Group Dynamics in the Philippines: Explorations in the Literature

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There is a growing use of group dynamics to effect social change in the Philippines, but empirical studies reveal that its utilization has been largely influenced by Western methodology. There is therefore a need to determine indigenous elements in the prevailing Filipino culture so that people's needs could be better identified and programs implemented which are responsive to these needs.

Objectives of the Study

This paper expects to make a modest contribution towards the assessment of the literature of group dynamics in the Philippines. It seeks to: (1) identify papers, books or handbooks, masteral theses and research reports on group dynamics in the Philippines; (2) look into the theoretical framework, research methodology and their major findings, and (3) determine the extent to which this body of work considers indigenous Filipino concepts and what they suggest about the prospects for the development of an indigenous theory on Filipino groups.

This study consists of five parts. The first presents an overview of the theoretical and practical concerns of group dynamics as a field of study. The second describes how the materials reviewed were located, selected and categorized. An account of how three institutions (academic, government and a non-governmental organization) developed "change" programs for individuals and communities using small groups is presented in the third portion. The fourth part describes and analyzes selected Philippine materials on group dynamics, examining their theoretical foundations, common themes, methods of research and major findings. The last and final component of this paper attempts to assess the extent to which the materials reviewed have consciously considered the influence of indigenous Filipino concepts on the social processes that characterize interaction within Filipino groups.

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Group Dynamics: Theoretical and Practical Perspectives

As a social science field, particularly of social psychology, group dynamics dwells largely on the "formation and change in the situation and functions of the psychological grouping of people into self-directing wholes." It recognizes that changes in groups do not occur automatically but are the result of the efforts of its members to resolve common problems and satisfy common needs.[1] It seeks to arrive at a comprehensive and systematic understanding of the nature of group functioning towards establishing valid generalizations about the determinants of various properties. This refers to a great variety of groups that can be shown to hold in different social settings.[2]

Cartwright defined the substantive concerns of group dynamics:

> Group dynamics refers to the forces operating in groups. The investigation of group dynamics then consists of a study of these forces: what gives rise to them, what conditions modify them, what consequences they have.[3]

The technology of group dynamics consists of the utilization of knowledge of these forces for the achievement of some purposes. It is conceived as a technique for fostering conciliation between individuals and between groups. More recently, group dynamics has been equated with a set of techniques such as role playing, observation and feedback of group processes and group decisions, buzz groups, post meeting reaction sheets and other forms of planned intervention aimed at bringing about change in people. This also covers structured experiences which focus on individual behavior, learning and practicing constructive feedback, awareness of and being cued to group process, and integrating individual experiences into meaningful learning.[4]

Underlying the theory and techniques of group dynamics is the fundamental socio-psychological premise that an individual's behavior, attitudes, beliefs and values are rooted in the groups to which one belongs. His group membership determines how much self-respect and self-confidence he has, what he aspires for, what he believes in, his values and prejudices, as well as his aggressiveness and cooperativeness as a person.[5]

Groups have great potentials for influencing individual members; group pressure can facilitate or obstruct any effort to change behavior. For this reason, groups can serve either as a medium of change, a target of change or an agent of change. Groups become a medium of change when modifications in individual behavior of their members are brought about through constructive use of group pressure. On the other hand, they become targets of change when the standards, structures and processes of the groups itself are altered to achieve change among its individual members. Finally, groups serve as

agents of change when a different behavior pattern is effected through the organized efforts of groups such a labor unions or employees' associations.[6]

While to some scholars the production of knowledge on groups and group processes can very well be an end in itself, group dynamics is more popularly regarded as a means towards the achievement of certain ends. This instrumental nature of group dynamics imposes an additional burden on writers. Their works must define where they stand on this means-ends nexus. For this reason, writers state explicitly whether they utilize the technique to: develop individual members of the group, increase the capabilities of the group itself, and introduce changes in individual and group behavior so that both may become stronger links in purposive collective undertakings for organizational, community and national interest.

The goal to be accomplished determines the nature of groups formed. In terms of functions, groups may be classified as problem-solving, educational or experiential. Since we have earlier decided to exclude educational groups, we shall briefly describe problem-solving and experiential groups as references to these types of groups will be made later in this paper.

Problem-solving groups are convened to arrive at a decision as to what appropriate action may be taken to resolve a difficult dilemma. Group problem solving goes through at least four stages: knowing the problem, diagnosing it, making the decision and carrying out the decision.[7]

Experiential groups are organized by its members who hope to benefit from the group experience itself. They come in many forms and names. They may be referred to as T-groups, sensitivity training groups, therapy groups, encounter groups, and personal growth groups.[8] Experiential groups may be formed to enable members to obtain feedback on the effect of their behavior on others and vice versa, to enable individuals to develop something in themselves, and to provide opportunity for greater emotional expression.[9]

By tradition, the study and practice of group dynamics has been considered as a field of social psychology. However, social scientists recognize that it is an interdisciplinary concern since the study of social groups is a prerequisite to the study of social systems, of culture and of personality. Its strategic significance in the development of social science is that it relates all three of these types of structure to a common base, the social processes from which they arise and through which they change.[10] Observations on personal interactions in groups then constitute a basis for a better understanding of how social concepts such as role, status, motivation, trait, and culture pattern manifest themselves concretely in social interactions. Moreover, these social interactions indicate the basic organization of activities which are the building blocks of an individual's personality and a society's total culture.[11]

Most Third World countries must contend with the enormous challenge of stimulating and directing wide-ranging changes in various sectors of their society, i.e., government, industry, education, community-building and political structures. To a certain extent, group dynamics offers itself as an essential tool through which a deeper understanding of these countries' social processes, historical past and cultural practices as reflected in the people's interaction in groups can be utilized to effect change.

