



By William Bergquist, Ph.D.

New
Johari
Windows

The Intricate Dance of
Interpersonal Relationships

New Johari Window

The Intricate Dance of Human Relationships

By

William Bergquist, Ph.D.

The New Johari Window:
A Guide to Better Understanding and Improving Interpersonal Relationships

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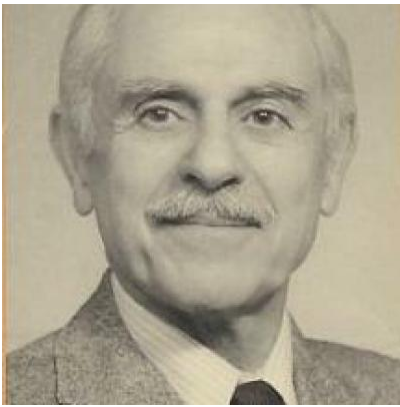
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In Memoriam

Joseph Luft

Gifted educator, facilitator and pioneer in the field of human relations training.

Cherished contributor to a body of knowledge regarding the psychology of interpersonal relationships.

Preface

Why are some people interpersonally smart? Why do other people seem to be interpersonally challenged, if not downright stupid? Even more fundamentally, why are each of us sometimes geniuses and sometimes idiots in our interactions with people about whom we care deeply? Whom we want to influence? Whom we want to engage in a less contentious manner? With whom we want to be more productive manner?

Interpersonal effectiveness is not just a matter of social or interpersonal intelligence and not just a matter of interpersonal competence. It is also a matter of becoming more fully aware of the multiple dimensions in which human interactions operate.

In seeking to address the WIIFM challenge (What's in it for me?), this book provides a new model of interpersonal relationships that builds on the most widely used model of interpersonal relationships to be offered during the second half of the 20th Century—namely the Johari Window.

Acknowledged as among the most insightful and useful models of human interaction, the Johari Window continues to be respected and often cited during the first years of the 21st Century.

In the present book I offer a new edition of the Johari Window. The New Johari Window offers fresh insights and useful concepts regarding human interaction. Specifically, it addresses eight fundamental and elusive questions that face each of us in our daily interactions and that have much to say about the extent to which we are smart or not so smart in the way in which we conduct these interactions:

1. Why don't other people see me the way I see myself?
2. How do I find out what other people really think about me?
3. What do people know about me or feel about me that they don't share with me?
4. Why don't other people sometimes trust me?
5. Why do I find it hard to share important information about myself (thoughts, feelings, hopes, fears) with some of the important people in my life?
6. How do I tell other people that I don't like something that they do in a way that doesn't harm our relationship?
7. How do I let other people know who I really am?
8. Why don't I or can't I tell some people what I really admire about and how I benefit from who they are or what they do?

We must repeatedly answer these questions, for the answers will vary from one relationship to another and from one interpersonal setting to another. For us to successfully answer these questions, we must know something about the way in which we disclose information to other people and the way in which we receive feedback from these people.

Becoming more fully aware of the multiple dimensions in which human interactions operate.

The first four of these questions primarily concern interpersonal feedback, whereas the final four questions are primarily about interpersonal disclosure. There are a couple of other perplexing questions that up the ante a bit with regard to interpersonal intelligence. These questions concern control and the barriers that disrupt the dance that commences during an interpersonal engagement:

9. To what extent in this relationship do either of us have much control over how we relate to one another or is it determined primarily by the roles we play?
10. What is preventing the two of us from forming a relationship that is more open with regard to both interpersonal disclosure and feedback?

Both of these questions concern the context within which interpersonal relationships take place and the ways in which we interpret our own behavior and the behavior of the other person within this context.

How do we go about answering these questions? What can we learn about interpersonal disclosure and feedback that will make us wiser in forming and sustaining relationships with other people? If we are in a helping role (as therapist, manager, minister, nurse, etc.), what should we know about the dynamics of interpersonal relationships that will enable us to be more insightful and hopefully more effective in being of assistance to other people? I propose that a model of interpersonal relationship has been available for many years that can help us address these questions and can help us be interpersonally smarter. This model is called the Johari Window.

No other model of interpersonal disclosure and feedback has been as often used as a teaching and coaching tool as this Johari Window (named after its two inventors, Joe Luft and Harrington Ingham). While many people know of this model of interpersonal relationships, it is sometimes dismissed as “old fashion” or “too simplistic.” This book is dedicated to showing how the Johari Window is still quite relevant.

In addition, I offer an expanded and revised version of the Johari Window, introducing several late 20th Century and early 21st Century concepts that provide even more insightful perspectives regarding these fundamental interpersonal questions and, more generally, the complex and dynamic dance of human interaction.

How do we go about answering these questions?

The Notable Window

This remarkable model of interpersonal relationships has been widely used by educators, trainers, consultants and coaches. This model is often praised—and even more often used (even by those who are skeptical about its ultimately validity). This model goes by an intriguing name: “The Johari Window.” Perhaps this is one of the reasons for its remarkable popularity. There are other reasons why this model is probably the most widely used representation of human interaction to be found in the world today. It is graphically very appealing. Symmetrical. Great to present on Power Point or on a flip chart with multi-colored markers. It holds an immediate appeal. Capturing something about the mysterious dance of human interaction.

In a nutshell by applying the Johari Window we know why old George over there irritates us or why we don’t get along with Susan. Like the Myers-Briggs Type Indicator, the Johari Window allows us to talk about difficult interpersonal relationships from a somewhat “objective” perspective. The least often mentioned (but perhaps most important) reason for the popularity of the Johari Window is that it seems to be an orphan. There is no author, so the model can be used without paying any royalties or purchasing anyone’s book.

The Johari Window is still quite relevant.

Unfortunately, this last reason is not valid. There is an author and there is a book. Yet, this person and book are rarely cited by those who use the Johari Window. The person is Joe Luft. The book is

On Human Interaction. Actually, Joe Luft isn’t the only author and *On Human Interaction* is not really the source

of the Johari Window. The Johari Window was presented first at a human relations conference held in Ojai California during the 1950s. Sponsored by the University of California in Los Angeles, the Ojai conferences brought together some of the most accomplished human relations and organization development researchers and consultants in North America to provide education and training to high level executives in major organizations.

As is typical of this type of high-level and high-powered conferences, senior staff members were asked by the conference dean to prepare brief presentations that relate specifically to the dynamic events emerging from the intensive interpersonal experiences of the conference. At this particular Ojai conference, two of the senior staff members—Joe Luft and Harrington Ingham—were asked to prepare a presentation on interpersonal relationships that would be presented the following morning at a general session.

Joe and Harrington sat down with a flip chart page and magic marker in hand to prepare this presentation. On a now-fabled tree stump they sketched out a four-cell model of interpersonal relationships that focused on the degree to which two people are open with one another in sharing their thoughts and feelings (especially about one another).

Luft and Ingham presented their model the following morning and then went their own separate ways without much fanfare. One year later, Luft was attending another human relations conference and was approached by a conference participant who wanted Joe to make a presentation on the “Joe-Harry Window”.

Joe and Harrington sat down with a flip chart page and magic marker in hand to prepare this presentation. On a now-fabled tree stump they sketched out a four-cell model of interpersonal relationships.

Luft had no idea what this person was talking about and remained bewildered until the participant began describing the four-cell model that Joe had presented a year earlier with Ingham. Apparently, several of the Ojai participants apparently found the four-cell model to be insightful and began using this model in their own training. An informal authorship was assigned to the model (soon to be shortened to “Johari”). Since it had four cells and looked like a window, the model became known as the “Johari Window.”

Joe Luft went on to prepare a summary description of the Johari Window in a publication prepared by UCLA and wrote the first of several books on the Johari Window—a book with an unpretentious name (*On Human Interaction*). He began his book by noting that:¹

. . . it is fairly well known now that Johari does not refer to the southern end of the Malay Peninsula. That’s Johore. Johari is pronounced as if it were Joe and Harry, which is where the term comes from. However, Harry Ingham of the University of California, Los Angeles, should not be held responsible for releasing this neologism. Dr. Ingham and I developed the model during a summer laboratory session in 1955, and the model was published in the *Proceedings of the Western Training Laboratory in Group Development* for that year by the UCLA Extension Office.

Joe Luft wrote about the Johari Window in several additional books. The model, however, continues to be used in its original manner—as a maverick or orphan model without any author and often without any consistent or coherent underlying conceptual base.

Since it had four cells and looked like a window, the model became known as the “Johari Window.”

The present book has been written in an effort to establish and anchor the authorship of the original book—Joe Luft and Harrington Ingham—and to establish (and hopefully enrich) the conceptual base of the Johari Window.

Misconceptions

Despite the popularity of the Johari Window, it is often dismissed by experts in interpersonal relationships, group dynamics and interpersonal communications. This dismissal is usually based on one of two misconceptions about the Johari Window. First, the Johari Window model is often considered out-of-date. After all, it was developed during the 1950s. Second (and even more often) the Johari Window is dismissed because it is too simple. I will briefly consider each of these misconceptions.

First, this model is not out of date. There are currently more than 2,000 Johari Window citations on the Internet—including the name of a rock group—so it is hard to conclude that this model is no longer in use or that the world of interpersonal relationships has somehow passed it by. There have been many new concepts and studies of interpersonal relationships that have been conducted since Joe Luft first formulated the Johari Window with Harrington Ingham; however, this doesn't make the Window a relic. It seems that human interactions have not changed in any fundamental way over the past fifty years.

To the extent that the Johari Window is “dated” because it does not incorporate more recent findings, then the present book should help to fill the gap. I am bringing to the Johari Window several recent models of interpersonal relationships, as well as integrating some of the research about human interactions and several of the interesting variations that have been offered with regard to the Johari Window since Luft and Ingham presented their original formulation.

There have been many new concepts and studies of interpersonal relationships that have been conducted since Joe Luft first formulated the Johari Window with Harrington Ingham; however, this doesn't make the Window a relic. It seems that human interactions have not changed in any fundamental way over the past fifty years.

With regard to the second misconceptions, there is a deceptive simplicity in Joe Luft's presentation of the Johari Window. It initially seems to be an over-simplified description of ways in which people chose to disclose themselves to other people and provide feedback to other people. Its seeming simplicity harkens back to a time when mature adults hoped for more trust and honesty in their relationships with other people through participating in sensitivity training programs and encounter groups.

Yet, like any systemic model, the Johari Window becomes complex and subtle very fast as one begins to spin out many variations regarding ways in which two (or more) people can encounter one another.

Lest anyone still think that the Johari Window is too simple, the New Johari Window offers even more complexity than that offered originally by Luft and Ingham. The new window is “double pained” with eight rather than four panes interacting with one another. It is hard to discount the New Johari Window as “simplistic.” It is much more likely to be criticized as “too elaborate” or even “unnecessarily convoluted.” If these criticisms are valid, then they should be laid at my feet rather than at the feet of Joe Luft, who always was a genius at making an idea seem simple and readily accessible when, in fact, it was quite subtle and complex.

All of this is to say that the Johari Window is neither outdated nor simplistic and that the New Johari Window is intended to assure that the original model (and hopefully the new model) receives a fair hearing as a multi-tiered, multi-dimensional representation of human interactions in the 21st Century.

Lest anyone still think that the Johari Window is too simple, the New Johari Window offers even more complexity than that offered originally by Luft and Ingham.

I hope that my colleague, friend and mentor, Joe Luft, would have liked what he would reads here—for this book is intended more than anything else to honor Joe Luft and his exceptional insights about the human condition. Tragically, Joe passed away several years before the publication of this book. Is he somehow viewing it from afar?

William Bergquist

Harpswell, Maine

March 15, 2023

[Note: the pictures of windows that are included in this book which are displayed in many shapes and in many weathered conditions have been generously provided by my colleague, Elizabeth Bouve of Harpswell Maine.]

[I ask you to respect Joe Luft's authorship of the Johari Window by referencing his initial book presenting the Johari Window. This book is titled "Of Human Interaction" and was published in 1969. I also ask you to reference this book when you are presenting anything about the New Johari Window. I have not registered (copyrighted) the New Johari Window so that the concepts from this book might be freely used. However, I ask you to respect my role as author of this work.]

Section One

Interpersonal Dance of the Mid-21st Century



Chapter One

The Johari Window: Two Models of Interpersonal Awareness

Joe Luft's original model contained four quadrants that represented the total person in relation to other persons. These four quadrants also define the essential features of the New Johari Window. The following definitions and principles are substantially the same as those presented in both *On Human Interaction* and his second major book, *Group Processes*:²

Quadrant 1 (Q1): the open quadrant, refers to behavior, feelings, and motivation known to self and to others. [often called "public self"]

Quadrant 2 (Q2): the blind quadrant, refers to behavior, feelings, and motivation known to others but not to self. [often called "unaware self"]

Quadrant 3 (Q3): the hidden quadrant, refers to behavior, feelings, and motivation known to self but not to others. [often called the "private self"]

Quadrant 4 (Q4): the unknown quadrant, refers to behavior, feelings, and motivation known neither to self nor to others. [often called the "potential self"]

The primary principles of change offered by Luft with regard to the Original Johari Model follow. They also informed the New Johari Window:

1. A change in any one quadrant will affect all other quadrants.
2. It takes energy to hide, deny, or be blind to behavior that is involved in interaction.
3. Threat tends to decrease awareness; mutual trust tends to increase awareness.
4. Forced awareness (exposure) is undesirable and usually ineffective.
5. Interpersonal learning means a change has taken place so that quadrant 1 is larger, and one or more of the other quadrants has grown smaller.
6. Working with others is facilitated by a large enough area of free activity. It means more of the resources and skills of the persons involved can be applied to the task at hand.
7. The smaller the first quadrant, the poorer the communication.
8. There is universal curiosity about the unknown area, but this is held in check by custom, social training, and diverse fears.
9. Sensitivity means appreciating the covert aspects of behavior, in quadrants 2, 3, and 4, and respecting the desire of others to keep them so.
10. Learning about group processes, as they are being experienced, helps to increase awareness (enlarging quadrant 1) for the group as a whole as well as for individual members.
11. The value system of a group and its membership may be noted in the way unknowns in life of the group are confronted.

The Original Johari Window

The original Johari awareness model was applied to questions of human interaction. These questions were brought into focus with the aid of the four quadrants. The model was then used by Joe Luft to engage in speculation. For example, what happens in a group when someone gives an unsolicited interpretation of another's blind area? What happens to Quad 1 or Quad 3?

Figure One

The Original Johari Window

	KNOWN TO SELF	UNKNOWN TO SELF
KNOWN TO OTHERS	QUADRANT ONE OPEN SELF PUBLIC SELF	QUADRANT TWO BLIND SELF UNAWARE SELF
UNKNOWN TO OTHERS	QUADRANT THREE HIDDEN SELF PRIVATE SELF	QUADRANT FOUR UNKNOWN SELF POTENTIAL SELF

The original model helped to clarify changes in awareness and openness as well as changes in tension, defensiveness, and hostility. Certain universal questions were addressed through the model—questions about the effect of unknowns on human interaction, trust, levels of miscommunication, ancient and primitive leadership patterns, and appropriate disclosure of self.

The original book was written with two purposes in mind. These same two purposes hold true for the new version of the Johari model of human interaction. The first purpose is to develop basic issues about human interaction with the aid of this model. The second purpose is to illuminate interpersonal learning and the process of learning-to-learn through use of the model. The meaning of observation and of feedback, for example, is considered in order to show how learning about behavior can be conceptualized.

Forced awareness (exposure) is undesirable and usually ineffective.

Attention is also given to some of the special qualities and problems in interpersonal and group dynamics training programs—often called T-groups, human relations laboratory groups, sensitivity groups, or encounter groups. The two purposes often overlap since questions of learning—and important issues such as trust and leadership—closely interrelate.

The schemes used in both the original and the new Johari models lack neatness and strict compartmentalization. In the original book, Luft cautioned that: “the reader will not find a clear-cut beginning, middle, and end, but will discover portions of the text that stimulate personal observations, speculations, and discoveries about the many ways in which people interact.” I would suggest that this same caution applies to the present book and the New Johari Window. As Luft suggested:

If nothing else, we hope that our readers will never again be bored in listening in on conversations or attending a reception or other social affair. Human interactions are inherently fascinating—provided an insightful and provocative frame of reference is brought to the observation of and participation in these interactions.

To this modest hope I can only add a “ditto” and an expression of great appreciation for the fascination that Joe Luft brought to human interactions through his initial Johari Window.

The New Johari Window

While the original Johari Window offers wisdom regarding human relationships that still holds true, I have modified and expanded on this Window in several ways, suggesting that wisdom contained in the original model can be expanded through additional analysis. First, I have sought to create an expanded model that is responsive to the profound shifts that are now occurring in 21st Century societies.

Along with many other social analysts, I suggested in a book I wrote three decades ago that we are moving into what might best be called a postmodern society.³ This shift from a modern to postmodern social system holds many implications for interpersonal relationships. I spin out some of these implications in the new Johari Window model.

The schemes used in both the original and the new Johari models lack neatness and strict compartmentalization.

Second, there are important analyses and studies regarding interpersonal relationships that were offered or conducted after Luft presented his initial model. I believe it is important to incorporate these findings in the Johari model, if this model is to be truly integrative.

Third, I believe that the Johari Window will be more fully integrative if it also incorporates other major interpersonal models that fully compliment the ideas presented by Joe Luft. Some of these alternative interpersonal models can be traced back to sources from early in the 20th Century, while other models have been offered since the initial introduction of the Johari Window.

I will first provide a summary description of the new model and then offer a brief exposition regarding the rationale for these expansions of the model. A more extended exposition will be presented throughout the remaining chapters of this book.

A Dynamic Model

The Johari Window has always been a highly dynamic model—though it has often been portrayed and used as a static model by those with only a superficial understanding of Luft’s analysis. As a static model, the Johari Window defines the relatively openness of individual people in their interpersonal relationships, irrespective of the specific relationship being taken into account.

The Window was always meant to be highly contextual. The processes of disclosure and feedback that determine degree of openness are highly dependent on the nature of the relationship being established and the interplaying and reciprocating behavior that commences in this relationship. Even within a specific relationship, processes of disclosure and feedback will vary from moment to moment, depending on the setting and the specific issues being addressed.

The New Johari Window is even more dynamic and contextual, for it offers even more finely differentiated panes in Quadrant 2 and 3. Each of these panes can, in turn, portray subtly nuanced interplay amongst actors in an interpersonal drama.

The key element in this subtle interplay, however, remains the same and consistent—this key element is trust. I begin, therefore, with a visit to the domain of trust and suggest that even this seemingly straight-forward dimension of interpersonal relationships is, in fact, rather complex.

The Johari Window will be more fully integrative if it also incorporates other major interpersonal models that fully compliment the ideas presented by Joe Luft.

Three Types of Trust

Some linguists (notably Benjamin Whorf) believe that you can tell quite a bit about a culture by noting areas in which there is very elaborate and detailed labeling and areas in which labeling is sparse.⁴ The many names for snow among the Inuit (Eskimos) and the many words for love among the Greeks are often offered as evidence of this so-called Whorfian hypothesis. Inuit seem to be very interested in snow, hence have many different names to describe different kinds of snow (much as avid snow skiers have multiple labels, such as “corn snow” and “powder snow”). The Greeks similarly seem to be very interested in love and its many different forms (ranging from “eros” to “agape”).

The Window was always meant to be highly contextual. The processes of disclosure and feedback that determine degree of openness are highly dependent on the nature of the relationship being established and the interplaying and reciprocating behavior that commences in this relationship.

I would like to contribute yet another example. This concerns the word “trust.” For some reason, there is only one word in English for the many different forms that “trust” takes in our society. Does this suggest that “trust” isn’t really valued in our society? At the very least, it means that the concept of “trust” can be very confusing to us.

I believe that trust is a critical component in any dynamic model of human interaction; hence, I take the distinctions between different forms of trust quite seriously. Trust is the engine of interpersonal relationships. It provides both direction and energy for sustained

human interaction. It provides direction by setting the goals for virtually any relationship. It provides energy by providing each member of the relationship with motivation to continue engaging in the relationship.

Most of us hope that our interactions with other people will increase levels of trust—even when we are trying to manipulate another person or are at war with this other person. If nothing else, we want them to be clear about our

intentions—even if this means that we intend to do them harm. We rarely want other people to leave us with less clarity regarding our relationship or with less interest in engaging us in future relationships.

When trust is considered in relationship to the Johari Window, its direction and energy become even more important and apparent. We will see throughout this book that the dynamics of both disclosure and feedback are profoundly influenced by levels of individual and reciprocal trust. It is important, therefore, that we be clear about what the term “trust” means to us. In doing so, I will propose that this term actually has three different (though related) meanings, and that “trust” has a distinctive impact on interpersonal relationships depending on which of these meanings is being engaged.

Specifically, I propose that the first meaning associated with the English word, “trust,” concerns *competence*. The second meaning concerns *intentions*. The third meaning concerns *perspective*. I will illustrate each of these three meanings by turning to an exercise—called the “trust fall”—that was very popular in the human growth workshops of the 1960s and was revived during the 1990s as a component of “Ropes” (Survival) courses.

One participant is asked to stand in front of the group or (in a “Ropes” program) to step up on a platform, walk to the edge, and turn her back (as if preparing for a back dive into a pool of water). In the old 60s program, someone was asked to stand behind the trust-faller.

Trust is a critical component in any dynamic model of human interaction.

In the case of the Ropes program, several people are asked to stand in front of the platform. The trust-faller then, as the name implies, falls back into the arms of the person or persons assigned to catch her. This exercise obviously involves the willingness of a person to trust that they will be caught by another person or group of people.

