subject Last Saturday Announcement

Congratulations! You have come a long way in the last six weeks in your adventure in empathy. On the following date we will meet one more time:

Saturday, September 21, 1996, at 12:00-4:00 PM

This will be the last session of *Love, Listening, & Liberation: The Art of Christian Caring*. I encourage you to study your materials, perhaps reading through them all at least one more time before we meet.

God bless you. See you Saturday.

Yours in Christ,

  
 Chaplain M.G. Maness







## Item #3. Certificate of Recognition Blanks

# Certificate of Recognition



Has Faithfully Completed the Program  
*Love, Listening, Liberation!*

## *The Art of Christian Caring*

Gib Lewis Chaplaincy Department

May God grant you wisdom in the  
 use of the skills you have learned - Remembering  
 When Love & Listening are divided by wisdom, Liberation results

Chaplain Michael D. Thomas, June 12-12

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## VITA

Michael Glenn Maness

### PERSONAL

Born. [REDACTED]

Parents [REDACTED]

Divorce [REDACTED]

### EDUCATIONAL

B.A., Criswell College, 1985

M.Div., Southwestern Baptist Theological Seminary, 1990

### MINISTERIAL

Ordination 15 September 1991, Royal Haven Baptist Church, Dallas, Texas

Clinical: 29 May 1992, Four Units (1,600 Hours), Clinical Pastoral Education,  
Shannon Medical Center, San Angelo, Texas

Chaplaincy Commission, Home Mission Board Endorsements:

Chaplain, Shannon Medical Center, San Angelo, Texas 11 February 1992

Chaplain, Gib Lewis State Prison, Woodville, Texas 20 May 1993,

### PROFESSIONAL

Chaplain, Shannon Medical Center, San Angelo, Texas, 1991-1992

Associate Pastor, Harris Avenue Baptist Church, San Angelo, Texas, 1991-1993

Suicide/Crisis Intervention Counselor, Mental Health and Mental Retardation  
Services of the Concho Valley, San Angelo, Texas, 1991-1993

Chaplain, Gib Lewis State Prison, Woodville, Texas, 1993-present

### PROFESSIONAL MEMBERSHIPS

Member, Association of Clinical Pastoral Education, 1991-present

Member, American Correctional Association, 1993-present

Member, American Correctional Chaplain's Association, 1993-present

Member, American Protestant Correctional Chaplain's Association, 1993-present

Member, Association of Chaplains of Texas, 1993-present

Member, Lion's Club International, 1993-present