Scholarly Works and Materials

How was the search for the materials to be reviewed conducted? Elena Samonte's masteral thesis entitled "An Analysis of Group Dynamics as a Training Methodology in a Development Project in the Philippines" served as a useful starting point. Using its literature review and bibliography as initial sources, a more systematic investigation was undertaken by consulting two bibliographic sources: V. Enriquez' *Sikolohiyang Pilipino: Batayan sa Kasaysayan, Perspektibo, Mga Konsepto at Bibliograpiya*"; and the U.P. Main Library's *Index to Philippine Periodicals* for the ten-year-period covering 1972-1982.

The first categorization dilemma was to decide how to limit the search to specific uses of group dynamics. The initial survey of available materials indicated that local literature on group dynamics discussed its uses in education, therapeutic works, training programs for organization purposes and what Bulatao referred to as "self-discovery sessions." Given our time constraint and our professional interest, we decided to limit the review to local materials which focus on the use of group dynamics for organizational training as well as those which describe self-discovery sessions. Another criterion used was that materials must be written by Filipino authors and/or describe Philippine experiences.

This paper reviews a total of 27 materials comprising four types: published books/monographs or handbooks, articles in professional journals, unpublished masteral theses, and unpublished research reports and conference papers. Table 1 below presents the distribution of these materials by categories.

Table 1. Materials Reviewed by Nature of Publication

Nature of Publication	N	%
Published Books/Monographs	6	22
Journal Articles	7	26
Masteral Theses	12	44
Unpublished Research Reports/Papers	2	7
Total	27	99

The sources at the end of this paper give a complete list of these materials. Some materials could fall under two of these categories, i.e., a thesis which was later published in a professional journal.

Table 1 shows the meager materials on group dynamics. The first and the second categories constitute the published works on the subject. The last two categories are unpublished materials. It will be noted that more than half of the total collection (51%) consists of unpublished works with masteral theses comprising its bulk. Of the twelve theses listed, four were presented to the University of the Philippines for masteral degrees in social work and in psychology. The remaining eight were those presented for masteral degrees in psychology or in education at the Ateneo de Manila University.

Group Dynamics for Social Change:
Approaches of Three Institutions

Group dynamics emerges as a powerful tool for initiating and sustaining behavioral changes among individuals and groups. Three organizational experiences will be discussed to show how the principles of group dynamics became the centerpiece of programs undertaken by a university-based group, a government office and a non-governmental institution. These experiences attest to these institutions' attempts to create greater capacity for social transformation among Filipino institutions, communities and citizens through their knowledge of group processes.

Ateneo de Manila University

The materials covered in this review point to the key institutional role played by Ateneo de Manila University in generating local materials on group dynamics. Two names figure prominently in this list for their pioneering works: Jaime Bulatao and Eugene Moran, both members of the Society of Jesus. After his doctoral studies at Fordham University, Bulatao introduced the use of sensitivity training at the Ateneo de Manila. Bulatao and Moran did not only write on their own experiences in conducting more than 50 self-discovery seminars, they also pioneered in the introduction of sensitivity training in schools, industry and in other organizations. Their book *The Self and the Group* stands out as a primary source on the theory and techniques of experiential group processes in the country.

Concerned with sharing and transmitting their experiences and skills in handling experiential groups to other professionals, Bulatao and Moran, together with the advocates of the emerging methodology of group dynamics, set the machinery for the establishment of the Philippine Institute for Applied Behavioral Science (PIABS). This institute was formally organized in 1968 with the financial support of a number of private companies.[1][2] The PIABS

became an organizational base for trained professionals who could serve as facilitators or counsellors to assist schools, government and private agencies in the conduct of their sensitivity or experiential sessions. Members of this group spread their influence to other parts of the country. In Davao, the Mindanao Institute of Applied Behavioral Science was organized. In the Visayas, the Visayas Institute for Social Action was likewise established by students of Bulatao and Licuanan.[13] Meanwhile, the increase in the number of masteral theses on the subject at the Ateneo attests to the growing number of students who decided to write on this topic. The PIABS, on the other hand, became known for its facilitator's competence and skill in handling group processes.