We are usually not “blind” to how other people see us; rather, this knowledge about other people’s perceptions of us is opaque—we can see the faint outline or shadow but not the clear detail.

This is a wonderful exercise that often generates rich personal insights; however, the insights it generates can be a bit confusing because of the three different meanings of the word “trust.” On the one hand, the trust-faller can be falling off the platform into the arms of three people who love her and have every good intention to look after her welfare.

Unfortunately, they are the trust-fallers’ three young daughters who are not big enough or strong enough to catch her. The trust-faller would probably injure all three of them and herself if she fell backwards off the platform into their arms. The trust-faller trusts the intentions of her daughters, but not their competence.

Conversely, the trust-faller could be falling into the arms of three very strong and competent men. Unfortunately, these three catchers are all men who she rudely dropped during the courtship phase of her life. All three were emotionally wounded by her rejection and have vowed to take vengeance. They would love to see her fall backwards onto the ground, breaking her back (“that heartless #&%@*#&@!!!!”). She trusts their competence but not their intentions.

There is a third alternative. The three gentlemen standing in front of the platform all come from a foreign country and are interested in studying the unusual behaviors of those who participate in “Ropes” programs. They look with great interest as the trust-faller plunges backwards onto the ground, with no one catching her. They help her up and wonder if she will attempt to perform this unusual, self-injuring ritual again. These foreign gentlemen are certainly capable of catching her and they wish her great success in her endeavor.

They simply have a different perspective and do not understand that they are supposed to catch her. Our trust-faller will appropriately refuse to fall backwards until these foreign gentlemen have been fully informed about the nature and purpose of the “trust fall.” Before she falls backwards, our trust-faller must trust the intentions, competencies and perspectives of anyone who is supposed to catch her. If she misses any of these three definitions or criteria of trust, she will end up with physical (and psychological) injury to herself and perhaps other participants in the trust-fall process.

At some level, we believe that other people really do know us and know our secrets. We are fully aware of our mistakes and our weaknesses. There is an old saying that goes something like this: “Which one of us if told that ‘everything has been revealed; you have been found out’ wouldn’t pack his/her bag and catch the first train out of town!”

I will repeatedly return to these three definitions of trust while describing the New Johari Window. One needs to know about the interpersonal intentions, competencies and perspectives of the person with which one is interacting when deciding whether or not, and how to expand or contract any of the panes of the Johari Window.

Opaque Rather Than Blind

I will be using the word “opaque” rather than “blind” to label the second quadrant (Q2). While Joe Luft occasionally used the word “opaque” to describe Quad Two, I would like to use this word instead of the word “blind” in most instances. The Q2 dynamics of opaque knowledge of self is an important theme that appears throughout this book and is a key concept in the new Johari Window. I suggest that we are usually not “blind” to how other people see us; rather, this knowledge about other people’s perceptions of us is opaque—we can see the faint outline or shadow but not the clear detail.

At some level we are very much aware of the potential—if not real—image that other people hold about us. That is why we get “defensive” when we are about to receive feedback. That’s why we brace ourselves. At some level, we believe that other people really do know us and know our secrets. We are fully aware of our mistakes and our weaknesses (they also know our strengths, but this is rarely acknowledged—see “Window of Strength” in Chapter Two). There is an old saying that goes something like this: “Which one of us if told that ‘everything has been revealed; you have been found out’ wouldn’t pack his/her bag and catch the first train out of town!”

“We cannot find that anxiety has any function other than that of being a signal for the avoidance of a danger-situation.”

At some level, all is known by us. Furthermore, every salient feature about us is repeated again and again in our psyche. There is no way we can hide it, not can we be totally oblivious to the fact that other people see these features in us every day—in our behavior, in our expressed feelings, and regarding the decisions we make about

interpersonal relationships. All of this relates, fundamentally, to a concept offered many years ago by Sigmund Freud—signal anxiety.⁵ While this concept was replaced years later by Freud in his own evolving concepts of anxiety, the original notion about signal anxiety remains relevant today—especially as we analyze the dynamics of Q2.

Signal Anxiety

In his own analysis, Freud begins by noting that anxiety is not the only unpleasant feeling that we experience—there is “tension, pain or mourning, grief.”⁶ The unique characteristic of anxiety is that it “is the reproduction of some experience which contained the necessary conditions for an increase of excitation and a discharge along particular paths, and that from this circumstance the unpleasure of anxiety received its specific character.”

Thus, according to Freud, “anxiety arose originally as a reaction to a state of danger—and it is reproduced whenever a state of that kind recurs.”⁷ Freud concludes that: “we cannot find that anxiety has any function other than that of being a signal for the avoidance of a danger-situation.”⁸

Freud’s signal anxiety seemed strange and mysterious at the time. After all, how can we know what we can’t know? Today it is less strange. Chaos theory and, in particular, the phenomenon called “fractals” offer an explanation. Patterns keep repeating themselves at all levels of a system. We have a hint of what is opaque (and frightening) because we see this same pattern repeated at a more conscious—and benign—level.

We get a little fear from dropping when we ride a roller coaster. This ride gives us a sense of the big fright that would come from falling to our death. We get a taste of terror when we attend a scary movie. This movie briefly samples the profound feelings that would accompany real life fear associated with the experience of being attacked by a murderous villain or alien monster.

All of this is offered to serve notice that I will be retrieving the old Freudian concept of signal anxiety in this book. Clearly, we often become anxious in our relationships with other people—especially if the processes of disclosure and feedback are involved.

Patterns keep repeating themselves at all levels of a system.

This anxiety in turn serves as a signal that something threatening lies below the surface of this relationship—or something unpredictable or threatening is associated with the context in which this relationship is taking place. In essence, our “psyche” splashes our face (or guts) with painful anxiety to inform us that this relationship or context is to be avoided.

We also might use the metaphor of “inoculation” to describe the signaling properties of anxiety. Ernest Becker uses this metaphor when discussing Freud’s notions about anxiety:⁹

Freud understood this process of the ego taking over anxiety as a sort of “vaccination” of the total organism. As the central perceptual sphere learns what the organism gets anxious about, it uses an awareness of this anxiousness in small doses, to regulate behavior. The growing identity “I” must feel comfortable in its world and the only way it can do this is experimentally to make the anxieties of its world its own.

Signal anxiety doesn’t really hurt us (unless it is long-lasting), but it does wake us up. It lets us know that we need to be vigilant and careful not to proceed further toward the threatening interpersonal relationship or context—or any thoughts, feelings or memories associated with this relationship or context. The paradox is that at some level we are fully aware of the thing that threatens us—otherwise we wouldn’t splash ourselves with the noxious anxiety. We have to know or even experience what is threatening to us in order to decide that we don’t want to know it or experience it.

In this book I discuss our opaque knowledge of other's people's perceptions of us, suggesting that we often know (opaquely) more than we want to know. Furthermore, this knowledge powerfully influences the ways in which we avoid disclosing to other people and avoid or misinterpret feedback from other people.

The paradox is that at some level we are fully aware of the thing that threatens us—otherwise we wouldn't splash ourselves with the noxious anxiety.

Becker goes even further by suggesting that this vaccinating signal anxiety becomes the basis for creation of distinctive defensive structures that each of us creates as we mature in a world that is often threatening or at least unpredictable:¹⁰

[T]he ego grows by putting anxiety under its control, as it finds out what anxiety is for the organism, and then choose to avoid it by building defenses that handle it. . . . [T]he ego “vaccinates itself” with small doses of anxiety; and the “antibodies” that the organism builds up by means of this “vaccination” become its defenses.”

There is a more positive side. The “inoculation” from signal anxiety is preventative in nature, like the inoculations we receive for various physical diseases. We gain insights about ourselves even when there is not a major “meltdown” in our relationship with another person. We learn about ourselves and other people even when we are impacting another person in a manner that evokes only small nonverbal reactions rather than a wholesale blurting out of angry (or effusively positive) feedback.

Our knowledge is opaque, in part, because we view ourselves from a state or contextual point of view, whereas others tend to view us from a trait or personality perspective.

We are “primed” to learn more about ourselves as a result of this opaque knowledge. Initially, we “see through a glass darkly,” but with “faith” (interpersonal trust), we will soon see clearly. Our opaque knowledge of other people's perceptions of us prepares us for, helps us to interpret and enables us to make use of feedback from other people. We learn about ourselves—our strengths as well as our weaknesses—from this opaque knowledge and gain interpersonal

wisdom even without direct and open feedback from other people.

Attribution Error

There is another aspect operating in the acquisition and use of opaque knowledge about self. This third aspect has to do with attribution. We are often only opaquely aware of our consistent patterns of behavior, choosing instead to attribute our behavior to the specific setting(s) in which we find ourselves. We believe that our behavior is primarily a function of context and external forces—while we tend to walk around with a different theory of attribution regarding other people.

This alternative theory is based on an assumption that other people operate as they do because of their ingrained personality or “character.” As the attribution researchers, Jones and Nisbett suggest:¹¹

. . . the actor's perceptions of the causes of his behavior are at variance with those held by outside observers. The actor's view of his behavior emphasizes the role of environmental conditions at the moment of action. The observer's view emphasizes the causal role of stable dispositional properties of the actor. We wish to argue that there is a pervasive tendency for actors to attribute their actions to situational requirements, whereas observers tend to attribute the same actions to stable personal dispositions.

We are rarely completely “blind.” At some level we “know” what we don’t “know.” Our knowledge is opaque, in part, because we view ourselves from a state or contextual point of view, whereas others tend to view us from a trait or personality perspective. We think we can change (it’s a matter of situation), whereas others don’t think we can change (it’s a matter of personality).

We make assumptions and try to “hide” these assumptions; however, through our actions we tend to provoke thoughts and actions in other people that confirm these assumptions.

This attribution error is not entirely off based. There is just enough error to enable us to discount how other people see us—but just enough truth in the attribution to force us (at least sometimes) to listen to what other people say about our consistent behavior patterns (our “personality”).

Protected Rather than Hidden Self

I also tinker a bit with Luft’s labeling and description of the third quadrant. We are never really “hidden” in Q3. We are “leaking” all over the place—nonverbal communication, what we do and don’t say. We make assumptions and try to “hide” these assumptions; however, through our actions we tend to provoke thoughts and actions in other people that confirm these assumptions.

These assumptions become “self-fulfilling prophecies.” We can’t talk about any of this with other people and are even unlikely to reflect on these dynamics in our own minds. We are left, as a result, with what Chris Argyris and Don Schön identify as “self-sealed assumptions”.¹² Given this leakage and these dynamics regarding self-fulfilling prophecies and self-sealed assumptions, I am inclined to call this quadrant the “protected self” rather than the “hidden self.”

Given these modifications, allow me to present a first version of the New Johari Window - this model being two-dimensional like Luft and Ingham’s original Window.

**Figure Two:
The New Johari Window [Two-Dimensional]**

	KNOWN TO SELF	UNKNOWN TO SELF
KNOWN TO OTHERS	QUADRANT ONE OPEN SELF	QUADRANT TWO OPAQUE SELF
UNKNOWN TO OTHERS	QUADRANT THREE PROTECTED SELF	QUADRANT FOUR UNKNOWN SELF

Multi-Dimensional Model

Hopefully, this two-dimensional model adds something to the Original Window; however, I wish to move beyond these two dimensions in the New Johari Window by introducing the dimension of internal world and external world. This enables us to move to a new metaphor with regard to the New Johari Window: a *storm window* that comes complete with double panes. A storm window helps to separate the outside world from the inside.

It offers a layer of air—a cushion or buffer—between the variable conditions of the external world (extreme temperatures, rain and snow, daylight and dark) and the less variable conditions of the internal world (thermostatically controlled temperature, no precipitation, controlled lighting).

The New Johari Window suggests that we similarly set up conditions in our interpersonal relationships so that we are buffered from the external realities of this interpersonal life. People with whom we interact profoundly influence us. However, we are not simply tossed like a leaf by the exigencies of these relationships.

We have the capacity to interpret, distort, and even ignore messages being delivered intentionally and unintentionally by another person. We also deliver messages to other people that come from both the window we present to the outside world and the window we create inside ourselves. Thus, the New Johari Window has double panes representing both the internal and external worlds in which we live.

To the extent that the gap between these two panes is small, there is substantial congruence between our internal and external worlds. To the extent that the gap is large, there is an incongruent state and the dynamics involved in coping with this gap can be profound.

A storm window offers a layer of air between the external world and internal world.

In many instances, as we shall see throughout this book, the gap is large because trust has been violated in earlier relationships—there have been violent external, interpersonal storms. We have therefore built a strong storm window to keep out the turbulent, unpredictable and potentially harmful relational storms. We protect ourselves with the gap in the two panes of all four quadrants, just as we install storm windows with large thermal gaps when choosing to live in climates that are challenging.

The double-paned Johari model suggests several powerful implications with regard to personal assumptions about internal and external sources of control—particularly with regard to interpersonal perceptions and relationships. This interpersonal model also suggests that there are many different ways to view interpersonal relationships. We can focus on the external panes or look deeply into the dynamics of the interior life of each participant in an interpersonal relationship.

The double-paned window also points to the importance of interpersonal needs and to ways in which we express and fulfill these needs. Interpersonal needs are not simply shown to the external world. We don't simply ask or demand that these needs be met. Rather, these needs may remain "at home" (the internal panes) and may rarely or very subtly be made known outside our home (the external panes) to specific people in specific settings.

Figure Three:
The New Johari Window: Three-Dimensional
External Panes

	Known to Self	Unknown to Self
Known to Others	Q1: E Inadvertent Self	Q2: E Ignorant Self
Unknown to Others	Q3: E Obtuse Self	Q4: E Discounted Self

Internal Panes

	Known to Self	Unknown to Self
Known to Others	Q1: I Presentational Self	Q2: I Blocked Self
Unknown to Others	Q3: I Withheld Self	Q4: I Unexplored Self

I will briefly address, in turn, each of these themes in this chapter, looking first at the matter of internal and external locus of control. I will turn subsequently to three different perspectives on interpersonal relationships, and, finally, to the matter of interpersonal needs and how and when they are expressed. Each of these themes will receive much more extensive attention throughout this book, as we begin to systematically address each of the four quadrants of the New Johari Window.

Locus of Control

Many years ago, Sigmund Freud discovered (or did he invent?) the Ego. Freud had already discovered that the human psyche profoundly influences how we view our world—and in particular our relationships with other people. However, Dr. Freud was not satisfied with just examining intrapsychic processes. He also wanted to analyze the relationship between internal and external events. While we are growing up, Freud proposed, we must confront the fact that the external world doesn't always meet our immediate needs.

The double-paned window points to the importance of interpersonal needs and to ways in which we express and fulfill these needs.

This wise Viennese doctor suggested that we require some mechanism (which he called the “Ego”) to balance off intra-psychic impulses and needs with the realities of life in a demanding and restrictive society (and Vienna society was certainly demanding and restrictive). In recent years, we have come to see that the Ego which each of us has formed often comes with a bias. For some of us, this bias is toward the intra-psychic demands and potentials of life. For others, the external demands and potentials hold great sway. In the former case, we often assume an *internal locus of control*, while in the latter case we assume an *external locus of control*.

What exactly do these two terms mean? In brief, an internal locus of control is based on a cluster of assumptions (often untested) that lead us to believe that we are capable of strongly influencing or even controlling our own behavior

In recent years, we have come to see that the Ego which each of us has formed often comes with a bias.

and the impact which our behavior has on the world in which we live. We are ultimately responsible for the impact of our decisions and our actions in the world.

By contrast, an external locus of control is based on a cluster of assumptions (often unacknowledged or unconscious) that suggests our thoughts, feelings and actions are strongly influenced—perhaps even dictated—by external forces over which we have little or no control.

We can't be held wholly responsible for our decisions and actions, nor for the consequences of these decisions and actions, for we are the recipients (benefactors) or victims (at least in part) of fate. This external fateful force may be identified as the vicissitudes of life or as God's will. It can be identified, instead, (through use of social-psychological terms) as a powerful stimulus in our environment, a powerful societal force, or an all-determining shift in the economic, political or cultural reality of life. Freud or his sometime colleague, Carl Jung, would remind us that we are influenced or controlled by the physiologically based (Freud) or collective (Jung) thoughts, feelings and images that seem to operate like alien, occupying forces within our personal psyches.

Internal Locus of Control

I will use a rather simplistic (and perhaps nautically naïve) metaphor to distinguish an internal locus from an external

locus. When an internal locus is assumed, we declare that we are captains of our ship. Furthermore, we declare that we are often (if not always) the motor that propels our ship through the water. We are not sailboats that depend on the fickle influence of the wind, nor are we whitewater kayaks that must cooperate with the powerful forces of turbulent water.

As captains and ship's motors we power ahead, oblivious to our environment. We expect external forces to capitulate to our will (captain of the ship) and energy (motor of the ship). This compelling, forceful and ultimately optimistic orientation is uniquely American.

It rests firmly on the ideology of pragmatism and activism: "All right! What can we do about it! Let's roll up our sleeves and get started!" It also resides firmly on the democratic (and individualist) assumption of free will and personal freedom. Emphasis is always being placed on the right of all citizens to exert an influence over—even determine—the course of their personal lives and the path being taken by their society.

An internal locus of control is based on a cluster of assumptions (often untested) that lead us to believe that we are capable of strongly influencing or even controlling our own behavior and the impact which our behavior has on the world in which we live.

We find that the assumption of internal locus of control resides in many different ideological camps. At one extreme, we find entrepreneurial capitalists who proclaim an internal locus through their emphasis on free markets, dog-eat-dog competition and individual achievement.

Several recent studies suggest that corporate executives who are highly successful will usually hold an internal focus: they attribute much greater importance to their own role in achieving success than seems warranted.¹³ This bias is widely evident in books written by highly visible corporate tycoons who identify "the ten reasons," "five keys" or "seven secrets" that have enabled them to make their company successful—usually ignoring fortuitous marketing conditions, favorable governmental rulings, or independent efforts made by their subordinates and predecessors.

As captains and ship's motors we power ahead, oblivious to our environment. We expect external forces to capitulate to our will (captain of the ship) and energy (motor of the ship). This compelling, forceful and ultimately optimistic orientation is uniquely American.

At the other extreme, we find humanists and existentialists. They also are inclined toward an internal locus of control and focus on the isolated and courageous human beings who must acknowledge and live with the consequences of their individual actions and free will. An internal locus for these philosophers, novelists and psychologists translates into something much more profound than that offered by corporate tycoons. Humanists and existentialists honor the dignity and responsibility that accompany free will and relate this engagement of free will to the fundamental processes of thought.

Rollo May, for instance, indicates that:¹⁴

I have had the conviction for a number of years . . . that something more complex and significant is going on in human experience in the realm of will and decision that we have yet taken into our studies. . . . Cognition, or knowing and conation, or willing . . . go together. We could not have one without the other. . . . If I do not will something, I could never know it; and if I do not know something, I would never have any content for my willing. In this sense, it can be said directly that man makes his own meaning.

Humanists, such as Rollo May, see human beings as constructivists, who create their own meaning and purpose in life. In parallel fashion, they identify an internal locus of control as an opportunity (and challenge) to act in an ethical

manner. We are architects of our own fate and soul. We can't assign blame to anyone else in the world—past or present. We stand convicted of our own actions and the consequences of our actions.

Humanists and existentialists honor the dignity and responsibility that accompany free will.

There are many critics of the internal locus of control, both within and outside American society. An all-consuming arrogance is often associated with the internal locus. It is evident not only in the indifference of many corporate executives to those who work for and with them, but also in disdain for the environment that is evident

among many Americans (and non-Americans). An internal locus of control requires that we have access to information from inside ourselves—especially with regard to personal values and life purposes.

People who assume full responsibility for their actions need time for reflection. However, depending on our personal preferences and styles, we may not choose to take time for this reflection. People with an internal locus often are inclined to “power” ahead in an unreflective manner, assuming that they are in control. They run over other people, other species, and the natural world in which they live.

Those of us with an internal locus are inclined to be defiant: we know we are right and force others in the world to come around to our point of view. It's “man against nature” or “man over nature.” It's “every man for himself.” Many of our global problems can be attributed in part to rampant individualism and an attendant assumption that we have the right to control or change anything in our world.

There is a second level of criticism with regard to internal locus of control. It concerns the existential despair that can accompany individualism and the courage of autonomy and responsibility. Soren Kierkegaard describes this as sailing alone on a stormy sea, with many fathoms of dark and unknown water beneath us.¹⁵ We ultimately live in isolation from other people and from the assistance of an external benevolent force when we assume an internal locus of control.

Kierkegaard was able to find an external, caring God in the midst of his existential analysis. Victor Frankel similarly found this external divine presence—in the midst of a grotesque, externally dominated experience of the World War II concentration camp.¹⁶ Many other proponents of existentialism can't find this balancing presence of an external spiritual presence. They sink inevitably into despair or a nihilistic perspective on life that is pure internal locus, but also pure hell.

Soren Kierkegaard describes this as sailing alone on a stormy sea, with many fathoms of dark and unknown water beneath us.

External Locus of Control

There are other forces that propel our ship—and we have to contend with and interact with powerful, external forces that have something to say about our course of travel and our destination. We live on sailboats—not motorized boats. The winds, currents, tides and weather have much to say about the direction and speed of our travel. Our ship has many co-captains. Many external forces move our ship. Someone or something else is pulling us [God/Fate]. We are like the ship coming into the harbor that is being pulled by a tugboat. The tug boat (and its captain) provides both the energy and the direction. Energy and direction are both derived from external sources.

There is a second option with regard to the nature of external forces impacting on our ship. Someone else is coming on board our ship and steering it into the berth. This is the harbor captain (or the parent or mentor). We are dependent on someone else for direction, though we provide the energy. Thus, there is a mixture of internal and external locus of control.

The winds, currents, tides and weather have much to say about the direction and speed of our travel.

A third option concerns the setting in which someone or something else is offering information to us. This person or object operates like a lighthouse. It doesn't control us or even tell us what to do. It only provides information (that is hopefully accurate). We must decide what to do with this information. We might choose to ignore

the information and crash on the rocks. That is our choice. It is up to us to discern and interpret the external information. This is an even more powerful and complex blending of internal and external locus of control. The external world is influencing us, but we are still in charge.

As in the case of an internal locus of control, there are multiple perspectives regarding external locus. One of these perspectives is offered by the behaviorists. From a thoroughly behavioral perspective, one would conclude that our actions are primarily determined by the settings in which we find ourselves and the events in which we participate.¹⁷ Reward systems (state) rather than enduring personality characteristics (trait) predict behavior. Variations among individuals in similar settings are minimal (error-variance). Show me what is being rewarded and I'll show you what people are going to do.

In his widely read book, *The Tipping Point*, Malcolm Gladwell moves this statement further, by pointing out that many of us are vulnerable to the Fundamental Attribution Error that I mentioned above:¹⁸

... a fancy way of saying that when it comes to interpreting other people's behavior, human beings invariably make the mistake of overestimating the importance of fundamental character traits and underestimating the importance of the situation and context. We will always reach for a "dispositional" explanation for events, as opposed to a contextual explanation.

While Gladwell's observations are well-taken, I would like to note that he fails to mention the other half of the Fundamental Attribution Error. The second half of the error concerns our tendency to attribute our own personal behavior not to character or disposition, but rather to context.

Show me what is being rewarded and I'll show you what people are going to do.

I assume that I act like I do not because of some enduring personality trait, but because of the specific setting in which I am operating and specific role I am asked to play or have chosen to play. In other words, we are inclined to external locus of control when observing and analyzing our own behavior and to internal locus of control when observing and analyzing the behavior of other people.

Back to the external locus of control. Even when we are captains of our own ship, we need other people to help us operate the vessel—unless it is very small. Furthermore, if we choose to venture very far from port, we must be mindful of winds, tides, currents, changes in the weather and so forth. Only the very foolish mariner will proclaim his independence from the environment into which he is venturing. Unless we will never leave port or choose to remain very isolated and "small," we must be mindful of our external world—both human and nonhuman. From this vantage point, an external locus of control seems to be very appropriate.

A colleague of mine, who comes from a country in Eastern Europe which was invaded eight times during the 20th Century, strongly aligns with this saying. He feels like he can control very little in his life. He has “no idea” and no longer even had “hopes” for his son.

Taken to the extreme, the external locus of control leaves us eternally vulnerable to the exigencies of the world in which we live. As people with an external locus of control, we hunger for information about the outside world. We are consummate readers of newspapers each day—or we look at our daily horoscope. Our ship often seems to lack a rudder or even a compass.

The wind, tide or current carries us to an unknown destination. We have very little influence. We are cast adrift and, like Ishmael, are at

best the fortunate survivors of great, often tumultuous events (the *Moby Dicks* in our lives). We survive not because we are competent, but because we are fortunate. We get where we want to go not because we plan ahead of time, but because we seize on the opportunity to mount our sails when the wind happens to be blowing in the right direction.

Just as the internal locus of control is very American (a country that has never experienced a successful invasion from an external army), the external locus is prevalent in societies that have often experienced massive, traumatizing invasions—and this includes most non-American societies in our world. Repeated, intrusive life events leave one skeptical about the capacity to influence that which is occurring around us. There is an old saying that life is a bit like “sitting on the edge of the dock, trying to control the flight of the seagulls fluttering around us.”

A colleague of mine, who comes from a country in Eastern Europe which was invaded eight times during the 20th Century, strongly aligns with this saying. He feels like he can control very little in his life. He can’t control the people or events who are fluttering (like seagulls) around his head. My colleague finds it absurd to plan for the future. When I asked him (soon after the collapse of the Soviet Union) what he hoped his son would do when he grew up, my colleague said that he had “no idea” and no longer even had “hopes” for his son. He knew (or at least assumed) that these hopes would soon be shattered by massive world events over which he (and his son) has no control.

Those of us who live in the United States gained a more intimate sense of this pessimism (or at least a passive perspective on life) after the September 11, 2001 attack on the World Trade Center. We glimpsed a reality which frightened us. We weren’t in control. We probably will never again, as a society, feel like we can control either our personal or collective destiny—or at least be certain of our personal and collective security.

The external locus of control, at one level, seems more “realistic” than the internal locus. It is very European and Asian—and is often pessimistic (or at least cautious). We are told to be reflective rather than rash, to observe before plunging in. Instead of declaring the usual American imperative: “Don’t just stand there, do something” we are given the opposite instruction: “Don’t just do something, stand there!”¹⁰ We must understand the situation before plunging in and trying to change everything.

We must stand outside the steam of history so that we can feel accountable and engage in the courageous act of seeking to improve the human condition. Despite precedence, dominant mindsets and the powerful societal, political and economic forces of our society, we must exert our free will and do that which is unexpected, brave and transforming.

The widespread European critique of many, unilateral and often poorly conceived US interventions exemplifies this perspective. An external locus, however, also evokes a troubling dynamic of “self-fulfillment.” When we are passive and wait for external events to direct us, then, sure enough, the outside world begins to have a profound impact on our lives. We accept a deterministic world view in which everything operates like a finely crafted Swiss Watch. We soon lose any sense of personal agency or personal responsibility.

John Calvin, the monumentally influential Swiss lawyer and theologian, saw the world as just such a finely crafted and divinely created Swiss watch. Like the American behaviorists, he looked primarily to external sources when examining

and explaining human behavior. He didn't look to the environment, however, as did the behaviorists. Rather, Calvin looked to a Protestant God. He believed that each human being was placed on the earth to act out some pre-destined drama.

We must appreciate and honor that which resides outside our immediate control. Our ship is not fully in our control.

The Calvinist task was (and still is) to discover God's plan. It would be arrogant, foolish and ultimately sacrilegious to design and enact our own individual plans. We see comparable perspectives on the externally determined human destiny in many Eastern religions and philosophies. Contemporary businessmen in Taipei, Taiwan, for

instance, venture from their office buildings at lunchtime to discover something about their fate and future (through the *I-Ching*). According to Erik Erikson, Mahatma Gandhi met with his enemy (and childhood friend) every afternoon during a nonviolent strike in India to ensure that each party to the conflict played out his predestined role in this great, pre-ordained historical drama.²⁰ We must appreciate and honor that which resides outside our immediate control. Our ship is not fully in our control.

The external locus of control situates us on a much larger stage and provides us with assurance that we are not alone. Yet, ultimately, we are alone. We must somehow stand outside the steam of history so that we can feel accountable and engage in the courageous act of seeking to improve the human condition. Despite precedence, dominant mindsets and the powerful societal, political and economic forces of our society, we must exert our free will and do that which is unexpected, brave and transforming.

Internal and External Panes

Given this brief description of these two fundamental perspectives on life, let's turn to the influence which these two perspectives have on interpersonal behavior and specifically the complex dynamics that operate in our New Johari Window.

Internal (I) Panes

Quad 1-I: Presentational Self

What I wish to convey to the world.

Quad 2-I: Blocked Self

What I choose not to receive from other people.

Quad 3-I: Withheld Self

What I purposefully don't share with other people.

Quad 4-I: Unexplored Self

What I have not wanted to explore or do not have time or occasion to explore in myself.

Internal Window Panes

	KNOWN TO OTHERS	UNKNOWN TO OTHERS
KNOWN TO SELF	QUADRANT ONE-I PRESENTATIONAL SELF	QUADRANT THREE-I WITHHELD SELF
UNKNOWN TO SELF	QUADRANT TWO-I BLOCKED SELF	QUADRANT FOUR-I UNEXPLORED SELF

External (E) Panes

Quad 1-E: Inadvertent Self

What I share (and know I share) with other people over which I have little or no control.

Quad 2-E: Ignorant Self

What I don't know about myself that other people do know, and I don't know that they know.

Quad 3-E: Obtuse Self

That of which I am unaware that other people don't know about me.

Quad 4-E: Discounted Self

Aspects of myself that I don't know are a part of my self.

External Window Panes

	KNOWN TO OTHERS	UNKNOWN TO OTHERS
KNOWN TO SELF	QUADRANT ONE-E INADVERTENT SELF	QUADRANT THREE-E OBTUSE SELF
UNKNOWN TO SELF	QUADRANT TWO-I IGNORANT SELF	QUADRANT FOUR-I DISCOUNTED SELF

Interaction between Internal and External Panes

The gap between internal and external panes is critical. When the gap is large, we find three interrelated problems. First, the behavior of the person with the gap is likely to be *unpredictable*. Shifts in behavior can be quite dramatic, depending on the specific circumstances in which this person finds herself. She is governed at one moment by her own will and at another moment by someone else’s will or by external exigencies.

For example, a woman whom I have coached (I will call her Elizabeth) often exhibits nonverbal behavior of which she is aware, but which is discrepant with what she says, particularly with regard to her sense of self-confidence. In her words (Quad One-I), Elizabeth conveys a strong sense of self and presents very clear directions and offers readily understood timelines and criteria for successful completion of her subordinates’ tasks.

Yet, in her nonverbal communication (particularly tone of voice and posture), Elizabeth conveys a quite different impression. Through her voice, Elizabeth seems to be apologizing for giving her subordinates any assignments. Furthermore, she sometimes fails to follow up to see if the assignments have been completed, thereby conveying, through her actions, that either she doesn’t really care about the completion of these specific assignments, or she doesn’t think she is “worthy” of asking her subordinates to complete specific tasks that she has asked them to do. Elizabeth has received ample feedback regarding her nonverbal communication and sporadic lack of follow-up (this is not Quad Two material).

That’s why she has a coach. Yet, she feels like her nonverbal behavior is “out of her control” (Quad One-E) and that sometimes she can’t assert herself with regard to follow up without coming across as a “demanding boss.” Prior to our

coaching sessions, the nonverbal communication remained for Elizabeth “out of her control.” As a result of the coaching, she began to realize that she was not too demanding—rather she was unpredictable.

This is what frustrated her subordinates. Elizabeth came to see that greater predictability regarding follow-up was critical to her effective leadership and that self-confidence resides not only in what one says, but also in what one does. This increase in compatibility between words (Quad One-I) and actions (Quad One-E) helped Elizabeth to begin speaking in a manner that conveyed more confidence and self-assurance.

Through her voice, Elizabeth seems to be apologizing for giving her subordinates any assignments.

The gap between internal and external panes creates yet another problem. The gap often leads to *cognitive dissonance*. The person with the gap finds that his sense of self is filled with contradictions. The person he wants to be and has some control over is not very closely aligned with the person that he is as a result of external events and forces. This dissonance, in turn, encourages distortion in either his internal panes or his external panes.

For example, I have consulted to a man (I will call him Daniel) who is quite careful about what he says to other people with whom he works (Quad 1-I). Yet, the people with whom Daniel works have given him feedback that they can “read him like an open book.” (Quad 1-E) They can predict how he will react in a specific situation, once they read his nonverbals. Daniel is faced with cognitive dissonance. He holds the self-image of someone who is able to “hold his cards close to his vest,” (Quad 3-I) yet apparently does not have a very good “poker face.” (Quad 1-E)

Daniel is faced with cognitive dissonance. He holds the self-image of someone who is able to “hold his cards close to his vest,” (Quad 3-I) yet apparently does not have a very good “poker face.” (Quad 1-E).

Given that Daniel is often negotiating with leaders from other organizations about purchases for his company, this discrepancy is a source of great concern. Sometimes, Daniel tends to overestimate the power of his ignorant self (Quad 2-E), indicating that he is never able to hold a secret (Quad 1-E) and doesn’t even realize that he is giving everything away through his nonverbal communication (Quad 2-E).

Daniel often concludes that he can’t be trusted with information about his company’s financial status when discussing prices and terms with a vendor. He believes that he always “gives away the store,” when in fact he often is able to negotiate a fair price for products he purchases for his company.

At other times, Daniel distorts in the opposite direction. He believes that he is being a clever negotiator (Quad 1-I), when, in fact, the furrowing of his brow indicates to vendors that he is holding back financial information and is not yet at the lowest possible price (Quad I-E). Daniel needs a performance coach to help him modulate his sense of self or at least he needs a colleague to join him in the field and give him supportive feedback when he is being effective as a negotiator. This process of distortion based on the effort to resolve cognitive dissonance is an important, and often overlooked, aspect of human relationships. I will examine this distorting process in several different ways throughout this book.

There is a third problem associated with the internal/external gap. This concerns the ongoing *intra-psychic and interpersonal tensions* that are likely to be precipitated by the gap. These tensions are exacerbated by the unpredictability and distortion I just mentioned; yet the misalignment inevitably creates tensions even without these other two problems.

Both Elizabeth and Daniel feel very uncomfortable about their interpersonal relationships at work. Elizabeth has often considered leaving her position as a manager because of the tensions caused by her inconsistent and unpredictable supervision of subordinates. Daniel also feels considerable tension—mostly conflict within himself—about whether or

not he is letting down his company during the negotiations. He is considering another career in which he doesn't have to be as "secretive."

Disclosure enables us indirectly (if not directly) to get feedback from other people about our external panes.

Elizabeth and Daniel each come to dread their work with other people (Elizabeth within her own organization, Daniel with representatives of other organizations). This fear eventually distorts all of their

interpersonal quadrants, and they are both left with a growing gap between the interpersonal world they control (or at least influence) and the interpersonal world they do not control (or influence very little).

Elizabeth has received some coaching assistance which has enabled her to more closely align her internal panes with her external panes (especially in Quad One). By contrast, Daniel has received little assistance and believes that he has been left to "fend for himself" in what he perceived to be the "uncaring" and "cut-throat" business of procurement and price negotiations. Like many men and women who experience a widening gap between his internal and external panes, Daniel sees his own powers (internal locus) declining and the forces outside himself (the other parties to the price negotiations) growing in power. No wonder he wants to escape to another line of work.

In addition to the challenges that people like Elizabeth and Daniel face in seeking to narrow the gap between the internal and external panes, there are additional challenges associated with the issue of personal awareness. To what extent do each of us see the internal and external forces that interplay with one another in our interpersonal relationships? How aware am I and how much control do I have over what I convey to other people? Both disclosure and feedback are helpful in this regard. Disclosure and feedback do much more than expand Quad 1 (and reduce some of Quad 4).

These two interpersonal processes also reduce the gap between internal panes and external panes of the window. Disclosure enables us indirectly (if not directly) to get feedback from other people about our external panes. The new double pane Johari Window adds a new level of appreciation regarding the nature and impact of feedback. Using the double pane model, we discover that feedback is meant not only to help us learn something about ourselves that we didn't know before or knew only opaquely (feedback as *information-about-self*), but also helps us gain a fuller and more complex understanding of ourselves in interaction with other people and our impact on other people (feedback as source of *enriched-understanding-of-self*).

To what extent do each of us see the internal and external forces that interplay with one another in our interpersonal relationships?

For example, let's imagine that I've been asked to give my opinion about another person who has authority over me (let's call him Sam). I view Sam in an ambivalent manner. I might be inclined initially to offer only a positive perspective about Sam, not wanting to hurt Sam's feelings or risk my own job (if my ambivalent opinion got back to him). I also might hold back on my negative opinions because I want to appear to be a fair-minded person.

My presentational self (Quad 1-I) would thus be filled with positive opinions about Sam. However, I might be sharing my more negative opinion about Sam through my nonverbal channels of communication or through my decline of an invitation to have dinner with Sam (Quad 1-E). I know that I am exhibiting these negative feelings (this is not Quad Three material), but don't realize how aware other people are of these negative feelings.

At some point, I decided to "fess up" to my colleague, who first asked what I thought about Sam. I point out that I actually have quite mixed feelings about Sam. I admire him in some ways, but don't trust him or like him very much when he is operating in his "official" role. At this point, my inquiring colleague might feel free to give me some feedback that is very helpful to me as I seek to enrich my own self-understanding (Quad 2-E to Quad 1-E).

At some point, I decided to “fess up” to my colleague, who first asked what I thought about Sam. I point out that I actually have quite mixed feelings about Sam.

My colleague might point out that the nonverbals are very clear and that my decision to turn down the dinner invitation is a clear indication that I am not fully supportive of Sam. This is very important for me to know. My colleague is not telling me something I never knew about myself (that I exhibit some negative feelings regarding Sam); rather, my colleague is telling me about the extent to which this Quad 1-E (Inadvertent Self)

communication is obvious to other people.

It is the same with feedback and the double paned Johari Window. Feedback we receive from other people regarding those aspects of ourselves about which we are truly ignorant (Quad 2-E) encourages our own self-insights regarding information about ourselves that we know at some level but block off from self-awareness (Quad 2-I). A man with whom I work (we will call him Harold), for instance, did not realize that he tends to patronize and act in a condescending manner toward younger women with whom he works.

One of his colleagues provided him with feedback about shifts in his tone of voice and rate of speech when working with younger women (Quad 2-E to Quad 1-E). Harold’s voice goes up and he begins to speak slower, which can easily be interpreted as Harold being condescending to and irritated with his younger female colleague.

When Harold received this feedback, he not only took it to heart, but also to consciousness (Quad 1-E). He became fully aware of his own lingering sense that he appeared to be irritated with virtually all of the women with whom he works. With the help of his coach, Harold explored the reasons for this irritation and discovered that the real issue concerned a lingering sense that he was somehow “responsible” for the success of these women.

In general, we don’t like to link together our internal panes and external panes.

He wanted them to succeed because he thought that women had every right to be in the workplace. He laid too much responsibility on his own shoulders for making this happen and, as a result, was resentful and, frankly, patronizing. Harold’s support for women’s rights had backfired and he only began to relate his inadvertent self (Quad 1-E) with his ignorant self (Quad 2-E) after receiving the feedback.

We don’t want to believe that there are powerful external forces operating in our lives – that we might even have a destiny. We run away from that which we are “called” to do by events in the world and by settings in which we find ourselves (or in which we have placed ourselves).

In general, we don’t like to link together our internal panes and external panes. On the one hand, we don’t want to acknowledge that some things are out of our control. We want to believe that we are in charge of our own self—if not the world around us. It is not just (as Joe Luft noted) that we don’t want to believe other people know things about ourselves that we don’t know (Quad Two).

It is also that we don’t want to believe that there are aspects of our public (Quad One) and private self (Quad Three), as well as our potential self (Quad Four), that reside outside our control and even our awareness. We are always tempted to move from external to internal locus so that we can perpetuate a personal myth that we are captains of our psychic ship.

We don’t want to believe that there are powerful external forces operating in our lives – that we might even have a destiny. We run away from that which we are “called” to do by events in the world and by settings in which we find ourselves (or in which we have placed ourselves).

Abraham Maslow’s *Jonah Complex*²¹ vividly and metaphorically describes this condition. Johan is running away from his destiny (external locus), but ends up vomited out on a beach, gasping for air, having resided in the belly of a whale.²²

The whale has brought him back home to face his destiny. This was a “teachable” and “coachable” moment—a “moment of truth—for Jonah. These moments can be teachable and coachable for each of us.

The resistance to linkage between internal and external panes is not limited to a fear of external destiny and the movement from internal to external. We also avoid moving from external to internal locus of control. We want to stay away from an internal locus because it implies accountability (regarding things we don’t want to do). We retain an external locus so that we might run away from our personal responsibilities. We prepare carefully for a major event in our life—yet back off in fulfilling the promise of this event.

I find, for instance, that many men and women who have completed all requirements for a doctoral degree other than their dissertation stop short and never complete this work. In fact, the second highest point of drop out in most doctoral programs (after the first six months) is at the final stage of the program when the dissertation is being written. We run away from the responsibilities and expectations that are embedded in the completion of this academic degree.

Similarly, we run away from commitment in relationships with other people, after working for many months on these relationships, because we are fearful—afraid that the relationship won’t be what we hoped it would be.

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We are afraid that it will be successful and therefore will consume much of our time, attention and energy, afraid that we have distorted our own perceptions of (or feelings about) the other person so that we might create this committed relationship, and so forth. We run just as quickly away from our personal potentials as we do from our destiny. To offer a revision of Maslow’s Jonah Complex—we swim close to the beaches of Mecca (rather than being taken there by a whale), and then vacillate about swimming the final mile to actually arrive on the beach and claim our success as a long-distance swimmer.

Three Perspectives on Human Relationships

As we all know—and as both the Original and New Johari Window convey—the relationships between two people are inherently complex. Any dynamic human interaction requires great thought and reflection if it is to be adequately portrayed. Novelists and poets have labored in the interpersonal vineyard for many years, seeking to capture the essence of human relationships. No one seems to hold a monopoly on the truth regarding human interactions. It seems appropriate, therefore, that the New Johari Window embraces multiple perspectives on this complex phenomenon. I will specifically look at human interaction and the Johari Window from three perspectives—three ways in which to appreciate the deep nature of interpersonal relationships.