Presidential Assistant on Community Development

The introduction of group dynamics in the public sector came even much earlier. As early as 1956, Samonte traced this to a Bonard Wilson, an American sociologist commissioned by the USAID, for the training of trainors field workers under the newly-organized Presidential Assistant on Community Development (PACD). Abueva's study on the birth of the PACD documented how scholars and experts on community development recognized the value of working through organized groups. They stressed the inherent link between community cooperation and group consciousness, i.e., the feeling among a group of people that they are facing common problems which cannot be solved individually.[14]

The philosophy behind the PACD as an institution which envisions the group as the unit for social change is aptly captured by Bonifacio when he said:

> The basic relations of small group to social change is that an introduction of any social change always involves a group of people trained by any kind of organization whose primary objective is to promote the betterment of society. . . .the group manipulated for the purpose is not a large group but usually is the most effective force in effecting a change resulting in the achievement of a social goal. Since this particular small group can be easily maneuvered into being socially centered in its objectives, then it seems evident that the small group method is the means of attaining social change.[15]

Linking this line of reasoning to the value of the group as an innovator, Bonifacio cited three groups which were to act as the change agents in the PACD program: the government group of PACD professionals trained to act as a unified team; the barrio council, the barrio organization for voluntary efforts to solve the problems of common concern to the barrio; and the *purok* which is a neighborhood organization of 10-14 families held together by bonds of neighborliness and under the advisorship of a teacher or a community leader.[16]

The PACD's demise and the unsuccessful outcome of its projects indicate that for some reasons, it did not succeed as its initiators had expected. Nevertheless, this institution evolved essentially from the central idea that changes in communities will have to originate from smaller groups.

Philippine Business for Social Progress (PBSP)

The Philippine Business for Social Progress (PBSP) is a non-stock, non-profit foundation composed of businessmen and companies which contribute funds for self-help community projects. Its experiences in community building represent the use of group methods in another realm of endeavor: as a means to increase the capacity of low-income communities to avail of technical and financial assistance from a variety of sources. The PBSP's approach aims at developing "a) indigenous organized groups and communities trained in and equipped with knowledge, skills and attitudes to organize, manage and sustain viable structures for problem-solving, decision-making and provision of basic services, and b) trained leaders with capabilities for management and leadership responsibility on a self-reliant and sustained basis."[17]

To realize its goals, PBSP's group/community building projects have three interrelated objectives of creating viable structures (groups/organizations/federations/municipal councils) for problem-solving, decision-making and provision of basic services; providing training where knowledge, skills and new attitudes are acquired by beneficiary groups to enable them to carry out leadership and management tasks for self-reliance on a sustained basis; and undertaking socio-economic projects which will have tangible effects on the improved quality of life of beneficiaries.[18] An assessment of PBSP's experiences reveals the factors which explain project success or failure. This study stresses the need for community-building schemes to continue to develop core groups as a vehicle for participation in a wider community.[19] This recommendation is consistent with the PBSP view that in group/community building the task is to help people develop structures (or groups with different roles) and relationships so that the improvement in the quality of life that the people desire can be attained.

What is the significance of these programs and institutional experiences for the study and practice of group dynamics in the Philippines? The reservoir of knowledge on any social science concept is only as good as the efforts to validate these concepts in the real world. This is especially so for a concern like group dynamics where a universally tested theory has yet to be established. With more opportunities to apply the concept and related techniques to actual social events, there is a correspondingly greater chance to examine conditions and situations under which these concepts and techniques may apply. Moreover, faithful documentation of these experiences

adds to the literature and therefore provides more basis for systematic and accurate description which can lead to more valid interferences about the nature of group processes.

The three institutional experiences describe non-parallel events occurring in various phases of the history of group dynamics in the Philippines. They indicate that the emergence and use of its principles and techniques evolve as a response to varying stimuli, i.e., the availability of a specialist advocate on the subject, a national problem needing a solution and, in a latter stage, the design of a more effective means of organizing developmental projects. It will be noted from hindsight that the awareness and utilization of group dynamics in the academe and in the public sector came about independently of each other. These two institutional bases for the practice of group dynamics had distinct and separate beginnings with their own separate goals. The PACD and other similarly conceived programs in the past should provide significant lessons for current government administrators. The academic community, with its proficiency in theory and techniques, became a base for developing and sharpening professional skills of group dynamics practitioners. This later stream of users and trainors in group dynamics found more clients in industries, private organizations and other government training institutions. More recently, community organization, as a methodology for empowering the people by making them more aware of their collective strength when they function as groups, proceeds from another set of assumptions even as it employs basically the same techniques.

Local Literature: Theory, Methods and Findings

The review of the materials starts with their categorization into two: "theory" papers and empirical works. This categorization should not be taken to mean that those in the latter category are without theoretical import. Rather, it sorts out the materials in terms of whether they offer more theoretical insights or empirical tests of theories utilizing primary data. This categorization happens to coincide with the four components in Table 1 where the materials are classified by publication status. All but one of the six published materials are essentially theory pieces. On the other hand, most of the journal articles, masteral theses and unpublished research reports are basically empirical researches on Filipino groups, their characteristics, processes and effects on individual members.

Theoretical Papers

Bulatao and Moran's pamphlet is distinct in that it is the only work which is explicitly concerned with the "theory and techniques of self-discovery groups."[20] An accompanying piece is Bulatao's earlier work on the technique of group discussion which was published in 1965 and has had four

reprints.[21] Among the first Filipino books on groups, these works continue to be relevant to the needs of group dynamics scholars and practitioners as they were produced primarily with the Filipino personality and his "small-group centeredness" in mind.