One set of perspectives is deeply embedded in American pragmatism and optimism. Most of the advocates of this school are trained in the American behavioral sciences and the birth of this American School is often attributed to the National Training Laboratories (now called the NTL Institute) and their programs in Bethel, Maine. Joe Luft’s original Johari Window was forged on the anvil of Bethel training and the American school. Here is a link to the NTL Institute website (as of March 2023): <http://www.ntl-psc.org/about-us/ntl/>.

From the British School perspective, interpersonal relationships are seen as multi-tiered, heavily determined and tightly interwoven phenomena.

A second school was founded at the Tavistock Institute in England. It embraces the psychoanalytic perspectives of Melanie Klein (a worthy successor, in some psychotherapists’ opinions, to Sigmund Freud). The Tavistock Institute—

and more broadly, the British School—embraces the systemic perspective on interpersonal relationships that was espoused by other Tavistockians (most notably Emory and Trist). From the British School perspective, interpersonal relationships are seen as multi-tiered, heavily determined and tightly interwoven phenomena.

I offer yet another set of perspective that tends to be associated with theorists and researchers who live on the other side of the English Channel—in France, Germany and other countries on the European Continent. These analysts of interpersonal relationships engage the perspectives of Karl Marx, Neo-Marxists and contemporary social theorists known as structuralists, post-structuralists and postmodernists.

These loosely coupled Continental critics of contemporary societies focus on the power dynamics in interpersonal relationships and on the socially constructed realities that comprise our prevailing views about the origins and nature of human interactions. I will be turning to each of these three schools throughout this book. At this point, I will set the stage for these multiple perspectives on the New Johari Window by offering a preliminary description of each of these three insightful and influential ways of viewing and thinking about human interactions.

The American School

To understand the fundamental principles of this first school, I turn to a quite different discipline (architecture) and focus specifically on a very American architectural innovation: the Western Ranch house. In this type of home, everything has been built on one level. There is no basement and no attic.

There are many windows in the home and divisions between rooms are often nonexistent or only suggestive. When you walk in the front door, you enter directly into the living room and at the same time can glance over your shoulder looking down the hallway to all the adjoining bedrooms.

This open architectural style is dramatically exemplified in the Eichler homes that were so popular in California during the 1950s. In these homes there is one central room from which every other room radiates. In these suburban homes, located in middle-class communities, everything of importance takes place in the den, in the TV room, or on the patio. If there is a formal living room, it is rarely used and is kept very tidy—for show and not for either living or informal entertaining of guests. In essence this is a home of visibility (and superficiality): what you see is what you get and what you are intended to see!

There is a second important feature about the American-style ranch house. When replicated in the American suburb, each of these ranch houses closely resembles the house next door. Inexpensive tract houses are mass engineered, mass built, and mass marketed. Families move in and move out of these tract houses, with no long-term commitments to building a lasting community.

High walls are built between homes and all outdoor activities take place in the back yard, not on a front porch or sidewalk. Parents are likely to commute to work via freeways and return home exhausted. They focus on family life or escapist television. There is little time for building community in this middle-class suburban society—or for getting to know neighbors beyond a superficial level.

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When we turn to the upper class in American society, we find a similar pattern of architecture and community. A home designed by Richard Neutra, for instance, features glass walls that enable one to grasp the whole in one sighting—all rooms, the outside environment, other people.

Upper-class communities are gated and isolated from other elements of society. Even within these gated communities there is little interaction among neighbors—other than the often-litigious reinforcement of planned community regulations and restrictions. These are homes that integrate the external and internal world through glass and landscaping. However, they ensure that the external world is devoid of people and is composed entirely of trees and gardens!

The American school is also represented in the American office. It is represented in the late 20th Century office space with modular furniture and no walls. Everyone can see everyone else and people can easily move their desks, their department, and their relationships. This is the “temporary society” that is described by Bennis and Slater—a society that is made up of temporary friendships, temporary reporting relationships—and temporary furniture.

What then is the essence of American society and how has it influenced construction of the American school of interpersonal relationships? As represented in American homes and communities, American society is about high visibility and accessibility (what you see is what you get).

Ironically, it is also about privacy and the desire to be seen only when we want to be seen. It is also about superficiality and image management (what you see is what I want you to see). It concerns the devoting of attention to a few people (family) rather than a large community.

Superficiality and isolation are to be overcome with intentional interpersonal interactions that are replete with disclosure and feedback. Yet, the focus is still on the individual, not the community.

These aspects of American society have profoundly influenced the goals and purposes of the American school—which represents both an acceptance and critique of American society. Superficiality and isolation are to be overcome with intentional interpersonal interactions that are replete with disclosure and feedback. Yet, the focus is still on the individual, not the community. Furthermore, there is still a somewhat uncritical embracing of the visibility and accessibility of the ranch house, Neutra home and modular office furniture. What you see is still what you get and what you get is still focused on the individual, not the collective.

There are specific challenges facing the American school as it addresses the emerging 21st Century version of American society. The suburbs are in retreat. New intentional communities are being formed—what Robert Bellah and his colleagues call “lifestyle enclaves.”²³ Office space is now more user-friendly and built to encourage and sustain both the right of privacy and the joy of collegiality. Furthermore, I suggest in Chapter Two that the complexity of human interactions—which is large in the original Johari Window—is even greater in our emerging postmodern world. The American School provides two responses to the new challenges of the 21st Century and this emerging postmodern condition of human interaction.

The first response concerns task-focus. Some members of the American school want to forget about complexity of interpersonal relationships and focus on the task. They have bought in the focus on individual achievement. Effective interpersonal relationships are geared exclusively to “bottom-line” results. We all become members of a Survivor cast who are getting along with other people only so that we can be the last ones on the island and can claim the million bucks.

The alternative response is to be very sensitive to human interactions and to focus on the group process rather than the task. Primary attention is being directed to one-on-one relationships. The division between task-achievement and human interaction becomes common in the American school. Thus, there are two branches of the American school—each focusing on one-on-one relationships. In the first branch, this focus is directed toward achievement of specific goals, whereas in the second branch it is directed toward improvement of one-on-one interpersonal relationships.

A group is generally viewed as a series of interwoven interactions—that is why the Johari Window can be seen as both a model of interpersonal dynamics (Luft’s first book) and a model of group dynamics (Luft’s second book). In a workshop (T-group, sensitivity training) that is run by American school facilitators, it is inappropriate to “speak for the group.” One should always speak for herself and let other people speak for themselves.

The walls of a Victorian mansion are thick. Muted conversations from other rooms are not easily heard through the walls. If they are heard (in a faint manner) the conversations are readily misinterpreted.

British School

If American society can be represented by a Ranch house, British society might be represented comparably by a Victorian mansion. This building is multi-storied, with cellars, attics and (by the sea) “Widow’s Walks.” There are many rooms in the Victorian mansion—including rooms that are hidden away. These remote rooms are located down at the end of a very dark hallway.

The hallway is lit by no more than the natural light that streams in (only during daylight) through beautiful, intricately designed and multi-colored stained-glass windows. In this mansion there are many stairways—some of which seem to lead nowhere. I am reminded of the Remington House in San Jose California, where the purpose and orientation of many rooms and stairwells remain mysterious—even after more than a century of research.

Unlike the “lifestyle enclaves” that Bellah identifies with the new American community, the old British communities are based not on shared interest, but rather on shared social-economic class.

The walls of a Victorian mansion are thick. Muted conversations from other rooms are not easily heard through the walls. If they are heard (in a faint manner) the conversations are readily misinterpreted. This mansion is not easily remodeled nor is the furniture supposed to be rearranged. There are many cherished antiques that have been in this Victorian home for many years.

They are valuable and irreplaceable. All of the objects in this home are old and can easily break if handled in an insensitive manner. Each piece of furniture, each rug, each ornament, each object on display has a rich history and symbolizes something important in the life of those many generations of a specific family who have owned and occupied this home.

The Victorian mansion holds another important property. It is designed for visiting people. There is a parlor where people come to visit and where extended conversations are expected. Though Victorian mansions are large and expensive, they are built next to one another, often with very little intervening space. Neighbors interact and an enduring community is present—in part because people don’t move around very much, thus providing both the motivation and continuity for building a strong community.

Unlike the “lifestyle enclaves” that Bellah identifies with the new American community, the old British communities are based not on shared interest, but rather on shared social-economic class. People live in communities made up of other people from the same class—hence, the assumption of shared values and perspectives (the third ingredient of trust).

Thus, while the British society is community-based, this base is very conservative in nature and not very conducive to movement across class structures. As in the case of many other traditional class-based societies in our world, British community comes at the expense of social mobility and equity of treatment and opportunity—and at the expense of individual initiative and achievement.

The British school picks up the motifs of the Victorian mansion and British society. This school focuses on the complexity and many tiered dynamics of interpersonal relationships. What you see is not necessarily (and usually isn't) what you get. Interpersonal relationships are filled with attics, cellars, hidden rooms and dimly lit hallways.

The British school picks up the motifs of the Victorian mansion and British society. This school focuses on the complexity and many tiered dynamics of interpersonal relationships. What you see is not necessarily (and usually isn't) what you get. Interpersonal relationships are filled with attics, cellars, hidden rooms and dimly lit hallways.

There are many relics from old (no longer remembered) times, and there is a prevailing sense that one has not really gotten to know the relationship or mansion even after spending some time in the parlor. Ample opportunity is provided, however, for getting to know the other person more fully. Time is always available, and an eternity is waiting for rich and complex mutual understanding to take place.

The British school also embraces the British society's emphasis on collective identity—as well as its conservative predilections and hesitancy about embracing change. The British school focuses on the group and community, rather than the individual. Groups have a reality. Each group has its own purposes and dynamic. Furthermore, these purposes and dynamics are something more than the composite of interwoven interpersonal interactions and co-dependencies.

Time is always available, and an eternity is waiting for rich and complex mutual understanding to take place.

One can speak about group behavior in a workshop conducted by a British school facilitator. In fact, the notion that one acts independently of group dynamics is considered to be naïve, at best, and often is considered to be a clear indication that one is acting out the myth of autonomous action for the group. This assignment of an autonomy role is intended by the group to help its members collectively to achieve some tacitly held or unconscious goal—such as the avoidance of collective responsibility.

Continental School

This third school has little patience with architectural analogies and is highly critical of both the superficiality of American society and inherent conservatism of British society. Members of the Continental school could care less about the architectural design of a home. They want to know: who owns the house? Who is invited in? Who can

enter (invited or not)? Who gets to redecorate or remodel the house? Who gets to comment on what the house really looks like?

The Continental school is all about the architect, builder, owner, tenant and architectural critic—not the building itself. Proponents of this school wish to “pierce the veil.” They want to go back to the fundamental assumptions underlying the design of the building and even more importantly they want to go back to the reasons for constructing this building in the first place. Why a ranch house? Why a Victorian mansion?

We move from the building to the builder (de-construction), and from the building to its inhabitants and ways in which the inhabitants interact with one another and the building.

Proponents of the Continental school also want to know about the people who enter the building. Who is allowed in? Who wants to enter? Who wants to leave? These questions are often framed as “privilege.” Who is privileged to be admitted to the building and who can sit at the table(s) in the building where important decisions are made.

Like other members of the American School, Schutz tends to focus on what you can see—behavior—rather than on what one might infer from what is being done or said. For Schutz, “What you see is what you get.”

Furthermore, the agenda of the Continental school is to find out how the design and layout of the building influences (even determines) the nature of interactions among people who live (or work) in this building. What stories do people in the building choose to tell (or are allowed to tell) about this building and about the human interactions that occur inside (and outside) the building? The Continental school always encourages us to move somewhere else in our analysis. We move from the building to the builder (de-

construction), and from the building to its inhabitants and ways in which the inhabitants interact with one another and the building.

Interpersonal Needs

Along with the Johari Window, probably the most widely used tool for increasing interpersonal awareness during the 1960s-1990s was Will Schutz’s FIRO Theory.²¹ This theory of interpersonal behavior was developed by Will Schutz in 1960. He was attempting to explain interpersonal behavior consistent with psychodynamic theories.

It was the culmination of his work at the Naval Research Laboratories in Washington, D.C., and subsequent work at Harvard University’s Social Relations Department. Schutz’s work resides very much in the American school. Like other members of the American School, Schutz tends to focus on what you can see—behavior—rather than on what one might infer from what is being done or said. For Schutz, “What you see is what you get” (very much in alignment with the American school).

Schutz believed that people behave differently in interpersonal situations than they behave when they are alone. He proposed a theory that describes behavior in these “interpersonal” situations and postulates that there are three fundamental interpersonal needs that strongly influences this interpersonal behavior: Inclusion, Control, and Affection (later called Openness).

Schutz suggests that these three needs are sufficient to explain and predict interpersonal behavior. In addition, each type has two components: Expressed and Wanted. Expressed needs are those that the person expresses (behaves) towards others. Wanted needs are those that the person wants others to fulfill, or that direct the way in which the person wants others to behave towards him.

Schutz believed that people behave differently in interpersonal situations than they behave when they are alone.

“Expressed” and “wanted” are confusing terms. I will instead use the terms *proactive* and *reactive*. These terms are a little less confusing. These terms also correlate directly with the concepts of internal and external locus of control. Proactive relates to internal locus and reactive relates to external locus.

Inclusion

This is the In/Out dimension of interpersonal relationships. With regard to stages of interpersonal and group development (that were first introduced by Bruce Tuckman),²⁵ this concern about inclusion is primary during the initial stage in building a relationship (called “Forming” by Tuckman). The primary focus for people with high needs for inclusion center on being very careful with and concerned about participation in a relationship or membership in a group.

This concern about inclusion is primary during the initial stage in building a relationship (called “Forming”).

Their Quad One is very internally oriented (Q1-I) with regard to this specific interpersonal need. They want to determine or at least have a major “say” in determining whether or not they are engaged in a particular relationship or with a particular group. This person (and a group at this stage of development) needs to be clear about

membership issues. The primary strengths associated with this need are interpersonal sensitivity, selectivity, and thoughtfulness.

Ironically, people with high inclusion needs often have very high standards with regard to the relationships and group they enter. They are looking for something quite specific. On the negative side, those with a high need of inclusion are often highly selective because fundamentally they don’t believe that most people can be trusted (in terms of either competence or intentions). “I see the dark side; hence, I must be cautious about involvement.”

This means that high inclusion people can overuse or misuse their strengths by being highly vulnerable, by being loners, or by being timid. They feel quite vulnerable because they have remained “outsiders” for many years; hence, they often don’t know all of the subtle signs of acceptance, nor the strategies to be employed in gaining acceptance.

Control

This need represents the Up/Down dimension of interpersonal relationships. With regard to stages of interpersonal and group development, control is aligned with the conflict-filled second stage of group life (Tuckman’s “Storming” stage). The primary focus associated with this need is very clear: be very careful with and be very concerned about the distribution of power in the relationship or group.

A person with high needs for control wants to be clear about authority issues. This person is also internally oriented (Quad I-1) with reference to the interpersonal need for control. They wish to control when and where they express their need for control (their own control or someone else's control). Control for these people is a nested and recursive process: they want to control their need for and expression of their need for control.

Ironically, people with high inclusion needs often have very high standards with regard to the relationships and group they enter.

The primary strengths associated with this need include forcefulness, clarity of task, and a sense of responsibility. People with a high need for control are often willing to stand out front and accept the consequences of whatever comes from actions that they take or that the group takes (internal locus of control). When the need for control is overwhelming, these strengths can be overused or misused. The high control person can become domineering, rigid, and insensitive. She will override other people in order to engage in whatever she believes is absolutely the right thing to do.

Openness

This need is aligned with the Near/Far dimension of interpersonal relationships. It is most apparent in the third interpersonal or group developmental stage (Tuckman's "Norming" stage). The primary focus associated with this need is: be very careful about and concerned with the pattern of interpersonal or group relationships. Trust is critical here—all three forms of trust. Is this person or group really interested in establishing fair and interpersonally sensitive norms (trust in intentions)?

The high control person can become domineering, rigid, and insensitive.

Is this person or group competent in establishing and enforcing appropriate norms? Do we mean the same thing when we talk about establishing norms (trust in perspective)? Once again, a person with a high need for openness wants to determine (or at least strongly influence) when

and where he will be open (Quad 3-I to Quad 1-I) and who will be open with him regarding specific interpersonal issues (Quad 2-I to Quad One-E).

The primary strengths associated with people who tend to have a strong need for openness are accommodating, interactive, and empathetic. They are able and willing to adjust their own style and needs to accommodate the styles and needs of other people. When there is an inappropriate or overwhelming need for openness then these strengths get overused or misuse. The person with high openness needs becomes self-sacrificing, insipid, and intrusive. He gives away too much in order to feel wanted and influential. These lead, in turn, to resentment about this sacrifice.

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Looking Ahead

I believe that the New Johari Window can be helpful to those of us who have the fortune and misfortune of living and interacting with other people during the first years of the 21st Century. We are all faced with the daunting prospect of making sense of the complexity, uncertainty and turbulence of postmodern interactions—the emerging condition to

which I turn in Chapter Two. We can benefit from these additions to the Original Johari Window: (1) internal and external locus of control, (3) three dimensions (Inclusion, Control and Openness) of interpersonal needs and (3) three perspectives (American, British and Continental) regarding interpersonal relationships.

Chapter Two

Johari Awareness, Interpersonal Appreciation and the Postmodern Condition

When the original Johari Window became popular during the late 1960s, we were living and struggling through the last years of the Modern era. These were the years when “authority” couldn’t be trusted. Authenticity was the new coin of the realm. We were trying to figure out “who we really are” and looked to sensitivity training and encounter groups as safe settings (sanctuaries) for disclosure and feedback regarding interpersonal relationships.

The original Johari Window became an important guidebook for navigating this turbulent, transitional period between the Modern era and a newly emerging era. This new era has been called many things: post-industrial, post-Western, post-Viet Nam, post-Watergate, post-structural. For want of a better word, we will call it the Postmodern era.

Ironically—and poignantly—the Johari Window, as a guidebook for this transitional period—is still relevant today. By all accounts, it is still the most widely used and frequently cited model of interpersonal relations in the world. Is this because no one else has bothered to offer a comprehensive model or because, in some manner, the Johari Window continues to address the fundamental interpersonal challenges of the new, Postmodern era? I propose that the latter explanation is more viable.

There are, after all, other interpersonal models that offer profound insights. In fact, I have incorporated several of them in the new Johari Window—Will Schutz’ FIRO theory, Locus of Control model, and Fundamental Attribution theory. I propose that our emerging postmodern condition requires even greater attention to the dynamics of disclosure and feedback that reside at the heart of the Johari Window. The original Johari Window and (in particular) the New Johari Window can serve as a viable guidebook for our new era, just as it was for the modern era.

We live in a world of complexity, uncertainty and turbulence that continues to call into question our sense of a coherent self and our sense of a consistent set of interpersonal relationships. The interplay between Quad 1 and Quad 2 is even more challenging, for we are likely to be interacting with an increasingly diverse set of people, hence are likely to receive increasingly diverse—even contradictory—feedback.

The Johari Window continues to address the fundamental interpersonal challenges of the new, Postmodern era.

We are faced, furthermore, with the daunting task of repeatedly deciding each day what we want to reveal about ourselves to other people (Quad 3) whom we have just met and people whom we must work with in short-term relationships (what Bennis and Slater years ago prophetically described as the “temporary society”). This Q1/Q3 challenge is exacerbated by our inability to even know what is truly “us.” How can we share something about our self when we can’t decide what actually is our “self”?

What about Quad 4? I would suggest that our world of complexity, unpredictability and turbulence inevitably barrages us with multiple experiences, emotion-evoking images, and fleeting impressions that are never consciously processed. Rather they are stored in ways that are not easily accessed by our “executive brain”—yet have continuing impact on what is brought to consciousness by this sector of our brain.

We are faced with the daunting task of repeatedly deciding each day what we want to reveal about ourselves to other people.

Recent neuro-science research suggests that our brain is involved in substantial activity about which we are not aware. Furthermore, this neural activity has profound impact on what we perceive, feel and think about. Our Q4 is very large, very influential and an increasingly important domain for research in all fields of psychology. The Johari Window is quite relevant as we begin to trace out the implications

of these unknown parts of ourselves, especially as these parts influence human interactions.

The Postmodern Self: Five Versions

There is much more to be said about the postmodern condition and its impact on our sense of self. The complexity, unpredictability and turbulence of our postmodern condition leads to the creation of four different senses of self (as well as a fifth sense—the appreciative self—to which we turn later in this chapter).

The Saturated Self

Kenneth Gergen has written about the postmodern “saturated self.” We are beset by many images of self via advertisement, film, TV, celebrity and life-style magazines, and even Internet chat rooms. We suffer, declares Gergen, from “multiphrenia” (a bewildering multiplicity of selves), hence put on many different masks-of-self when performing in Q1.²⁶

... one detects amid the hurly-burly of contemporary life a new constellation of feelings and sensibilities, a new pattern of self-consciousness. This syndrome may be termed *multiphrenia*, generally referring to the splitting of the individual into a multiplicity of self-investments. ... As one’s potentials are expanded by the technologies [of contemporary life], so one increasingly employs the technologies for self-expression; yet, as the technologies are further utilized, so do they add to the repertoire of potentials.

We suffer from “multiphrenia” (a bewildering multiplicity of selves), hence put on many different masks-of-self.

Gergen also makes use of a very postmodern term, “pastiche,” to describe the predominant condition of contemporary personality. He suggests that the “pastiche personality”:²⁷

... is a social chameleon, constantly borrowing bits and pieces of identity from whatever sources are available and constructing them as useful or desirable in a given situation. ... All [social goals] are possible if one avoids looking back to locate a true and enduring self, and simply acts to full potential in the moment at hand. Simultaneously, the somber hues of multiphrenia—the sense of superficiality, the guilt at not measuring up to multiple criteria—give way to an optimistic sense of enormous possibility. The world of friendship and social efficacy is constantly expanding, and the geographical world is simultaneously contracting. Life becomes a candy store for one’s developing appetites.