Bulatao and Moran's position on the subject and purpose of group dynamics is clear. They espouse the use of group techniques to free the Filipino psyche from a fixation which inhibits it from real self-knowledge and therefore stunts its capacity to evolve a distinct self and world image. Repressed by centuries of colonial experiences and torn by the ambivalence generated by a dualistic society, Filipinos are depicted as having an inner subconscious mind molded by their agricultural, autocratic and colonial setting in the barrio, and an outer consciousness shaped by industrial, democratic and independent values in urban centers like Manila. This socio-psychological make-up inhibits the Filipino from truly knowing his real self. Because of this psychological state, he feels inadequate, unable to assert himself and lacks the self-confidence to claim his rights vis-a-vis existing authority structures.

The philosophy behind the use of group discussion as a mechanism through which the Filipino may liberate his true self is stated:

> Since society at large is so suppressive of the true self, it is possible to set up a miniature society, a small group that will temporarily take society's place but which is more benign, tolerant of differences and accepting of the individual's uniqueness, that he is different from everybody and he has the right to expose this uniqueness. Under such encouragement, the person dares to be his true self. He can speak out his own deep thoughts and feelings without censure, without fear of being judged.
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> The result of this new experience is creativity which is the spontaneous upsurge of new, open attitudes towards the world, attitudes which nevertheless are freed to be realistic because of consensual validation with those of creative others. Thus, the group with its freedom of thought, freedom of speech, its permissiveness, its sincere pursuit of truth, its support of the individual, brings that individual to a new growth as a human being.[22]

Through self-discovery seminars and the adaptation of the T-group to local Philippine conditions, people interact with each other and in the process "experience themselves deeply, how they affect others and are affected by others. They then reflect on their spontaneous reactions and behavior and come to an awareness of that secret 'self'."[23] With increasing self-awareness, Filipinos transform their self image from that of a "dependent, helpless figure, whose main mechanism in the face of adversity is to endure and take refuge within his family group," to that of self-control and power which gives him a feeling of confidence and emboldens him to assume social responsibility for his actions and convictions,[24] and makes him a potential agent of social change.

Bulatao and Moran did not confine their views of the effects of groups solely to the individual, i.e., his release from socially imposed inhibitions. They also related this to the process of achieving national goals. Since self-discovery brings about greater self-knowledge, self-understanding and self-possession, it leads to an independence of mind and action.

They predicted that this reformed individual character, rid of psychological shackles and possessing a self and world view that exudes confidence, will set the stage for the Filipinos' greater participation not only in group efforts but in community projects and matters of national concerns as well.

The ultimate national vision and the rationale for the use of group methods to bring about fundamental change in the Filipinos' psychological make-up is presented by Bulatao:

> The future social progress of the Philippines is said to lie in the formation of civic groups which will mediate between the peasantry of the masses and the authoritarian power of the old caciques and *politicos*. The secret of group formation lies in organization, the ability of people to work together. But to work together, we, Filipinos have to learn to trust each other and to trust each other we have to learn to communicate with each other not from our surface selves but from deep down our true selves.[25]

The works of Andres, De Guia and Oamar constitute another category among the theoretical studies.[26] From an organizational context, they see group dynamics as part of a formal intervention intended to bring about what Schein and Bennis aptly calls "personal and organizational change through group methods."[27] Adopting a pro-organization perspective, the theory behind the use of sensitivity training as a means of increasing organizational effectiveness is articulated by Oamar thus:

> The theory behind such methods (T-group learning) is based on the concept of learning which believes that individuals can best learn interpersonal and group skills through actual experiences when that experience is analyzed for the benefit of the learner. Essentially, laboratory or sensitivity training attempts to induce changes with regard to the learning process itself and to communicate a particular method of learning and inquiry. It has to do with learning how to learn.[28]

Oamar links this method to increasing organizational or executive effectiveness in three ways. First, since organizations are composed of people, the more one understands the nature of the human encounters in organizations, the better equipped he will be to utilize, release and control the organization. Secondly, the more man understands how his behavior consciously or unconsciously affects others, the more effective he can be in his relationship with other human beings. Finally, since work situations bring individuals into a group setting where they tend to create additional factors and forces, the effective leaders should understand these forces and how they influence

the workers.[29] Oamar's materials in his *Laboratories in Human Relations Training* are basically those used by the National Training Laboratory (NTL) in Bethel, Maine where he was a former participant.

In describing how NTL participants of the National Training Laboratory had been oriented to the program, its brochure claims:

> A major training goal is increased interpersonal competence in the many roles each participant plays — on the job, in the community, even in the family. The objectives include both the individual satisfactions derived from full use of one's capacities and the organizational strength achieved through good working relations. The training activities of the laboratory combine to make it possible to experiment with more effective ways of learning and new ways of behaving.[30]

Writing separately, De Guia and Andres also view group dynamics within organizational settings. They regard group dynamics as part of an organizational development (OD) intervention. Following Warren Bennis, De Guia defines OD as "a complex educational strategy intended to change beliefs, attitudes, values and structures of organizations so that they can adopt to new technologies, markets and challenges."[31] To bring about the desired change, OD interventions tend to rely on group dynamics. For his part, Andres traced the development of OD to the use of T-groups, also called development groups in industrial settings such as Union Carbide and ESSO refineries in the U.S. Equating OD with the NTL, Andres attributes the widespread application in 1964 of OD concepts to the emergence and growth of OD networks at the National Training Laboratory.[32] OD's educational strategy focuses on people variables (values, attitudes, relations and organizational climate). To bring about planned organizational change, OD emphasizes past behavior and relies on such methods as data feedback, sensitivity training, confrontation meetings and other experience-based methods to generate public shared data and experience, upon which planning and action may proceed.[33] Clearly, OD formalizes for the organization the institutionalization of the use of group methods to deal with organizational growth problems. This intervention appears to have a growing following in the Philippines, particularly in the private sector.

An analysis of the theory underlying the uses of group dynamics in academic, organizational and community studies in the Philippines reveals that the use of group dynamics tends to follow the Western concept popularized by NTL. The immediate ends for which the technique is utilized differ though. Bulatao and Moran see it as a way of liberating the Filipino's psyche from its colonial mentality and therefore focus their goal on the strengthening and development of a national character. On the other hand, there has evolved another body of writing which elaborates more on the use of group dynamics as a means for reinvigorating and enhancing organizational growth.

Empirical Researches: Methods and Findings

Given the theories presented above, what empirical researches on groups and group dynamics have been undertaken? What research methodologies were used in the collection of primary data and what trends have been established about Filipino groups and group processes?

To facilitate discussion, this portion is divided into three components. The first discusses the findings of studies on the characteristics of problem-solving groups which affect members' interaction and productivity. The second focuses on researches which evaluate group dynamics as a training methodology. The last is a set of studies on the effect of experiential groups on the individual's self-concept, values and skills.

Studies on Problem-Solving Groups. The studies classified under this category are those which focus on certain characteristics of individual members as they affect group processes in problem solving groups.

The first study, by Wijojo, looked at the effects of altruistic motives and group cohesion on productivity. Using as his subjects 60 youth members, Wijojo found out that there is a functional relation between the degree of cohesiveness of a group and its productivity, and altruistic or selfish motives did not produce any significant difference on productivity. However, productivity was found to be a function of the interaction between group cohesiveness and motive condition.[34]

Two other studies focused on cohesion. Tagaza examined committee cohesiveness in five character-building agencies in Manila. She tried to identify factors associated with the increase or decrease of cohesiveness. Attendance in meetings, degree of interest in the committee and roles performed in the committee were found to have a very high correlation with cohesion.[35] Nissanka, on the other hand, studied ten formal student organizations at the UP Diliman Campus to establish whether group cohesion inhibits interaction among groups. Using leaders of university student organizations as his subjects, his study indicated that group cohesion does not inhibit interaction between groups in the community. The more cohesive groups in fact tend to be more interactive than those which were less cohesive.[36]

Studies on group cohesion tended to have different subjects and their analysis also differed accordingly. While the Wijojo study used the individual as the unit of analysis, Tagaza used committees, and Nissanka, student organizations. Given this lack of parallelism among the units of analysis and the respondents of these three studies, no meaningful generalization could be made on these findings.

Another thesis on group interaction at the UP Diliman Campus had for its respondents wives of faculty members, clerical workers and laborers. Lilia Torres-Arbues' masteral thesis on human ecology and informal groups discussed the influence of geographic distribution, spatial arrangement and density on the formation of informal groups and leadership choices in certain areas of the Diliman campus. The following independent variables were considered: occupational class, family relationships, spouses' employment conditions, age, home ownership and length of service. Among her findings are that ecology does affect the formation of informal groups and the choices of task and instrumental leadership. There were more choices for expressive leaders in lower socio-economic classes than in the upper classes. Task instrumental leaders tend to come from 31-51 age groups and have shorter periods of service in the University but have longer actual residence in the area. Informal group formation is influenced by age of residents and the spatial distribution of houses.[37]

Two researches on the performance of problem-solving groups, both using the "Lost on the Moon" test, are also among the empirical studies in this area. One of these is Jinah Tayao's paper which assesses the effect of friendship among members of a group and group size on problem-solving group performance. Using 90 male and female undergraduate U.P. students as subjects, this study revealed that group performance is better than individual performance if the group is composed of six as compared to three members. Moreover, groups composed of friends also perform better than those whose members are not friends.[38]

Using a similar test, the other study by Williams sought to compare the performance of Filipino groups with American groups. The Filipino group was composed of 61 Filipino graduate students from four different U.P. classes and disciplines. The American group, on the other hand, had as members 148 upper level managers of small businesses. The study showed that, among the Filipinos, the groups instructed to use conflict in solving the problem did better than those which did not have the same instruction.

Comparing American and Filipino groups, the study disclosed that American group performance was much better than those of its individual members while a Filipino group achieved less when individual performance was compared to group performance.[39] Williams cautioned that the validity of these cross cultural comparisons may be questioned because of such issues as the comparability of the two groups used, the Western bias infused in the test and the extent to which the simulated problem-solving situation used in the test may be very different from real-life situations.[40]

The methodology utilized in these researches varied from structural interviews (Torres), questionnaire (Nissanka), a combination of questionnaire,

examination of agency records and minutes of meetings (Tagaza), to members' self-rating (Wijojo) and in the case of the problem-solving groups, experimental designs (Tayao and Williams).