While these multiphrenic clusters of self-images²⁸ convey a sense of expansion—and a Quad One that is large, complex and perhaps unruly—there are other postmodern senses of self that seem to diminish the size of Quadrant One. Perhaps there are postmodern efforts to shrink the size of self and keep it contained because the multiphrenic, saturated self is so large. We turn to a second sense of self that clearly conveys this push toward diminution.

The Minimal/Obsessive Self

Christopher Lasch suggests that the postmodern self is reduced in size. He speaks of a “minimal self” and of a preoccupation with the authentic self.²⁹ Lasch describes this as: “the pursuit of happiness to the dead end of a narcissistic preoccupation with the self.”³⁰ Self is further minimized in our contemporary society by what I described about as the Q1/Q3 challenge. We don’t seem to know what truly comprises “us”. As a result, we can’t readily share much about our self (given that we can’t really be certain about what is (and is not) our authentic “self”).

While Gergen suggests that we are confronted with multiple images of self, we also, from Lasch’s analysis, conclude that the true or authentic self is minimalized. We consider so many alternative images of self to be viable, that we are left with nothing or little that is always a part of us and that is consistently attractive to us and aligned with some core belief we hold about who we truly are.

The pursuit of happiness is the dead end of a narcissistic preoccupation with the self.

We are like the proverbial donkey that is caught between two haystacks—starving to death because we can’t decide which is the more attractive pile of hay.

We are starving for an authentic sense of self, in part because there are so many competing options. We are obsessed with finding our authentic self—so that we can share this self with other people about whom we care.

Yet, we find it difficult to make the decision. In premodern times, our sense of self was defined by our social system (particularly class and role). Modern times led us to be defined by the work we did (our occupation, vocation, work-based success). We don’t know how to define ourselves in postmodern society, given the strong emphasis not only on job, but also on family, advocacy, recreational activities, and, uniquely, the lifestyle enclaves with which we might be affiliated.

In premodern times, our sense of self was defined by our social system (particularly class and role).

In a society that requires many temporary relationships, we are not certain either about our own authenticity or the authenticity of the other people with whom we relate for a short period of time. A very successful television series at the time this book was in the midst of being prepared (called *Lost*) concerns a “tribe” of airline passengers who survive a plane crash and must live together and solve problems together on an isolated island.

Unlike other typical “Robinson Crusoe”-type movies and novels, the dramatic moments in “Lost” often center on the survivors’ concerns about the true identities of their fellow passengers and about the discovery by these men and women of one another’s often hidden “secrets” about self. This television program might be successful in part because it captures something important about contemporary society.

Our authentic self is minimalized, to use Lasch’s term, and we minimize the self of other people with whom we relate—because we don’t know which part of them is “true” and “authentic” and which part is “false” and “inauthentic.” This minimalization and inability to discern one’s authentic self and the authentic self of another person with whom we interact arises at least partially from the complexity, unpredictability and turbulence of our postmodern relationships.

If we are situational and contextual, then so are the other people with whom we relate. Hence, we minimize our authentic self (that which doesn't change from moment to moment) and the authentic self of other people (what we can predict and rely-on with regard to their behavior, regardless of setting).

We must change our way of interacting with other people, depending on the setting in which we find ourselves. We can't survive in a postmodern world exhibiting the same pattern of interpersonal behavior in all settings.

It is not only our ethics that have become situational and contextual, our behavior and perhaps even our sense of self have become situational and contextual. We have the opportunity (and the challenge) to become a different self in varying settings.

As one of the *Lost* survivors indicated to another survivor, we (the survivors) don't care what people have done or what role they have played in other settings. We only want to know what they are thinking and feeling right now and what they intend to do in this specific setting (though the survivors continue to be curious about one another's background). Spoiler alert: do the "survivors" ultimately not care because they are, in fact, dead?

Our behavior is determined increasingly by the context within which we are operating (external locus of control). This context is constantly shifting, leading us to diffuse, situational and often ambiguous patterns of interpersonal behavior. Furthermore, if we are situational and contextual, then so are the other people with whom we relate. Hence, we minimize our authentic self (that which doesn't change from moment to moment) and the authentic self of other people (what we can predict and rely-on with regard to their behavior, regardless of setting). If we have no internal self, then, perhaps, like our *Lost* survivors, we are psychologically dead.

On the positive side, we find that we can be forgiven for past failures – and there are a lot of failures in facing complex, unpredictable and turbulent postmodern relationships. We also find that people whom we have reason to believe are "unredeemable" can rise to heroic actions in specific settings and at specific times.

I am reminded of the San Francisco Bay earthquake and, in particular, the collapse of the Cypress Freeway structure in the East Bay (Oakland). We can all recall graphic pictures on television and in newspapers and magazines of brave men climbing the collapsed structure to rescue those who were trapped in their car. What is rarely told is that many of these remarkable men came out of the saloons that litter the landscape of the urban blight over which the Cypress Freeway crossed.

These were "drunks" and "bums" who found exceptional courage (and meaning) in their efforts to save other people. For a few minutes and in a specific context (physical catastrophe) they were heroes and engaged in worthwhile actions.

We are confused about our authentic self and, as a result, obsess about finding what is authentic.

They were situational warriors, fighting a good cause. We forgave them for (or ignored) their past transgressions and honored them for a brief period of time as the best kind of people. Soon they would return to a different situation (the bars and a meaningless existence) and resume their old behavior.

Unfortunately, there is also a negative side—as Lasch notes. We are confused about our authentic self and, as a result, obsess about finding what is authentic. Lasch describes this as a culture of narcissism in which we devote considerable time and energy to the task of finding our self. This means that we have less time for other people and live with a fiction that is centered in an internal locus of control: we assume that there is a self that we can determine and control and that we are not products of our time, our situation, our context.

We assume that there is a self that we can determine and control and that we are not products of our time, our situation, our context.

Like the Cyprus Freeway heroes, we can be great men and women in some settings—but this does not make us always a great person. We must live with our own fall from heroism, our own confusing sense of multiple selves, and our focus on a smaller authentic self that is unchanging and always dependably present to guide us in our confusing postmodern life.

The Overwhelmed Self

The third sense of self relates closely to the first (saturated self), but certainly can be a reason to retreat to a minimal self (second self). In his book, *In Over Our Heads*, Robert Kegan describes the exceptional challenges associated with living every day in our contemporary world. He identifies the demands for very high-level cognitive processing among our leaders, our managers, and our parents:³¹

. . . the expectations upon us . . . demand something more than mere behavior, the acquisition of specific skills, or the mastery of particular knowledge. They make demands on our minds, on *how* we know, on the complexity of our consciousness. The “information highway” . . . may geometrically increase the amount of information, the ways it can be sent, and the number of its recipients. But our experience on this highway may be one of exhaustion (a new kind of “rat race” or “gridlock”) rather than admiration for the ease and speed of a new kind of transport if we are unable to assert our authority [internal locus of control] over the information. No additional amount of information coming into our minds will enable us to assume this authority; only a qualitative change in the complexity of our minds will.

Other authors—most notably Daniel Goleman—write about the equally-as-demanding task of gaining access to and making use in the world of our emotions. We need an emotional intelligence that is just as demanding as the cognitive intelligence described by Kegan.

We must interact with and work alongside people with very different backgrounds, perspectives and values.

In identifying the challenging elements of being emotionally intelligent in our complex, postmodern world, Goleman suggests that one must be able: “. . . to motivate oneself and persist in the face of frustrations, to control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathize and to hope.”³²

All of this suggests that we are vulnerable to a sense of being overwhelmed. Our self must be always engaged if we are to be cognitively and emotionally successful in our life. We don’t have the givens of stable traditions; we must process a deluge of information; we must interact with and work alongside people with very different backgrounds, perspectives and values.

How do we address this sense of being overwhelmed? Do we shrink or at least suspect the authenticity of our Quad One, as Lasch seems to suggest, or do we somehow hold together a self that is large, complex, saturated and challenged from every side as Gergen suggests?

Alternatively, can we be selective and find ways in which to focus on specific aspects of ourselves, leaving other aspects temporarily undeveloped (Quad Four) or at least out of public view (Quad Three)?

The Selective Self

Developmental studies of men and women, suggest that we move toward fewer relationships as we mature; however, the relationships we keep tend to be deeper than those we had earlier in our life.³³ Similarly, we tend to care about fewer things in our life as we grow older and care more intently about fewer things. Erik Erikson identifies this process of selectivity as *generativity*.³⁴ We embrace a more selective self and choose to do fewer things in a more intense and caring manner as we become generative.

During the second half of life, “development” means something quite different. It concerns the choices we make with regard to the use of competencies we already have.

A colleague of mine, Bob Schukraft, was preparing a manuscript prior to his very tragic death as a young man that suggested a shift in the notion of development from the first half of our lives to the second half. During the first half, according to Schukraft, development refers primarily to expansion in our capacity to do things. We gain new competencies. This is what “development” means in our youth.

During the second half of life, “development” means something quite different. It concerns the choices we make with regard to the use of competencies we already have. We still learn new things, but our developmental challenges are primarily concerned in the second half of life with making choices among several priorities, and with identifying the enduring values and purposes that provide guidance for these choices.

To the extent that our postmodern society is “graying” (older average age), this selective self may become more prevalent. It may be appropriate not only for people who are growing older (all of us), but also for people who are faced with the challenges of postmodern life (most of us). I would suggest that the selective self is particularly appropriate when coupled with the notion of an appreciative self—the fifth type of postmodern self—to which I turn later in this chapter.

So how does the Johari Window help us as a guidebook in these postmodern circumstances? In what ways does the New Johari Window serve even more effectively in our new Century as a human interaction tool of analysis and understanding?

How are the emerging senses of self fully enacted in the Johari Window and during our 21st century?

The selective self is particularly appropriate when coupled with the notion of an appreciative self.

To answer these three questions, I turn first to a brief description of the three fundamental challenges of our postmodern condition to which I have already frequently alluded: (1) complexity, (2) unpredictability and (3) turbulence. I suggest, in a preliminary way, how the Johari Window helps us address these three challenges—especially in an interpersonal context—

and how each challenge relates to one or more of the five senses of self. What, then, is the nature of these three challenges that create these five different senses of self—and how does each relate to our New Johari Window?

Complexity and the Self

While social philosophers, historians and organizational consultants might not be able to agree upon much, they inevitably acknowledge that relationships over the years have tended to become more complex. One of the obvious reasons for this complexity is the massive increase in the size of the human population on this planet, which, in turn, leads to increasingly dense human populations in all areas of the world. The increasing density of human population

is not simply a matter of population growth, it also has to do with a remarkable dynamic that is to be found in most systems—what many theorists now label the *strange attractor* phenomenon.

Strange Attractors

This dynamic process of attraction concerns the tendency for all elements in a complex system to cluster around some central point. There are forces, entities and events in many systems that attract other forces, entities or events. One of the primary contributors to contemporary complexity theory, Ilya Prigogine, observed in 1984 that larvae in a specific insect population will tend to distribute widely when there is low density (small number of larvae in a specifically defined space), but will tend to cluster as the density increases and to form multi-clusters with very high density.³⁵

There is a similar tendency for people to cluster as they increase in number. The noted sociologist and social theorist, Emile Durkheim was one of the first to observe the strange attractor phenomenon as it operates in human societies.³⁶

He noted that as the number of people inhabiting a particular area of land tends to increase, there is a tendency for these people not to spread out evenly (which would provide each person with the maximum amount of available space), but rather for these people to cluster together (to form villages and, at a later point, cities).

People had two options as they slowly populated the earth and began to bump up against others of the same species.¹ They could continue moving about in a nomadic lifestyle and face ongoing conflict with other isolated, nomads, or they could establish a cooperative relationship with a small group of other nomads and settle down in one spot.

Why did this clustering occur? Several good reasons have been offered. Teilhard de Chardin suggested many years ago that people had two options as they slowly populated the earth and began to bump up against others of the same species.³⁷ They could continue moving about in a nomadic lifestyle and face ongoing conflict with other isolated, nomads, or they could establish a cooperative relationship with a small group of other nomads and settle down in one spot. They could shift from a hunter-gatherer mode to a premodern mode of agriculture and the extraction or cultivation of other natural resources.

A choice between blade and chalice—the former being most closely associated with a masculine perspective and the latter with a feminine perspective.

Riane Eisler has suggested another choice following increased population density. This is the choice between invasion, domination, and ongoing conflict, on the one hand, and respect for boundaries, cooperation and stability, on the other hand.³⁸ This is the choice between blade and chalice—the former being most closely associated with a masculine perspective and the latter with a feminine

perspective. This critical choice between domination and partnership is still being made every day in our corporations and governments.

Researchers and theorists on interpersonal and small group dynamics have applied this concept of strange attractor to our understanding of human interactions. Holly Arrow, Joseph McGrath and Jennifer Berdahl have suggested that small groups (and by extension one could include interpersonal relationships) tend to be animated by several different kinds of attractors.³⁹ One kind, the stable point attractor, represents some compelling force (goal, event, story and so forth) that keeps pulling members of the group or relationship closer together over time. This is a very robust attractor that tends to produce predictable and relatively simple dynamics in a group or interpersonal relationship.

This type of attractor system is represented in a very old relationship that is centered on one feature—such as the caring for a business or family, or the shared commitment to a specific value or life purpose. While this type of relationship is often quite stable, it is also quite vulnerable.

The group or relationship moves through a predictable sequence of steps, each step being based on a single attractor or cluster of compelling attractors.

What happens to the relationship when the business is closed or when the children leave home? What happens to the relationship when the shared values or purposes are fully realized or when there is profound failure? Where is the “glue” in the relationship when these uni-dimensional attractors are no longer present?

Apparently, these stable point attractor systems are not common in most contemporary groups (or relationships). Rather, we find that most groups and relationships are better represented by what Arrow, McGrath and Berdahl identify as alternative equilibrium attracter systems. These systems involve multiple attractors that create highly complex, volatile dynamics in a group or relationship. In some instances, these alternative equilibrium attractor systems are based in dilemmas.

Each attractor pulls people back and forth between conflicting or contradictory attractions (for example, between intimacy and independence). Neither attractor is strong enough to pull the group or relationship completely to its side. In the case of a second type of alternative equilibrium system—called the reversible or switching attracter system—both attractors are very successful in pulling in the group or interpersonal relationship. According to Arrow and her colleagues, this system moves groups and relationships back and forth between two contrasting points (for example, between a state of normal functioning and a state of crisis).

A group or relationship has a series of “seasons” through which it moves in a regular and predictable manner. Each “season” has its own primary attractor.

Arrow and her two colleagues don’t stop here. They identify yet another type of attractor system, this being the sequential or developmental system. The group or relationship moves through a predictable sequence of steps, each step being based on a single attractor or cluster of compelling attractors. The Interpersonal Needs system offered by Will Schutz is descriptive of this type of system. At one stage in a relationship, the need for inclusion operates as an attractor, while at a later stage the need for control is prominent and at a third stage, openness is the primary attractor.

Finally, these theorists describe a fourth type of alternative equilibrium attractor system that is periodic or cyclical in nature. A group or relationship has a series of “seasons” through which it moves in a regular and predictable manner. Each “season” has its own primary attractor. Thus, two people who have been married for many years may go through periodic phases of growing distant from one another, this leading to a crisis and ultimately to a change in some dimension of the relationship and, finally, to a renewed commitment to the relationship (a “remarriage”).⁴⁰

Each of these forms of attraction suggests a unique type of interaction between the parties involved in the human interaction. While we can’t yet trace out all of the implications of these differing types of attractor systems, we can bring what we do know about these systems to bear in addressing the inherent complexity of interpersonal systems.

Discernment

Even more subtle and sometimes elusive definitions of self in all four quadrants are required in a highly complex interpersonal environment. For instance, with specific regard to Quad 2 (Opaque Self), the postmodern condition suggests that we may be overwhelmed with great cognitive and emotional complexity and with a saturating array of

potential selves. We are not blind—rather we are overwhelmed. We are provided with too much information and too many contradictions, but this doesn't prevent us from addressing this information and these contradictions as they relate to our sense of self. We may need to keep things simple (Lasch's minimal self) or at least we need to be selective. We might not need additional feedback (Quadrant Two). We already have enough coming in.

This postmodern condition suggests that there is a critical need for discernment. We must be careful in choosing the type of feedback we wish to receive and the people from whom we want feedback. The postmodern world may no

We are not blind—rather we are overwhelmed.

longer be a setting for the naïve openness that was proposed during the 1960s and 1970s. Part of our second quadrant may remain opaque because we choose, at a specific time and place and in relationship with a specific person or group, to focus on a certain section of our second quadrant. Other sections will remain unattended until there is a more appropriate time, place and/or relationship for receiving relevant feedback.

What about Quad Three (The Protected Self)? The complex, overwhelming and saturating world in which we live includes a rich but challenging interpersonal heterogeneity. We are never sure *what* and *how much* to disclose to other people, given that they do not necessarily share with us a common heritage, value-system or even language. Our third quadrant is understandably protected in a postmodern world, for we need to be careful about what we disclose to other people, given that our disclosure could be inappropriate, misunderstood or counterproductive.

Compounding this challenge is the prospect of selecting from among a richly diverse body of information residing in our third quadrant. If our first quadrant is saturated, then there is no reason to believe that our third quadrant is any less saturated. It's not just a matter of telling other people about our life—it's a matter of deciding which of our many "lives" to describe. Which story do we tell (not do we or do we not tell our story)?

Dilemma of Self

So, what do we do? We can diminish the size and scope of quadrant three—moving toward Lasch's minimal self. We can spend many hours deliberating about what is our "authentic" self. Lasch's social-critical (and Continental school) colleague, Richard Sennett suggests that we have become very careful about what we share with other people. We save our "real" self for private settings (when we are at home), while we offer a mask or persona (personality) in "public."¹¹

Putting these two analyses together, we would seem to be caught in a dilemma. We are encouraged to be more open and share our private self in public setting—yet we must deliberate about what is our true "private" self as opposed to what is our false "public" self. This deliberation, in turn, leads to caution and to reticence about sharing any aspect of self in public.

We are never sure what and how much to disclose to other people, given that they do not necessarily share with us a common heritage, value-system or even language.

We fail to realize that many selves are "authentic" in certain times and places and in relationship to certain people. We can share many aspects of our "private" self in public settings—we have only to choose which aspects are appropriate in which settings. This is the selective self that seems to be associated with maturity in our society. These are important choices to make—and the movement from Quad Three to Quad One is particularly important and difficult in a postmodern world.

By reducing the disclosure of third quadrant content, in search of authenticity, we may be diminishing not just our sense of self, but also the quality of relationships that we have with other people (disclosure being an important aspect of this quality). Eventually, Quad Three content will tend to dry up (or move to Quad Four) if it is not shared.

Thus, when we are stingy about Quad Three and obsessed with always presenting some sort of carefully coifed and “authentic” Quad Three, we risk loss of the richly diverse material located in this quadrant.

We fail to realize that many selves are “authentic” in certain times and places and in relationship to certain people.

True Self of the Unconscious

The challenges become even more complex as we turn to Quad Four and the shadow functions and unconscious dynamics of this quadrant. We don’t have sufficient time in our postmodern world to sort through the complexity of the three accessible quadrants—so how do we ever find time to plunge into the labyrinth called Quad Four? Isn’t this even more complex than the other three quadrants, and isn’t there likely to be even greater ambiguity and inconsistency?

We believe that our unconscious life will somehow provide the Holy Grail of enlightenment.

In his analysis of the minimal self and the obsessive preoccupation with discovering something about our unconscious life (through psychotherapy, personal growth groups, and so forth), Christopher Lasch has offered an even more telling concern:⁴²

The ethic of self-preservation and psychic survival . . . reflects the conviction—as much a projection of inner anxieties as a perception of the way things are—that envy and exploitation dominate even the most intimate relations. . . . The ideology of personal growth, superficially optimistic, radiates a profound despair and resignation. It is the faith of those without faith.

Lasch suggested that our exploration of Quad Four may be no more anchored than our quest, in previous times, for some spiritual verity. We believe that our unconscious life will somehow provide the Holy Grail of enlightenment. Our faith in the wisdom of the unconscious life becomes a secularized version of spirituality—“the faith of those without faith.”

How should we respond to these telling critiques of Quad Four exploration? What makes Quad Four worth the time and effort? What does Quad Four have to offer that is something more than a secular substitute for faith? We offer in response to these critiques a quote from Albert Einstein that led off Luft’s description of Quadrant Four in the original presentation of the Johari Window:⁴³

The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. It was the experienced of mystery - even if mixed with fear - that engendered religion. A knowledge of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds - it is this knowledge and this emotion that constitutes true religiosity; in this sense, and in this alone, I am a deeply religious man. - Albert Einstein, *Living Philosophies*

Einstein seems to be suggesting that any mystery in the world is worth exploring because of its beauty, its compelling nature and the wisdom it contains. Many years ago, one of Einstein’s colleagues, Michael Polanyi, the remarkable

Nobel Prize-winning scientist and philosopher, was asked in a seminar how he knew something was “true.”⁴⁴ This question was appropriate in this setting, for Polanyi was in the midst of debunking many so-called “scientific” assumptions about “objectivity” and “truth.”

Polanyi paused for a moment after receiving the question. He then indicated that he knew something was “true” when it surprised him, when it didn’t fit neatly into any of his preconceived categories. Another person attending the seminar then commented that Polanyi seemed to be describing the experience of confronting God (“Yahweh”).

Polanyi was apparently taken aback by this observation and connection. He found it to be quite profound and gasped with recognition. He noted that for many years he had left his own Jewish heritage behind him. Yet, here it is, coming forth once again to influence his fundamental assumptions about the nature of “truth.”

This is what Quad Four is all about—the surprising truths about each of us that are waiting to be revealed by ourselves or by other people. It’s not that other people know what’s in our fourth quadrant.

Rather, it is an inadvertent comment that provokes or evokes the insight (sight inward) within us. Alternatively, it is feedback (Quad Two) about one aspects of our behavior that provokes or evokes something else in us.

Polanyi indicated that he knew something was “true” when it surprised him, when it didn’t fit neatly into any of his preconceived categories.

It might instead be the act of revealing something about us (Quad Three) (such as Polanyi’s definition of “truth”) that solicits a comment or observation by someone else—which, in turn, leads to our own internal-sighting from Quad Four (such as one of Polanyi’s sources in his definition of truth).

Exploration of the Fourth Quadrant

I would suggest that this is the fundamental reason for the exploration of Quad Four in the midst of a complex and demanding postmodern life. It is in this quadrant that we are most likely to gain access to something that might in some way be mysterious, surprising and “true.” Quad Four contains information about our self that is unvarnished, de-constructed, minimally manipulated and compelling. It is certainly worth a glance.

It is an inadvertent comment that provokes or evokes the insight (sight inward) within us.

When we do, finally, turn to our open quadrant (Quad One), we are faced with the prospects of a saturated or overwhelmed self. We become obsessed with self and must decide whether to diminish our sense of self or become more selective about it.

We withdraw from other people in order to reflect on self and figure out what we want to do next. This retreat is quite understandable—and essential in our complex, unpredictable and turbulent world. Yet, the Johari Window points us to an even more important truth about self—and in particular it points differently to the self in each of the four quadrants.

We ultimately find out more about all four quadrants by interacting with other people—not by withdrawing from them. We get out of an obsession with an increasingly isolated and diminished self by returning to the wisdom of Harry Stack Sullivan—a psychiatrist who courageously sought to interact with and relate to the most challenging of people—the schizophrenic. Sullivan suggests that “self” is always defined in relationship to other people—to interpersonal context. He proposes that “*personality is the relatively enduring pattern of recurrent interpersonal situations which characterize a human life.*”⁴⁵

According to Sullivan, who we are is determined in large part by the interpersonal settings in which we find ourselves—or more precisely by the nature of the interpersonal relationships in which we engage. Our personality shifts as a function of the people with whom we relate. Thus, for Sullivan, there is no enduring, independently situated personality; rather there are “enduring patterns of recurrent interpersonal situations.”

“Self” is always defined in relationship to other people—to interpersonal context.

If we take Sullivan seriously, there has always been “multiphrenia”—for we have always been different when relating to various people. Only today, the people with whom we interact are even more diverse—hence we are even more multiphrenic! Through his original Johari Window, Joe Luft suggests that we remain sane in a multiphrenic world by engaging in authentic, richly textured relationships with other people. The feedback we receive provides us with a compass. The disclosure provides us with companionship on our difficult postmodern journey.

Unpredictability and the Self

Living on the edge of unpredictability can be exciting and addicting. It is a threshold experience.⁴⁶ This is what Csikszentmihalyi calls a flow experience.⁴⁷ It brings us into the special realm that resides between boredom and anxiety. The edge is a boundary—the intersection between different systems and different cultures. It is at the edge or boundary of any system that we find maximum information and maximum unpredictability, for the edge is the point where a system is conducting transactions with the outside world.

Many relationships that could be labeled postmodern are poised on the edge of chaos. This is not chaos, as it is usually defined in terms of anarchy or complete disorganization; rather, as this term was originally being used and is now being used, chaos is defined as a state of unpredictability—as a system in which certainty and uncertainty are in interplay with one another.⁴⁸

Through his original Johari Window, Joe Luft suggests that we remain sane in a multiphrenic world by engaging in authentic, richly textured relationships with other people.

Interpersonal Edginess

Relationships can't be predicted. This is a very scary and “unhinging” state of affairs. We may now be living in the age not of anxiety but of “edginess.” A Midwest-bred educator, with extensive business experience described this era of edginess in terms of a popular film cartoon:

My current image of a past employer is almost a cartoon that many postmodern companies will reenact. It is Wiley Coyote back-pedaling madly, clawing at the ground trying to stop as his inertia carries him to the precipice. There, the great cosmic road runner hovers in mid-air with a silly grin on its face. The coyote goes over and down silently, and with a look of utter chagrin. “Beep! Beep!” is the only communication heard.

In this postmodern era, men and women look for certainty in the midst of unpredictability, as they stand, like Wiley Coyote, poised on the edge or already over the edge of a psychological and organizational abyss.

Another middle-aged corporate executive stated this point quite eloquently in his description of a moderately large corporation that he helped to found:

Our people spend their time looking for the insignificant events; the events at the margin that can add order or stability to the complexities they live in. This reduces our effectiveness as an organization and ultimately limits

our ability to survive in a very competitive marketplace. They are constantly looking for ways to reduce their frustrations and uncertainty by seeking and challenging the vision and leadership of the company. While we the senior management focus on growth and largeness, they focus on transitions. Our continuous play between chaos and order is reflected [in] our need to constantly be in meetings. Someone finds a chaotic situation and quickly calls the group together for resolution. Instead of making clear and concise decisions that are communicated to the organization we tend to increase the ambiguity in the company and clarify only the smallest of issues. We do not address with clarity the process required to make uncertainty easier to resolve for the organization.

Perhaps, as some system theorists would have us believe, the primary function of any postmodern relationship is to (somehow) snatch structure and certainty out of the mouth of the dragon of chaos and uncertainty.

In this postmodern era, men and women lead a life of uncertainty in the midst of unpredictability, and stand, like Wiley Coyote, poised on the edge of a psychological abyss already over the edge of a psychological abyss.

System theorists described this as the process of postmodern entropy—it is the tendency of all systems to move toward disorder or chaos (the second law of thermodynamics) and of postmodern relationships, in particular, to move quickly toward this unpredictable state. Many systems in our world, it would appear, can be best described as entities that hover on the edge of or move back and forth between states of certainty and uncertainty.

Unpredictability and the Johari Window

What does this unpredictability mean? First, it means that relationships are not subject to control by any one participant in this relationship. People interact in dynamic ways. There is never *one* Johari Window. There are always at least two—often three or four. Unfortunately, at times, the Johari Window has been portrayed as a static system: “I have a large Q2” or “I have a small Q3.” “My Q4 is shrinking.” This is not an accurate use of the Window. Our four quadrants expand or contract in relation to the person(s) with whom we are interacting—and the panes of their window are themselves large or small as a function of their relationship with us.

Many systems in our world move back and forth between states of certainty and uncertainty.

With regard to internal and external control, we are not sure what we can control, hence are not sure what we can predict. The reverse is also true: we are not sure what we can predict, hence we are not sure what we can control. We can *influence* a relationship, but not control it. Equally as important, we can seek to *understand* the complex nature of a relationship—but can’t predict precisely what will happen in the future with regard to this relationship or even what will happen one minute from now.

If we can predict and control the relationship, then there is nothing but the external panes in both sets of windows. An external locus of control is dominating the interaction. The setting (rules, roles, scripts, social expectations) is dictating everything. There is no personal authenticity. The participants are all “actors.” No, this is not accurate, for actors are allowed some spontaneity and they add their own character to their part). Rather, the participants might as well be robots or computer programs in this type of relationship.

We can influence a relationship, but not control it.

As I noted earlier in this chapter, the postmodern condition combines complexity and unpredictability. There is a level of cognitive and emotional challenge that can be overwhelming. I’ve already spoken of the over-whelmed self. It’s more than just the cognitive dimensions

described by Kegan—there is also (as I mentioned) the emotional element. We diminish ourselves, we become selective—and we look for sanctuaries.

These sanctuaries can be exceptionally valuable times and places for reflection, learning and renewal. They can also, in some sense, be “false sanctuaries”—places and times in which we meet with people of like mind. We move into lifestyle enclaves where there is greater predictability and less complexity with regard to self-definition and identity.⁴⁹

We attempt to find false sanctuary by dulling our own senses (through use of mind-altering drugs or rituals) to avoid or diminish the challenges of the complex senses of postmodern self. We either reduce the domain of exploration in false sanctuaries (Lasch’s minimal self) or engage in an obsessive focusing on the discovery of some “authentic” self (Lasch’s culture of narcissism). We retreat from full engagement in the world and the intricacies of interpersonal relationships.

There is another way in which we can address the challenges of postmodern complexity and unpredictability. We can look for some way in which to order the seemingly chaotic intrapersonal and interpersonal world in which we dwell. The Johari Window provides order—a way of sorting out, categorizing and thinking about human interactions.

We diminish ourselves, we become selective—and we look for sanctuaries.

It is a “simple” model that doesn’t neglect the complexity and unpredictability of postmodern interpersonal relationships. We can use the Window as a guide not only for our own personal reflection (in a true sanctuary), but also as a guide for interpersonal dialogue about the specific relationships in which we are engaged. This dialogue hopefully takes place, itself, in a true sanctuary that provides both safety and encouragement of appropriate disclosure and feedback.

Turbulence and the Self

Contemporary relationships exhibit not only the postmodern characteristics of complexity and unpredictability—they also exhibit a third characteristic: turbulence. The condition of turbulence is perhaps best described by drawing an analogy between postmodern relationships and the complex dynamics of white-water streams.

We can use the Window as a guide not only for our own personal reflection (in a true sanctuary), but also as a guide for interpersonal dialogue about the specific relationships in which we are engaged.

I spent many summers during my youth hiking through the Sierra Nevada range of California. There is nothing more beautiful and variable than a mountain stream, with its falls, whirlpools, rivulets, and quiet pools of water. If one looks more closely at this extraordinarily complex system, one finds that four different kinds of subsystems are operating in the stream.

System One: Rapid Flow

First, there is the rapidly flowing subsystem of the stream. The movement in this subsystem is highly predictable. When we watch a leaf being carried by this subsystem we can readily tell where it will be two seconds from now. The flow of water in this subsystem resembles the flow in a large river: powerful, constant and quiet.

This subsystem of the stream exemplifies the orderly element in a relationship. We are both moving—but in the same direction and at the same speed. We share a perspective and set of values (third form of interpersonal trust). This

aligns with the stable point attractor (Arrow, McGrath and Berdahl) that I described earlier in this chapter. This is the dramatically portrayed 7th Wave of Change that was popular during the last years of the 20th Century—and that got us focusing on this first system rather than the other three.

System Two: Cyclical Flow

A second kind of subsystem of the stream is also orderly, though it is much more complex. This is the whirlpool that is formed when the water hits an impediment (such as a submerged rock). The water in a whirlpool keeps changing directions; however, one can predict the change in direction since the water is moving in a predictable spiral formation. We know where the leaf that enters a whirlpool will be two seconds from now.

The water in a whirlpool keeps changing directions; however, one can predict the change in direction since the water is moving in a predictable spiral formation.

However, we may not be able to predict where it will be in five seconds, since the whirlpool is likely to pull the leaf down below the surface of the water and throw it off into some other subsystem. This subsystem is aligned with either Arrow's periodic (cyclical) or sequential (developmental) attractor system.

In a relationship, this whirlpool-type subsystem is represented by predictable changes in the life cycle and seasons of the relationship. Change is occurring in the relationship, but it is change that has occurred before in the way(s) in which these people relate to one another (seasonal change) or it is change that one can anticipate given the experiences of comparable relationships as they mature (lifecycle change). There are the unknown aspects of the change—as the relationship (like the leaf) is pulled into the vortex of the compelling change. We don't know where it will end up after it completes the predictable cycle, but we can be relatively confident regarding the pattern of interpersonal change while it is in the cycle.

System Three: Stagnation

The stream also embraces a third subsystem that is to be found in the quiet pools that are

These pools are often the sources of nutrients for the ecosystem of the stream.

tucked away behind a large boulder in the stream or at the edge of the stream beside a large sunken tree trunk. It is remarkable that a stream with rapidly flowing water also inevitably contains many subsystems that are not only very quiet but also stagnant. We can usually drink from the rapidly flowing water in a stream—but are warned (often by the smell) to avoid drinking from the stagnant pools.

Yet, these pools are often the sources of nutrients for the ecosystem of the stream. Our leaf floats into the stagnant pool and remains there. It eventually sinks and joins with other rotting leaves to form a richly nutritious biomass for the living organisms of the stream. The quiet pools represent yet another form of order in the turbulent stream. Nothing changes. Everything eventually sinks and rots—contributing (paradoxically) to the ongoing revitalization of the bio-system. There is no attractor operating in this subsystem—other than gravity (which results in the sinking of leaves and other debris).

The quiet pool is represented in a relationship by those subsystems that never change or change very slowly. These are the subsystems that provide what Talcott Parsons calls the latent pattern maintenance of the system.⁵⁰ (I will later in this book relate this subsystem to the fourth Quadrant of the Johari Window). These subsystems preserve the continuity of a relationship, while other subsystems in the relationships are rapidly changing. Continuity comes

through the rituals, ceremonies, norms, values, and narratives of the relationship—deeply embedded and often invisible (latent) patterns of interpersonal behavior.

The quiet pool is represented in a relationship by those subsystems that never change or change very slowly.

The quiet pool is also represented in both informal and formal processes that often dictate the nature of relationships in specific settings. Rules and regulations (that are slow to change and that seem to have a life of their own) dictate the form and function of the relationship—the external panes of the two windows are in charge.

These rules and regulations are reinforced even when no longer appropriate. They are followed even when no longer formally in force. They are cogently represented in the phrase, “that’s the way we have always done it around here,” and are often reinforced by the remnants of the organization—those people and departments who represent the old ways of doing things in the organization. Everett Rodgers identifies these people as the *Recalcitrants* of an organization who forever struggle against change and innovation.⁵¹

This quiet pool may at first seem to represent a deficit and a source of resistance and consternation for those seeking to improve and adapt a relationship (or organization) to a changing world. We must recognize, however, that a quiet pool is the primary source of nutrition for the stream—and that (in a comparable manner) the quiet pool in a relationship (organization) is the primary source of its distinctive character, traditions and culture.

Without this core subsystem, a relationship will fall apart. It will lose its integrative glue and its sense of abiding values and purposes. In a postmodern world where boundaries are falling away, the quiet pool contributes in a profound way to clarity in a relationship—particularly with regard to shared intentions and a sense of continuity and commitment.

From this perspective, the remnant of an organization provides an invaluable wisdom regarding the deeply embedded patterns of relationships in the organization, and the stagnant resistance of the organization becomes a fertile ground for the formulation of new strategies that honor the past while leaning toward the future. From this perspective, the entire subsystem is a strange attractor—and the ultimate source of energy (as well as nutrients) in the organization or relationship.

A quiet pool is the primary source of nutrition for the stream—and that (in a comparable manner) the quiet pool in a relationship (organization) is the primary source of its distinctive character, traditions and culture.

System Four: Chaotic Flow

There is a fourth type of subsystem in the stream. This is the subsystem that resides on the boundaries between the three other subsystems. When we look at a stream, we see this type of subsystem in the area that exists between the rapidly flowing section of the stream (subsystem one) and the stagnant pool (subsystem three) or between the whirlpool (subsystem two) and either the rapidly flowing or stagnant water. Turbulence and unpredictability are endemic to this fourth subsystem.

A leaf that floats into this subsystem begins to move in a highly erratic manner. One can’t predict from moment to moment where the leaf will be. It bobs and weaves, darting from one point to another in a seemingly random manner. Eventually the leaf will end up in the stagnant pool, the whirlpool or the fast lane (subsystem one). Meanwhile (to borrow from the movie *All About Eve*) it is in for “a bumpy ride!” Two of Arrow, McGrath and Berdahl’s alternative equilibrium attractor systems seem to produce this chaos: (1) contradictory and (2) reversible.

The entire subsystem is a strange attractor and the ultimate source of energy in the organization or relationship.

The fourth subsystem is common in postmodern relationships. We find high levels of turbulence and unpredictability in organizations when there is a new boss, when representatives from the marketing and production departments get together, or when innovators try to implement new policies in the face of long-standing bureaucratic structures. We find turbulence and unpredictability outside the organizational setting when a young man and woman meet for the first time at a singles bar, when a daughter first tells her parents about her alternative lifestyle, when a wife tells her husband that she is pregnant with their first child, and so forth and so forth.

It is tempting to describe this fourth subsystem as chaotic, yet in recent years many of the theorists who write about chaos and complexity (notably Stuart Kaufmann) have suggested that this type of subsystem isn't chaotic—rather it is turbulent. On the one hand, some systems are highly orderly. Kaufmann draws an analogy between these highly orderly systems (often closed with regard to boundaries) and the most stable state in which many ingredients exist, namely, frozen. Ice, for instance, is highly orderly and none changing.

There is also a second physical state in which most ingredients exist. This is the gaseous state which Kaufmann suggests is chaotic. Water vapor, for instance, is unpredictable in its movement and destination—one has only to observe the steam that comes out of a teakettle.

According to Kaufmann, a third physical state is represented in the condition that is intermediate between frozen and gaseous. This is the liquid state of an ingredient. Kaufmann suggests that this state represents the interplay between order (frozen) and chaos (gaseous) and is typified by turbulence. Kaufmann would suggest that the turbulence existing in the fourth subsystem of a stream is not chaotic but is instead turbulent.

When we look at a stream, we see this type of subsystem in the area that exists between the rapidly flowing section of the stream (subsystem one) and the stagnant pool (subsystem three) or between the whirlpool (subsystem two) and either the rapidly flowing or stagnant water.

Order, Chaos and the Self

The white-water model of turbulence is a very important corrective on many of the recent attempts at applying chaos theory to interpersonal relationships. Kaufmann suggests that chaos, *per se*, does not exist in an isolated form in any biological system. Rather, chaos is always being played off against and being balanced by the orderly functions of the system. When I was consulting to organizations in Eastern Europe immediately following the collapse of the Soviet Union, it was amazing to learn that the Russian Mafia was providing much of the order in many of the former Soviet countries (particularly Russia). It seems that an unlawful and criminal organization (like the Mafia) needs an orderly and lawful society in which to operate.

Order must reign for the chaos of criminality to be successful—whether this is in Russia or in an America prison.

I discovered that the American Mafia played a similar role in the United States Federal prisons with which I consulted during the 1980s. After the Attika State Prison (New York) riots many years ago (when the inmates stole the correctional officers' guns), most high security prisons in the United States no longer allow correctional officers to carry weapons (unless they are stationed in one of the protected control towers).

Thus, without weapons, the correctional officers must control the highly volatile situation inside the prison through earning respect—and through the “informal” assistance of powerful inmates (often with Mafia or other criminal group ties). These inmate leaders are just as concerned with preserving law and order as the guards. Order must reign for the chaos of criminality to be successful—whether this is in Russia or in an America prison.

This interplay between order and chaos is central to the analysis of complex human relationships—and to the New Johari Window.

The same holds true in interpersonal relationships. Chaos can only reign supreme if there also is order. In his classic play regarding a chaotic marriage (*Who’s Afraid of Virginia Woolf?*), Edward Albee describes a relationship between Martha, the daughter of a college president, and George, her husband and a “stuck” and despondent professor of English in this same college.³² A young couple has been

invited over for dinner to witness the wild and chaotic ride of George and Martha’s relationship.

Yet, underlying this chaos is a very important set of rules that govern the conduct of the interpersonal games that George and Martha play (often at the expense of and with the unwanted assistance of their guests). At a critical moment in the play, these long-established rules are about to be broken and we (along with George and Martha) recognize how profoundly important these rules—and this marital order—are to the psychological survival of both George and Martha.

In their seminal book, *The Pragmatics of Human Communications*, Paul Watzlawick and his colleagues recognized and discussed this interplay of order and chaos in George and Martha’s relationship:³³

A system is said to be stable along certain of its variables if those variables remain within defined limits, and this is true of George and Martha’s dyadic system. “Stability” may seem the least appropriate term to describe their indoor commando games, but the issue rests on the variables intended. Their conversations are mercurial, noisy, shocking; restraint and social graces are quickly left behind, as it seems that anything goes. Indeed, it would be extremely difficult at any point to guess what will happen next [chaos]. It would, however, be fairly easy to describe *how* it will happen between George and Marta. For the variables that here define stability are those of relationship, not content, and in terms of their relationship pattern the couple demonstrate an extremely narrow range of behavior [order].

This interplay between order and chaos is central to the analysis of complex human relationships—and to the New Johari Window. With this appreciation of the dynamic relationship between order and chaos, I will return to the turbulent world of the white-water stream and to another critical function that is served by turbulence—namely, the buffering of contradictory subsystems from one another.

I found after my research team interviewed many adults who have been in a significant, committed relationship for many years, that virtually every couple goes through several (perhaps many) highly turbulent periods of adjustment.

Subsystem Interactions

The turbulent subsystem in a stream only exists because it serves as a buffer and point of transition between two orderly systems that are operating in quite different ways (stagnant versus rapidly moving; whirlpool versus stagnant; whirlpool versus rapidly moving). Similarly, turbulence in a relationship only exists because it is buffering or serving as a transition point between two other subsystems in the relationship that operate with their own patterns and underlying order.