Group Dynamics as Training Methodology. There is a growing trend for group dynamics to be adopted as part of executive development programs. Two of the better known programs are DAP's Career Executive Service Development Program (CESDP) for top government administrators and the program offered by the Philippine Executive Academy for public and business executives. Group dynamics is used as one of the training methodologies in both programs. Describing the CESDP, Ancog explains that the program stresses the need for participants to be "authentic persons." Self-awareness is fostered through a number of exercises and "mirrors" of self are fed back upon the request of participants.[41] In the Philippine Executive Academy, Fabella cited the introduction of sensitivity training in its Eighth Session. This module was to enable members of the executive panel to achieve better teamwork and cooperation. Barriers to cooperation and teamwork were reduced by allowing members to talk about themselves under the guidance of professional psychiatrists and psychologists.[42]

A twenty-one day training program for Full-Time Outreach Workers (FTOW) of family planning programs used group dynamics as its primary training methodology. Samonte describes how the whole program stressed the trainee-centered experiential approach. Group dynamics was used in almost all of the modules. In the Human Relations and Communications module, it was used specifically as a basic tool which sought to increase self-awareness, clarify values and affirm one's commitment to the philosophy of service.[43]

In a research on social processes within training groups, Torres studied the effect of training on personality and attitudes using as subjects three different groups, namely: 34 male participants of the Philippine Executive Academy, 20 college students, and 11 provincial health officers. With the use of Shoestrom's Personality Orientation Inventory (POI) scale, Torres disclosed that analyses of post training scores of all three groups indicated that graduate students had higher scores on inner-directedness, executives were more time competent and the health officers scored highest on the outer-directedness scale. Torres interpreted these post training scores as suggestive of the occupational factors at play within the group. Thus, she attributed the high outer-orientedness of the health officers to the fact that they deal largely with the public, while executives, the most mature of the subjects, have to manage their time better. She also noted that regardless of trainer differences between groups and heterogeneity of group composition, training led to similar effects across groups.[44]

In another article Sajo describes the experience of a government bureau in its first attempt to use sensitivity training as one of the methods for its training program on "Ethics in the Public Service." Post-program evaluation showed that participants felt that sensitivity training combined with lectures, workshops and forum discussions was effective in attaining desired results. Three of the 22 who offered suggestions to improve the course asked that sensitivity sessions be lengthened.[4 5]

Samonte, for her part, found out in her study that group dynamics as a training methodology interacts with three major variables: the characteristics and competence of the trainor, characteristics and experiences of the trainee and the kind of exercises used. This documentation of a Filipino group's experience highlights the consideration of Filipino values and the need to use the local language and to provide for longer time for self-disclosure.[4 6]

These evaluative researches utilized data gathering techniques such as the questionnaires for participants, post and ongoing training evaluation reports and interviews with trainors and persons involved in training, and the use of the Personal Orientation Inventory scale. These studies indicate the growing popularity of the use of sensitivity training in government as well as in business. Clearly, the use of these training methodologies has been largely dependent upon Western assumptions and techniques. The awareness of the need to adapt these techniques to Filipino social realities and personality structures is emerging, according to the Samonte study.

Effects of Experiential Groups on Individuals. Studies on the effects of group experiences on individuals comprise the bulk of the masteral theses reviewed for this paper. These theses were presented to the graduate school of the Ateneo University for masteral degrees either in psychology or education. Of the materials reviewed, these studies appear to be the more homogeneous set of works on group dynamics. Their homogeneity stem from their shared theoretical base and their common attempt to test the effect of group dynamics on the individual's self-concept or other personal skills, their use of similar research methodologies for measuring the impact of group dynamics on the individual, and even in the consistency of the general trend of their findings about the changes in a person's view of himself and his capacities after undergoing group dynamics.

Methodologically, these studies use similar approaches. They employ the experimental design and standard psychological tests, the latter usually in English, to measure differences between the pre and post tests scores among groups. These differences are then analyzed for statistical significance to eliminate the possibility of change as an explanation for whatever discrepancies may be seen in the individual scores in the control and experimental groups.

Dina Lavoie's thesis represents the more elaborately carried out type of these studies. Using three groups of 30 females each from a homogeneous population of college seniors, teachers and nuns, this research employed a battery of tests to measure personality changes in her subjects. Among the tests used were: Differential Aptitude test, Verbal and Abstract Reasoning form, the Individual Semantic Differential test developed purposely for the study, "Final Questionnaire," the POI scale which was the main measuring tool used, the Sixteen Personality Factor questionnaire, the Gordon Personality Profile and the Gordon Personal Inventory. Data from the scores allowed the researcher to confirm two hypotheses. First, for groups that underwent the sensitivity training laboratory, there was a transformation towards self-actualization. Secondly, this change is significantly greater for those groups that underwent the Sensitivity Training Laboratory as compared to a simple live-in experience. However, the hypothesis that the change is permanent and that an older group will experience a greater change was not confirmed.[47]