I have written a book on this subject.³⁴ I found after my research team interviewed many adults who have been in a significant, committed relationship for many years, that virtually every couple goes through several (perhaps many) highly turbulent periods of adjustment. Typically, these periods of turbulence occur when one or both partners shift

in their own lives from one orderly pattern to another. They change jobs or careers. They return to school or graduate. As the primary caregiver, they adjust to their children leaving home or their elderly parent either dying or moving to a nursing home. They re-evaluate fundamental priorities in their personal life: free time vs. money, living in the country vs. living in the city. I use the metaphor of tectonic plates to illustrate this dynamic.

Any system will tend to become turbulent as the movement of subsystems within the system is increased.

The life patterns of two members of a couple are often very orderly—as in the case of geological tectonic plates (the massive blocks of the earth’s mantle that often cover an area as large as a continent)-. However, when these plates start to move even a little bit, they rub (or more accurately grind) against the adjacent tectonic plate (in this case, their husband, wife, lover). At times this interaction is smooth, resulting in the interrelated moving of both plates. At

other times, the plates get caught and tension builds. At some point, the two plates can no longer handle the tension and they break free of one another—this is what occurs when there are earthquakes.

I would suggest that most (if not all) of us have experienced “interpersonal earthquakes” in our own committed relationships. While these interpersonal earthquakes are very painful and sometimes very destructive, they also keep the relationship alive and responsive to the shifting priorities in each partner’s life. Earthquakes destroy buildings and kill people, but they also create majestic valleys and mountain ranges. Turbulence is inevitable—and essential—in the adjustment of one orderly subsystem to another orderly subsystem if one or both of these subsystems is shifting in some manner.

In essence, our emerging postmodern world of interpersonal relationships is filled with a set of these interacting subsystems. Each of these subsystems is internally consistent, coherent, self-regulating and self-fulfilling. Furthermore, subsystems in the whirlpool, stagnant pool and rapid flowing segments of the stream tend to replicate or mirror each other as well as the overall system.

One part of the stagnant pool closely resembles all other parts of the pool, just as each of the dynamic elements of the whirlpool or moving water is replicated in all other parts of the subsystem. In the stream, however, there is also abundant disorder and turbulence as represented in the fourth type of subsystem. Turbulence, unpredictability, and complexity are found in those areas of the stream where more orderly subsystems are interacting.

In living with turbulence, we might simply not be capable of “adjustment” to four different subsystems.

As in the case of the postmodern relationship, streams that have many subsystems in interaction tend to create more turbulent subsystems than do streams with few subsystems. Streams will have many subsystems if there are many submerged rocks or trees (creating whirlpools and stagnant pools). At an even more profound level, it is interesting to note that any stream will tend to become more turbulent the more rapidly the water in it is moving.

Any system will tend to become turbulent as the movement of subsystems within the system is increased. This acceleration of movement produces an increasing amount of interaction among the subsystems. Since there are not only an increasing number of people in our world who differ from one another, but also an acceleration in the change within and among these people, there is an increasing amount of turbulent, unpredictable and fragmented space in which people are interacting. Thus, we find, as in the mountain stream, a rich interplay between elements of order and elements of chaos, all intertwined in complex and turbulent subsystems of contemporary interpersonal life.

Thus, in relationships as in streams there are eddies, swirls and pools as well as very quiet but powerful flows of water. Sensible systems and subsystems meet one another and form turbulent and unpredictable white-water conditions. We must somehow navigate these white-water conditions as friends, lovers, parents, spouses, leaders, visionaries and co-

workers. What are the interpersonal skills needed to navigate the white water? Whereas one can travel on a river by canoe or boat, the white-water conditions of a mountain stream require a kayak. Associates who are conversant with outdoor sports tell me that canoeing and kayaking require quite different skills and that kayaking in particular requires a clear sense of balance and the capacity to make quick decisions. I will be identifying many of these interpersonal (“kayak”) skills throughout this book.

Living in a White-Water World

Given the turbulence of the postmodern world, the phenomenon of overwhelmed self which I introduced previously in this chapter might be just a matter of cognitive challenge (complexity) or just a matter of emotional challenge (unpredictable). It might also be a matter of what might be called “non-adjustability” (to coin a horrible word). In living with turbulence, we might simply not be capable of “adjustment” to four different subsystems.

Just as we learn how to adapt to one of these subsystems, we find ourselves pulled (external locus of control) or even attracted (internal locus of control) to one of the three other subsystems. We long for quiescence (subsystem three) or for patterned change (subsystem two) after living in a condition of rapid change (subsystem one) or chaos (subsystem four).

Senge suggests that we must be able to reflect on our own practices and learn from our past mistakes rather than repeatedly make the same mistakes.

Alternatively, we are pulled toward the excitement of subsystem one or four, away from a world of predictability (subsystem two) or even stagnation (subsystem three). We are truly over-whelmed in a world of turbulence and are very much in need of both a place on the “shore” (a sanctuary) and a sense of balance and values that can be sustained throughout the four subsystems. I described this sense earlier with regard to a quest for the authentic self in the context of situational and contextual selves.

The selective self will find time for reflection on the choices one must make in life—often establishing or finding a sanctuary in which this “on-shore” rather than “white water” reflection can occur.

In the midst of the “white water” what really are our needs? Several postmodern theorists (notably Peter Vaill and Peter Senge) believe that the sense of balance to be found in kayaking must also be found in our postmodern world as we navigate through a turbulent, white-water world. Vaill suggests that a spiritual center—an internal coherence—is a prerequisite for navigation in a white-water environment:⁵⁵

It is hard in the environment of constant change to discover the spiritual possibilities of the work we do and of the people we do it with. This is why we have to learn to work spiritually smarter—because inspiration is so much harder to come by in the world of permanent white water. . . . I think that all true leadership is indeed spiritual leadership, even if you hardly ever hear it put that flatly. The reason is that beyond everything else that can be said about it, leadership is concerned with bringing out the best in people. As such, one’s best is tied intimately to one’s deepest sense of oneself, to one’s spirit. My leadership efforts must touch that in myself and in others.

Senge suggests that we must be able to reflect on our own practices and learn from our past mistakes rather than repeatedly make the same mistakes. What is the answer or what are the answers to these complex problems regarding living and working in a postmodern setting? I suggest that the new Johari Window provides some of these answers—at least with regard to ways in which we navigate through the turbulence waters of postmodern relationships.

While the postmodern condition can lead us to a pessimistic perspective regarding the overwhelming challenges we face, there is also reason for optimism. As I noted previously, there is good reason to believe that people will develop fewer and deeper relationships with our population growing increasingly older (the “graying” of our society):⁵⁶

. . . it appears that the decade of their fifties, for most [of the people in the study], is a time when the need for a few significant relationships becomes critical. Solid friendships deepen over the years. By the time we reach our fifties, we treasure those friendships that have lasted a long time. . . . These one-to-one intimates help to give us the inner strength and comfort that we desperately need in our fifties if we are to be growth-oriented and generative.

We may soon be talking less about the overwhelmed or minimal self, and more about the selective self. We may be talking and writing about people who are discerning in their relationships—in the way in which they present themselves to the world (Quad One), in what they disclose to other people (Quad Three), and how they choose to live in each of the four subsystems.

Martin Buber declared that our relationship with an object (“It”) is different from our relationship with someone (or perhaps something) that we truly appreciate (“Thou”).

The selective self will find time for reflection on the choices one must make in life—often establishing or finding a sanctuary in which this “on-shore” rather than “white water” reflection can occur. We can only speculate at this point as to whether the selective self is just a pipe dream or a viable image of the future for a “graying” society.

An Appreciative Perspective on Human Interaction

Setting aside (for a moment) hope for a selective self, we return to the fundamental question: how do we address the deep and abiding challenges associated with a postmodern self that is threatened by saturation and minimization, and that can easily be overwhelmed by a world of complexity, unpredictability and turbulence? How does one relate authentically with other people who face similar challenges to self? I propose that the answer, at least in part, resides in the act of *appreciation*. This action involves an appreciation of self, an appreciation of the other person, and an appreciation of the remarkable relationship that has been established.

Martin Buber described this sense of intimate appreciation many years ago when he declared that our relationship with an object (“It”) is different from our relationship with someone (or perhaps something) that we truly appreciate (“Thou”). According to Buber, we all spend a great deal of time in our life interacting with objects and do so in a superficial manner:³⁷

Man travels over the surface of things and experiences them. He extracts knowledge about their constitution from them: he wins an experience from them. He experiences what belongs to the things.

In our appreciation relationship with another person, however, we do not just glide over the surface:

When *Thou* is spoken, the speaker has no thing for his object. For where there is a thing there is another thing. Every *It* is bounded by others; *It* exists only through being bounded by others. But when *Thou* is spoken, there is no thing. *Thou* has no bounds.

An appreciative perspective should under-gird any attempt to understand and hopefully improve interpersonal relationships.

Directly *apropos* to the writings of Joseph Luft about the mystery of interpersonal relationships, Martin Buber suggests that “all real life is meeting. The relation to the *Thou* is direct. No system of ideas, no foreknowledge, and no fancy intervene between *I* and *Thou*.” In such a relationship—appreciative and direct—trust is created. All

three kinds of trust are created. Trust, in turn, as I have already noted, is the driving force behind the dynamics of the New Johari Window. Appreciation creates trust, and trust enables appropriate and constructive disclosure and feedback to occur. In this setting, both the opaque (Q2) and protected (Q3) self will retreat, while an authentic public self (Q1) emerges and the potentials of the unknown (Q4) self can be released.

I am offering a very powerful, though overly generalized, formula for effective human interaction. I propose that an *appreciative perspective* should under-gird any attempt to understand and hopefully improve interpersonal relationships. I believe that this appreciative approach holds the key to effective relationships; thus, the New Johari Window is devoted to the description of this approach and to the identification of strategies needed to engage in appreciative relationships.

Neutrality is inappropriate in such a setting, though compassion implies neither a loss of discipline nor a loss of boundaries between one's own problems and perspectives and those of the other person.

What is the nature of such a perspective? In essence, *an appreciative perspective concerns a willingness to engage in dialogue with another person from an assumption of mutual respect and mutual search for discovery of distinctive competencies and strengths.* This simple statement might at first seem to be rather naive and idealistic. As we trace out its implications, however, a series of profound insights and realistic strategies emerge.

Understanding Another Person

The term appreciation itself has several different meanings that tend to build on one another. Fundamentally, however, appreciation refers to a clearer understanding of another person's perspective: we come to appreciate the point of view being offered by another person or the situation in which this person finds herself. This appreciation, in turn, comes not from some detached observation, but rather from direct engagement. One gains knowledge from an appreciative perspective by "identifying with the observed."

Compassion rather than objectivity is critical. One cares about that being studied and about those people one is assisting. Neutrality is inappropriate in such a setting, though compassion implies neither a loss of discipline nor a loss of boundaries between one's own problems and perspectives and those of the other person. Appreciation, in other words, is about fuller understanding, not merger, with another person's problems or identity.

Valuing Another Person

Appreciation also refers to an increase in worth or value. A painting or stock portfolio appreciates in value. Van Gogh looked at a vase of sunflowers and in appreciating (painting) these flowers, he increased their value for everyone. Van Gogh similarly appreciated and brought new value to his friends through his friendship: "Van Gogh did not merely articulate admiration for his friend: He created new values and new ways of seeing the world through the very act of valuing."⁵⁸

Peter Vaill recounts a scene from the movie *Lawrence of Arabia* in which Lawrence tells a British Colonel that his job at the Arab camp was to "appreciate the situation." By "appreciating the situation," Lawrence assessed and helped add credibility to the Arab cause, much as a knowledgeable jeweler or art appraiser can increase the value of a diamond or painting through nothing more than thoughtful

We understand and value particular people and choose to spend time, disclose important information about ourselves, and readily receive feedback from these few people.

appraisal. Lawrence's appreciation of the Arab situation, in turn, helped to produce a new level of courage and ambition on the part of the Arab communities with which Lawrence was associated.

At the interpersonal level, this valuing of another person often requires *selective engagement*. We understand and value particular people and choose to spend time, disclose important information about ourselves, and readily receive feedback from these few people. As I suggested previously, with regard to the selective self, this type of engagement may be particularly important in the harried, turbulent, saturating world of 21st Century postmodernism.

Recognizing the Contributions of Another Person

From yet another perspective, the process of appreciation concerns our recognition of the contributions that have been made by another person: "I appreciate the efforts you have made in getting this project started."

Appreciation is evident in attitudes regarding the nature and purpose of work.

"I appreciate your willingness to take a risk in telling me what you really think about this proposal." Sometimes this sense of appreciation is reflected in the special recognition we give people for a particularly successful project or in the bouquet of flowers we leave with our

secretary on National Secretary's Day. This form of appreciation, however, typically leads only to praise addiction and the tendency to keep people who report to us permanently in an indispensable and therefore (ironically) one-down position.⁵⁹

Appreciation can be exhibited in a more constructive manner through the daily interaction between an executive and his associates. It involves mutual respect and interaction. More specifically, appreciation is evident in attitudes regarding the nature and purpose of work. If the executive "sees work as the means whereby a person creates oneself (that is, one's identity and personality) and creates community (that is, social relations), then the accountability structure becomes one of nurturing and mentoring."⁶⁰

These are the three most common uses of the term *appreciation*. We appreciate other people through attempting to understand them, through valuing them and through being thoughtful and considerate in acknowledging their contributions to the organization. The term appreciation is now being used in two additional ways that are distinctive, yet closely related to the first three.

Establishing a Positive Image of the Future

First, appreciation refers to the establishment of a positive image of the future within a relationship or organization. We grow to appreciate a relationship by investing it with optimism. We invest it with a sense of hope about its own future and the valuable role potentially it

plays in our lives, our community or even our society. "Affirmation of the positive future is the single most important act that a system can engage in if its real aim is to bring to fruition a new and better future."⁶¹ We are effective in relationships, therefore, if we are "not only concerned with what is but also with what might be" in the relationship and in the role that this relationship might play elsewhere in our world.

Carl Rogers suggested many years ago that people are least likely to change when they are being asked to change and are most likely to change when they receive positive regard--what I would identify as appreciation.

We come to appreciate our own role and that of other people with regard to the contributions we make jointly in helping our world realize important images, purposes and values. An appreciative relationship is always *leaning into*

the future. While we appreciate that which has been successful in the past, we don't dwell with nostalgia on the past, but instead continually trace out the implications of acquired wisdom and past successes regarding our shared vision of the future.

Recognizing Distinctive Strengths and Competencies

Appreciation in a relationship also refers to recognition of the distinct strengths and potentials of those who are engaged in the relationship—including ourselves. An appreciative relationship is forged when an emphasis is placed on the realization of inherent potential and the uncovering of latent strengths rather than on the identification of weaknesses or deficits. People “do not need to be fixed. They need constant reaffirmation.”⁶²

Even in a context of competition, appreciation transforms envy into learning and personal achievement into a sense of overall purpose and value. The remarkable essayist, Roger Rosenblatt, reveals just such a process in candidly describing his sense of competition with other writers.

While we appreciate that which has been successful in the past, we don't dwell with nostalgia on the past, but instead continually trace out the implications of acquired wisdom and past successes regarding our shared vision of the future.

He suggests that the sense of admiration for the work of other writers plays a critical role in his own life:⁶³

Part of the satisfaction in becoming an admirer of the competition is that it allows you to wonder how someone else did something well, so that you might imitate it—steal it, to be blunt. But the best part is that it shows you that there are things you will never learn to do, skills and tricks that are out of your range, an entire imagination that is out of your range. The news may be disappointing on a personal level, but in terms of the cosmos, it is strangely gratifying. One sits among the works of one's contemporaries as in a planetarium, head all the way back, eyes gazing up at heavenly matter that is all the more beautiful for being unreachable. Am I growing up?

The process of active appreciation expands the size of the public window by providing an opportunity through feedback for each of us to learn more about our observed strengths.

Paradoxically, at the point when someone is fully appreciated and reaffirmed, they tend to live up to their newly acclaimed talents and drive—just as they will live-down to their depreciated sense of self if constantly criticized and undervalued. Carl Rogers suggested many years ago that people are least likely to change if they are being asked to change and are most likely to change when they have received positive regard—what I would identify as appreciation.

There are essentially two ways in which we come to appreciate our own distinctive strengths: through self-perception and through the perceptions of other people. As you may have already noted, these are also the primary ingredients of the Johari Window. Our self-perceptions of strength are based on the processes of reflection upon our own impact on the world in which we live and work, and comparisons we draw with other people who are also having an impact on this world. The perceptions of other people are made known to us through direct or indirect feedback. In some cases, we know of our strengths. In other cases, we do not. Similarly, in some cases other people know of our distinctive strengths. In other cases, they do not.

Given this scheme, there are four possibilities, which we can diagram as a four pane Window of Strength (a variant on the Johari Window). First, some of our strengths can be known to ourselves and by other people. These are *public strengths*. Second, we might personally be aware of other strengths that we possess; however, other people might not be aware of these strengths.

These are our *protected strengths*. We may be aware of them, but they are rarely of much value to us, given that others never see them being used. The third possibility is one in which we are not fully aware of a distinctive strength we possess, whereas other people are aware. These are *opaque strengths*. These strengths are also of little value to us until we have become fully acquainted with them. Finally, there are strengths we possess that have never been acknowledged by anyone—including ourselves. These are *potential strengths*. They represent the edge of growth and development.

The Window of Strength

	Known to Other People	Unknown to Other People
Known to Myself	Public Strengths	Protected Strengths
Unknown to Myself	Opaque Strengths	Potential Strengths

The process of active appreciation expands the size of the public window by providing an opportunity through feedback for each of us to learn more about our observed strengths. It also provides us with an opportunity to reflect on the nature of our strengths. The protected window becomes smaller in an appreciative relationship.

We begin to feel more comfortable in sharing personal insights about distinctive strengths. We have less need to protect because there is more trust in the relationship. The opaque window also shrinks with appreciation. Our friends and co-workers have access to clearer information regarding our distinctive strengths and feel comfortable in providing us with this information.

Finally, with both the protected and opaque windows shrinking in size, the potential window grows smaller and potential strengths are recognized for the first time by us and the people with whom we interact. Appreciative processes include group dynamics workshops, life and career planning programs, and executive coaching. These processes relate directly to the parallel process of public expansion and provide resources and processes for a postmodernist to reflect on her own strengths and receive feedback from other people regarding the strengths they appreciate in the postmodernist’s daily performance.

Looking Ahead

With these challenges of the postmodern condition brought to the fore, we are ready to explore in more detail the dynamics associated with each of the four quadrants of the Johari Window. I will begin this exploration by turning first to Quadrant One—the one that we present openly (and bravely) to the complex, unpredictable and turbulent world of the 21st Century.

Section Two

Quadrant One



Chapter Three

Quadrant One: Openness to the World

Quad One is a very clear pane in the Johari Window. It's easy to look through this pane and see what's inside the window of another person. However, that doesn't mean that one is automatically allowed into this person's psychic home. Furthermore, while the Quad One windowpane may be clear, the entire window certainly is not open, nor is the psychic door necessarily open.

Some people are not welcomed in, even though Quad One is crystal clear and large. This is an important theme that I will address throughout this book—the appearance of openness and the illusion of an open window or open door that seemingly allow other people to enter—though it is, in fact, quite closed.

The picture gets even more complicated as we introduce the notion of a double paned window. The clarity and size of the inner pane may be under our control; however, the outer pane, over which we don't have much control, provides considerable intrigue with regard to what other people know about us and how much we feel that this knowledge is truly in our hands—another theme that will frequently reappear throughout this book.

Working Fictions

Joe Luft often used the term *working fiction* when describing the dynamics and purposes of the first quadrant. Luft proposes that most of us live with a specific working fiction: we are an “open book” for other people to see. We can be trusted because we say what is on our mind and let people know what we think of them.

Most of us not only embrace this fiction about ourselves, but also assume that other people with whom we interact can be trusted. They tell us what they are thinking and let us know what they think of us. This is a fundamental assumption that underlies all daily interactions with other people. There must be a modicum of trust between two people if they are to interact, and this trust is invested primarily in the first quadrant that each person presents to one another.

Three Working Fictions

I will explore Luft's working fictions in several different ways throughout this book. First, I will examine the “fiction” that each of us is transparent to other people. This is a fiction that enables us to believe that Quad Three (Luft's Hidden Self) is actually Quad One. We don't realize (or want to realize) that we are hiding things from other people.

The clarity and size of the inner pane may be under our control; however, there is the outer pane over which we don't have much control.

A second fiction concerns the belief that other people don't want to know more about us. We believe that we are giving other people what they want, when, in fact, we are hiding (Quad Three-I) important information about ourselves. We don't realize (or want to realize) how guarded we really are.

Trust is invested primarily in the first quadrant that each person presents to one another.

There is a third fiction that concerns Quad Two (Luft's Blind

Self). These are windowpanes that are open to other people—and we're not aware of them and don't have direct access to the information about us that is contained in this quadrant. We are transparent in ways of which we are not aware. At the heart of the matter is a fundamental, over-arching fiction that we control (somehow) what we reveal to other people.

Quad One Fictions

These three working fictions suggest that the nature and dynamics of internal and external locus is most easily understood in this first quadrant. There are typically few "hidden agenda" or mixed motives associated with this quadrant. We simply choose to present ourselves in certain ways (Quad 1-I: presentational self/persona). However, at the same time we can't help but "leak" other parts of ourselves. When we are able to minimize the "leakage," we have more control over our image; however, we may seem "stiff," formal or unnatural. We "hold our cards too close to our vest." Conversely, when the inadvertent self tends to dominate, we are likely to seem out-of-control, but also spontaneous. Other people can "read us like a book."