Using a similar approach, Clavano studied the difference between live-in and non-live-in sessions in group dynamics. Since the respondents were potential grassroots leaders, the test instruments were all translated into Tagalog. The hypothesis that participants who underwent both group dynamics and live-in experiences perceived greater changes than those who underwent either one or the other was confirmed. In the case of four specific skills—analytical, decision-making, flexibility, and communication—no statistically significant results were observed. Possible explanations were: (1) test instruments were not sensitive to the changes brought about by the group dynamics or the live-in experiences or both; (2) participants needed an extended period to enable them to rate themselves according to the perceived change; and (3) group dynamics or live-in experiences do not affect the skills considered.[48] In another study using the Purdue Non-Language Test and the Tennessee Self-Concept Scale, Salvacion Abelarde-Mauleon found out that self-concept can be positively affected by specific conditions and experiences under the group dynamics approach.[49]

An earlier study was Agnes Gonzales' exploratory research on the effect of sensitivity training groups on respondents' abilities. She utilized the Personal Orientation Inventory Scale together with the Interpersonal Relationship Rating Scale. Her subjects were 58 freshmen business graduate students who were divided into six groups of 10 participants each. Another group of 19 students served as the control group. The study concluded that right after the T-group experience, significant differences between the experimental and control groups were observed along five dimensions: (1) ability to react spontaneously and be one's self; (2) ability to accept aggression and anger in one's self as natural; (3) ability to be independent and self-sufficient; (4)

ability to accept one's self; and (5) ability to transcend dichotomies of life and see them as meaningfully related.[50]

In the field of education, three theses submitted to the Ateneo graduate school examined the effects of group dynamics on teachers and student groups.

Teresita Lara's thesis measured the change in orientation of 33 second-ary level teachers in three La Union and Ilocos Sur Catholic schools. Using a quasi-experimental design, the study disclosed that the group sessions changed the value orientation of the participants. The direction of the change was from individualistic to lineal or collateral orientations, from being past-oriented to being more present-oriented, from subjugation to nature to mastery over nature, from being task-oriented to being more per-son-oriented. Moreover, five months after the group sessions, the change was still evident.[51]

Stephanie Quiban's thesis described changes in communication skills through the use of group dynamics. With a group of 13 participants of grade school teachers of St. Joseph College as subjects, her study showed that nine out of 13 participants have perceived growth in communication skills.[52]

Purcell's study also used the Personality Orientation Inventory and the Sixteen Factor Questionnaire on 54 graduate students of the Ateneo de Manila. His research showed that there was an increased sensitivity, ability to manage feelings, more positive attitudes towards others and increased interde-pendence after the session. Personal growth and development and improve-ment in interpersonal communications were effected by the intensive group experience, with the changes still sustained even after three months.[53]

Researches on experiential groups may be characterized as being dependent on Western measures which the researchers seem to have accept-ed as valid for Filipino respondents. With the exception of one study which translated the research instrument into Tagalog, there seems to have been no attempt to validate the socio-psychological measures originally developed in other countries which were used in these studies. In one study where no statistically significant findings were generated, the researcher attributed this to the inability of the test to capture changes brought about by the experi-ence. Whether this was because the instrument did not capture nuances of local behavior was not clear.

Given this methodological limitation, and the caveat that should go with it, the results of studies reviewed on experiential groups suggest that:

(1) Participation in experiential groups, especially those conducted as live-in experiences, improved the participants' self-concept, self-actualiza-tion, capacity to relate to others and communication skills; and

(2) The permanence of the changes in individual skills was not ascertained although in some groups this effect was still evident after three to five months.

Assessing all the empirical studies, the review of researches reveals that:

(1) Problem-solving group processes have been studied in the local setting, usually with naturally occurring groups. However, studies covered in this review do not seem to indicate a clear trend about these processes. This may be because they tend to focus on various aspects of different group processes. Also, there were less materials available on problem-solving groups compared with experiential groups for this review;

(2) Sensitivity training is accepted as a functional training methodology among trainors in government and the business sectors. The more discriminating trainor may, however, acknowledge that this methodology must be adapted to local realities, temperament and management styles. Evaluation of training programs to establish how this adaptation can be more efficiently done has been initiated and there are strong indications that sustained interest in this area will be maintained; and

(3) Effects of experiential groups on individuals, determined largely through the use of foreign measures, suggest that members of experiential groups manifested increased capacity for self-conceptualization and actualization, an awareness which in turn enhanced their social interaction and communication skills. Whether these effects could be sustained over long periods must be further studied as the studies covered in this article showed that the longest effects monitored were evident for as long as five months after a group experience.

Concluding Comments: Filipino Culture and Group Dynamics

As a method of liberating the individual from socially created repressive forces through the use of small group processes, group dynamics is largely of Western origin. Its adoption here has ushered in more systematic accounts of its uses in training sessions as well as in experiential and problem-solving activities. Do these developments indicate that group dynamics respond well to elements and character of the local culture? Could the positive outcome of the studies on Filipino groups suggest that cultural barriers have been hurdled in the use of this technique which could touch the core of the Philippine character?

It is worthwhile to note that Bulatao and Moran had assumed that their version of the Self-Discovery Seminar (SDS), as an experiential group, is an "attempt to adopt the T-group to local Philippine conditions where the long

training needed for trainors is wanting and where some structure seems necessary at least in the beginning in order to keep the group going."[54] The adaptation to the local setting, which makes the SDS different from its Western counterpart, appears to be the more structured approach.

Beyond these forms of adjustments, more fundamental questions about the relevance of group dynamics to Filipino culture may be raised. To what extent has our understanding of the processes of Filipino groups been enlightened by indigenous concepts such as *hiya* or *kapwa?*

The attraction of group processes among social scientists is that they capture at once the interplay of culture and personality. Thus, the functioning of Filipino groups mirrors the broader culture and social system which impinge on them. Are indigenous concepts underlying this culture considered in the theoretical formulations that underlie empirical researches in this field?

The Filipino's concern for others and his regard for them in group affairs must be explained in the light of how the culture defines this web of relations. Bulatao defines the Filipino's concept of hiya as a "painful emotion arising from a relationship with an authority figure or with society inhibiting self-assertion in a situation perceived as dangerous to one's ego."[55]

In the absence of such an inhibition, *walang hiya*, results in "a recklessness regarding the social expectations of society, an inconsideration for the feelings of others, an absence of sensitivity to the censures of authority or society."[56] In describing the type of personality that is predisposed to react with *hiya*, Bulatao explains that is the unindividuated ego whose "security is found not within itself but within the group to which it is bound, (and) it does not let go of the group's approval."[57] This individual is so embedded in his own social group that he will always want to seek refuge and security in what is familiar to him. Once he feels that his family's support is withdrawn, he feels threatened and anxious and may be unable to stand on his own to solve his problems.[58]

Bulatao's reading of the restrictions that operate on the Filipino personality explains why he sees group dynamics as a means through which the Filipino ego may be emancipated to become a mature individual who transcends the level of hiya, is sensitive to the feelings of others and yet autonomous in his own right. It will take another form of group experience to develop a substitute for the family as a traditional group base.

Another relevant concept which defines the Filipino's norms of social interaction is kapwa. Enriquez defines kapwa as the unity of "self" and "others," a recognition of shared identity. Elaborating on this concept, he explains *pakikipagkapwa* as "accepting and dealing with the other person as

an equal." The company president and the clerk in an office may not have an equivalent role, status or income but the Filipino way demands and implements the idea that they treat one another as fellow human beings (kapwa-tao). This means a regard for the dignity and being of others. Aside from the socio-psychological dimensions, pakikipagkapwa has a moral and normative aspect as a value and *paninindigan* (conviction).[59]

Supplementing the concept of kapwa is the hierarchy of social interactions, concepts revealed from the local language. The way a person reacts to and is regarded by another person may differ depending on their mutual perception of their relationships. At least eight modes and levels of social interactions representing different degrees of interpersonal relations have been established by Santiago and Enriquez. These are:

1. pakikitungo (transaction/civility with)
2. pakikisalamuha (interaction with)
3. pakikilahok (joining, participating with)
4. pakikibagay (in conformity with/ in accord with)
5. pakikisama (getting along with)
6. pakikipagpalagayan/pakikipagpalagayang-loob (being in rapport/ understanding/acceptance with)
7. pakikisangkot (getting involved)
8. pakikiisa (being one with)

These levels denote a range of relationships, with the first level indicating some distance because of the relatively uninvolved stance of the persons interacting and the last level suggesting a complete harmony in that the two persons are almost united in their concerns. Among Filipino middle class in one province (Bulacan) it was established that behaviorally, pakikitungo, pakikibagay and pakikisama connote that the other person is considered an "outsider" while those at the pakikipagpalagayang-loob and pakikiisa levels are viewed as "one of us." As one's behavior and reaction to another person in a dyad or in a group will differ according to the level of interaction, a description and analysis of how these levels of interaction affect one's role and status in groups must be integrated in any attempt to explain the nature and dynamics of Filipino group processes, a culturally sensitive concern.

Recent works on Philippine psychology have established the local language as a source of explanatory concepts for Filipino social psychology. To fully develop group dynamics as a social technique firmly rooted on culturally relevant concepts, researchers on this topic will be making a major contribution if they can determine the influence of these indigenous concepts on the workings of groups. Given these ranges and levels of social interaction, what implications do they have on group dynamics? Will role and status in groups differ according to how much hiya is manifested or

transcended in formal or in informal position? How do group processes deal with actuations which are considered walang-hiya?

I agree with Moran when he said that the practitioners of group processes in the Philippines can improve in two areas: the diagnosis of client needs and the design and implementation of a program which is responsive to these needs.[60]

But before such a diagnosis can be undertaken, there is a need to rethink the basic assumption for reassessing client needs. There must be a deliberate and sustained effort to describe and understand the cultural roots of client needs. For as long as the indigenous elements of Filipino social psychology are not systematically integrated in our knowledge of Filipino groups, theories and application of know-how in this area will continue to be severely constrained because they will remain irrelevant to Filipino conditions. With more of his indigenous culture being unravelled, the Filipino social scientist is currently in a better position to reconcile his culture's demands with the prevailing Western social concepts such that the latter would be used to highlight rather than suppress the essence of what is distinctively Filipino.

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