While Quad One may not initially seem to be as complex or multi-tiered as the Second, Third or Fourth Quad, even in Quadrant One there is great complexity, especially when the dimension of internal and external locus of control is introduced. We are fully in control of our public self to a certain extent; however, the circumstances in which we find ourselves dictate at least part of our public self.

In certain high-context and enmeshed cultures, most of the public self is dictated by other people and, in particular, by traditions, social status, gender and related role-defining characteristics. In other cultures—such as we find in the United States, Canada and many Northern European cultures—there is considerable control of the public self being exerted by each member of society (or at least every adult member who is not a consistent victim of stereotyping or prejudicial assumptions).

Whether externally or internally dictated, the public self is in certain important respects a mask or persona—another working fiction that is dictated mostly by the situation in which we find ourselves.

We are fully in control of our public self to a certain extent; however, the circumstances in which we find ourselves dictate at least part of our public self.

What is the script? What role do I play? What am I to believe about the self you are bringing to this relationship and what are you to believe about the self I bring to the relationship? I will probably assume that you operate similarly around other people (attribution error).

Even if I think you operate differently with other people, I don't need to know about these differences. I only need to know how you are likely to interact with me. The working fiction is established through and reinforced by many simple rituals, as well as by clothing and physical distance.⁶⁴ When two people know each other well, the public self is readily established and, in essence, becomes habitual. Erving Goffman describes this as "the presentation of self in everyday life."⁶⁵

We operate with this working fiction in our public self so that we might agree about what specific behavioral patterns mean and how we should expect other people to react to our own behavior (verbal and nonverbal). The Continental school suggests that it is in the midst of these working fictions that our socially constructed versions of reality are formed and reinforced.

When two people know each other well, the public self is readily established and, in essence, becomes habitual.

Thus, interpersonal relationships are critical not only to the establishment of a clear sense of self and other, but also to the way in which we define the fundamentals of “reality.” It is the third form of trust—shared perspectives—that is most clearly dependent on the working fictions that two or more people establish when they meet together.

Fictions and Settings

The behavior that is engaged in working fiction is dictated primarily by the setting. Personality, according to many traditional behaviorists, involves intrinsic, stimulus-independent variables—personality is something that remains constant and intact (despite changes in time, place and environmental conditions). From this strictly behavioral perspective, personality variables have minimal predictive value. In statistical terms, distinctive “personality” traits are nothing more than “error” variance (the “slop” in the system)

While, according to attribution theory, we typically believe that we are acting as we do because of our own free will and in line with our personal intentions, many behavioral researchers point out (to our collective dismay) that our public self tends to be strongly influenced by the setting in which we find ourselves—and our working fictions are primarily dictated by these settings. However, we are not totally the victim of circumstances and settings.

Many of these small, incremental changes can eventually lead to changes in the formal rituals and eventually to changes in our social constructions of reality.

Working fictions can provide us with short moments of sanctuary—when and where (in a trusting relationship) we can try out new behaviors and test out new concepts (that lie outside the realm of dominant social constructions in our setting or society). These short-term sanctuaries and small challenges keep the day interesting. They represent short-term examples of what Csikszentmihalyi calls the “flow” experience.⁶⁶

An interpersonal haystack (big change) is produced from accumulation of many pieces of straw (many small changes).

Humor, a bit of over-dramatization (perhaps a gracious bow or salute), or a slight variant in the usual ritual (a woman opening the door for the man, a child pretending to be an adult by speaking in a deep, stern voice) help to keep us alive and interested in the people with whom we interact. John Gottman suggests that couples often stay together through thick and thin by offering each other “bids” (common acts of courtesy or generosity).⁶⁷ These take place in the spirit of spontaneity—but with some frequency.

There is a further point to be made. Many of these small, incremental changes can eventually lead to changes in the formal rituals and eventually to changes in our social constructions of reality. We see many instances in our daily life of these gradual (but profound) shifts in rituals concerning the presentation of self. A handshake is no longer a test to see if the other person holds a weapon in his hand. It is now a sign of friendship or the start of a relationship.

Our opening statement (“How are you?”) no longer really concerns physical health (very important in earlier times when infections readily spread), it now simply means “I am ready to interact with you.” An interpersonal haystack (big change) is produced from the accumulation of many pieces of interpersonal straw (many small changes).

The Original Johari Window

To make sense of Joe Luft’s original concept of Quad One—in all of its subtlety and complexity—I will offer a hypothetical example of two people in interaction. We shall follow these two people through all four quadrants, so let’s devote a few lines of prose to becoming acquainted with them.

Let me first introduce you to Kevin. He is 45 years old, works in a high-tech firm, and is a bit shy. Our second protagonist is Sheila. She is 40 years old, serves as Executive Director of a Human Service Agency, and is quite outgoing and even charismatic. Kevin serves on Sheila’s Board of Directors as Treasurer of the Board.

Setting the Scene

Kevin has been on the Board for two years. However, he has rarely spoken up. He was recruited to the Board because of his “ease with numbers,” and his seemingly “rational” and “systematic” approach to solving problems. Kevin’s company is deeply committed to public service and has agreed to release Kevin to work two hours per week as the Board Treasurer.

Kevin has been elected Treasurer by other Board members because he has time and an “accountant’s mentality.” However, Kevin has never actually done much accounting (his wife pays their bills) and doesn’t know much about balance sheets or financial audits.

Kevin feels that he was “railroaded” into the Treasurer position.

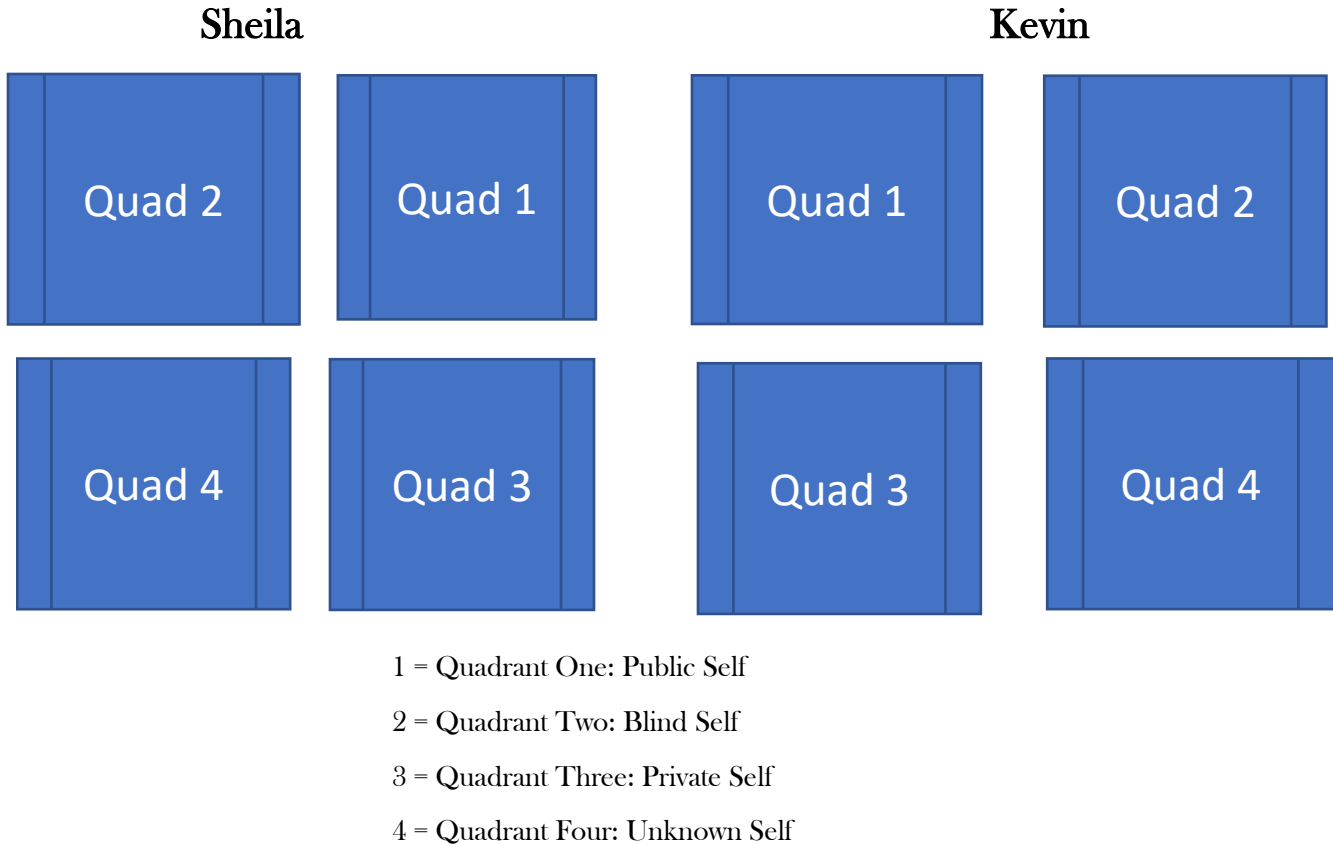
Sheila and Kevin are meeting alone for the first time. She wants to fill him in on what she would like her Board Treasurer to do, but also wants to determine if Kevin “really” knows much about finances and accounting. After all, he has rarely spoken up since joining the Board, so Sheila is unaware of what he does and does not know, and what he can and can’t do. The position of Treasurer is critical to Sheila’s agency. She has to work with a very tight budget and must always live with the prospect of reduced public funding for her agency.

Kevin feels that he was “railroaded” into the Treasurer position. The previous Treasurer retired from the Board, after serving in this position for many years (before Sheila assumed the position of Executive Director). No one else on the Board wanted to assume the position of Treasurer. There were “big shoes” to fill—and Sheila had leaned heavily on the previous Treasurer for advice.

There is one additional factor at play. Everyone on the board knows that Kevin is in a difficult position. The president of his high-tech firm is one of Sheila’s closest friends and a friend of several other Board members. Kevin is very interested in doing a good job of working with Sheila and her Board, since this work could reflect favorably on his own career at the high-tech firm. Kevin is certain that Sheila will let his president know how he is doing as Board Treasurer.

Act One

The stage is set for their meeting and interaction. They both have information to share with one another and both are willing to let certain aspects of their self be open to the other person’s view. We can diagram the interaction between Sheila and Kevin, using Joe Luft’s original model of dual windows interplaying with one another:



What are the things that Sheila and Kevin are willing to share (Quad One)? Sheila can talk about the role and responsibilities of the Board Treasurer position. Kevin can disclose the time he is available each week to work as Treasurer and can share his legitimate interest in doing a good job. Hopefully, to make Kevin feel more comfortable, Sheila can also reveal that she often “feels a bit uneasy” in working with “financial matters.”

This is actually not “news” for Kevin. He already knew (his own Quad Three with regard to Sheila and part of Sheila’s Quad Two) that Sheila relied for many years on the financial expertise of her previous Treasurer and that Sheila’s considerable talents lay in other areas.

What occurs, in fact, is that Kevin feels much less comfortable after she shares this information, given that he’s not sure he can do the job (this information resides in Kevin’s Quad Three along with the information—or assumptions—that Kevin already holds regarding Sheila’s attitudes about her own financial incompetence).

Kevin tells Sheila that he hopes he can be helpful to her (legitimate Quad One disclosure) and that he’s “confident” he can be of assistance to Sheila with regard to financial matters (a false Quad One statement). Sheila detects the

hesitation in Kevin’s voice (leakage of Kevin’s Quad Three into his Quad One) and begins to wonder if she can trust his competency—though she does trust his intentions (enthusiastic interest in doing a good job).

What occurs, in fact, is that Kevin feels much less comfortable after she shares this information, given that he’s not sure he can do the job.

Sheila stores her tentative skepticism regarding Kevin’s financial competencies in her own third quadrant (hidden). Kevin is unaware of Sheila’s skepticism (Kevin’s Quad Two: Blind Self), though he does have

a vague feeling of uneasiness regarding their interaction (some of Sheila’s skepticism is leaking out through her nonverbal expressions, just as some of Kevin’s self-doubt leaked out through his hesitant voice).

Act Two

Potential benefit for both Sheila and Kevin (Quad Four in both of their windows) lie behind the interaction between these two people. With Sheila’s support, Kevin can learn to be a good Treasurer. Sheila can, in turn, gain some wanted assistance regarding financial matters.

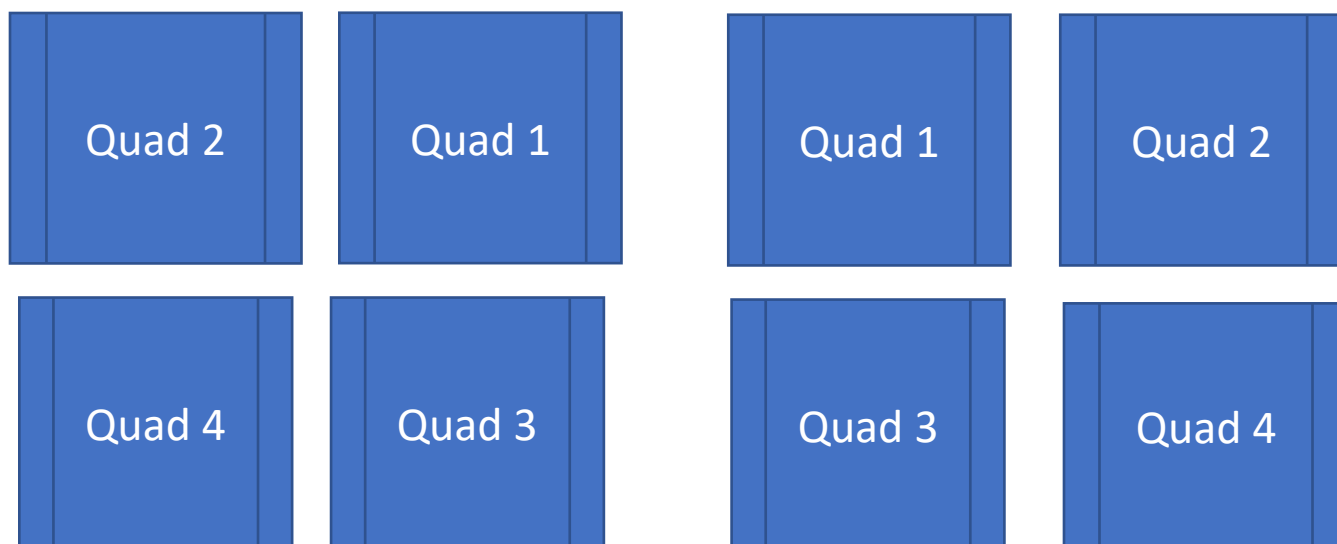
Sheila may even learn more about finances herself in her attempt to assist Kevin—thus making her less dependent in the future on Board Treasurers (who apparently are not easy to recruit). For these potential outcomes to be realized, both Sheila and Kevin will eventually have to expand their public selves (Quad One) with regard to one another.

First, Kevin may want to disclose more about his limited financial background and his uneasiness regarding the position of Treasurer. In doing so, Kevin would be moving information from Quad Three to Quad One:

BEFORE KEVIN’S QUAD THREE DISCLOSURE

SHEILA

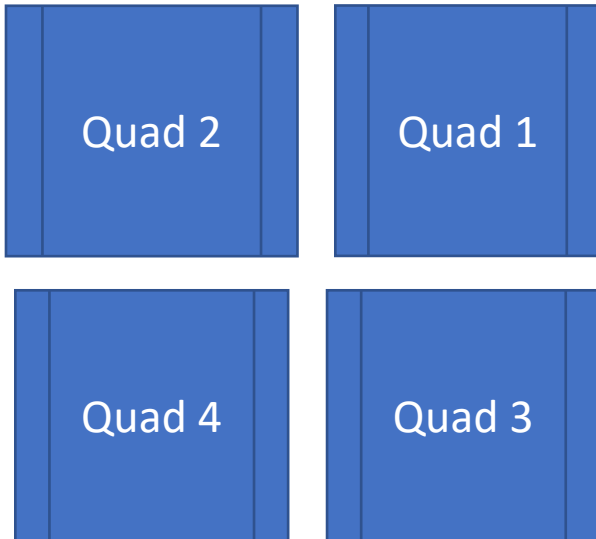
KEVIN



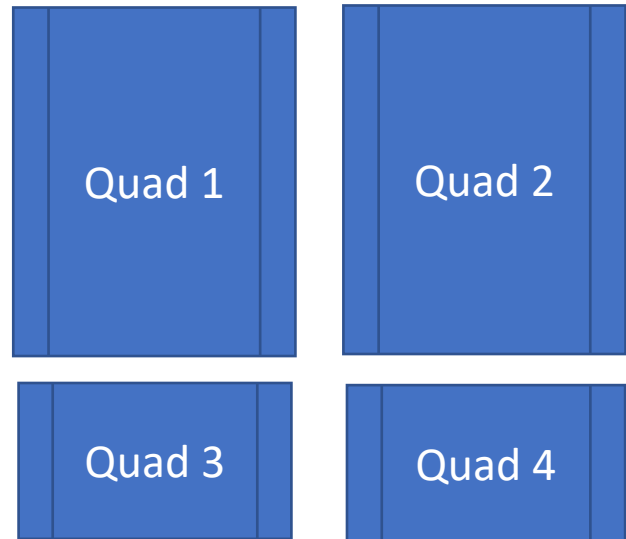
This disclosure regarding limited financial background would lead to the following shift:

AFTER KEVIN'S QUAD THREE DISCLOSURE

SHEILA



KEVIN



[Note: In my visual portrayal of Johari Windows throughout this book, I will be exaggerating changes in the size of panes. I realize that shifts in the “real” world are often much subtler; however, such subtlety can’t easily be represented in these small graphic representations.]

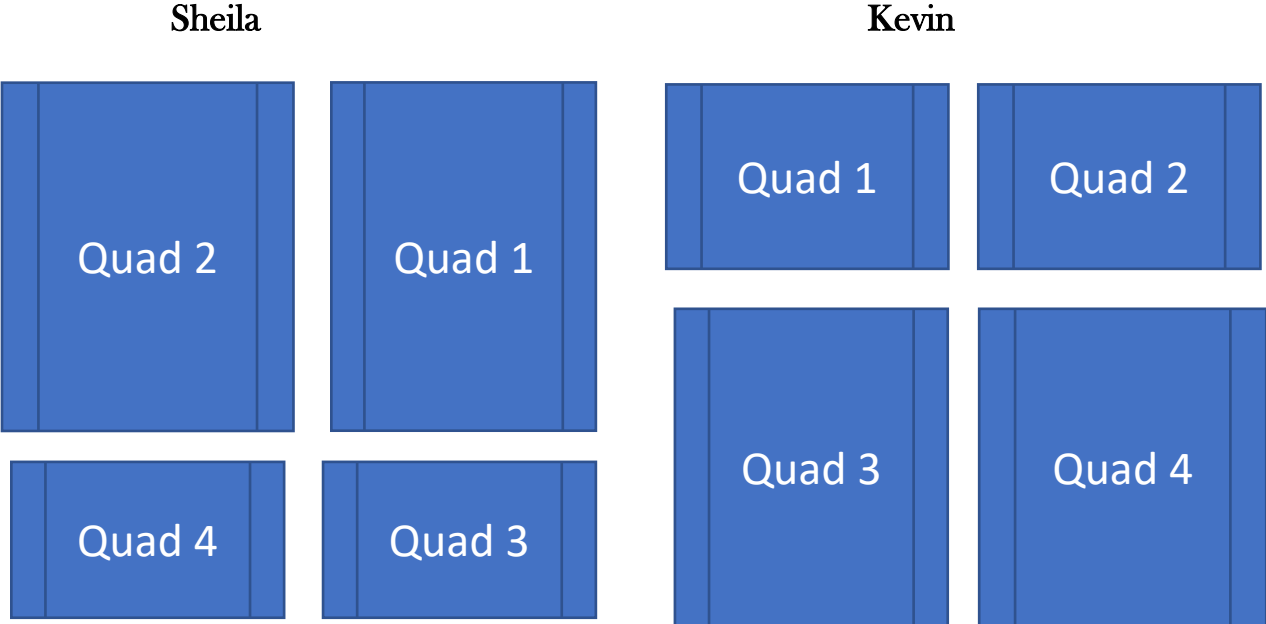
Kevin’s Quad One would enlarge. If Sheila finds this disclosure to be acceptable (I will say more about this later), then she might either share some of her own concerns about Kevin’s competence (moving information from her Quad Three to Quad One) or share more about how she appreciates working with people who are candid about their skills (Sheila’s Quad Three information that is not specifically about Kevin).

Potential benefit for both Sheila and Kevin (Quad Four in both of their windows) lie behind the interaction between these two people.

The first strategy could backfire, because Kevin’s Quad Two might not (and probably does not) contain information about Sheila’s suspicion regarding his competence (though, as I noted above, he might be at least partially aware of this suspicion, given Sheila’s nonverbal expressions).

Given this shock to his second quadrant, Kevin could begin to close up about his lack of experience or regroup by telling a half-truth about how his software expertise will enable him to quickly learn about financial matters (“since so much is now being done by computers”). Thus, Kevin’s Quad One gets smaller as Sheila’s Quad One gets larger (movement from Quad Three to Quad One), when this first strategy is engaged:

FURTHER ADJUSTMENTS AFTER KEVIN’S QUAD THREE DISCLOSURE



It is important to note that Sheila’s second quad becomes larger (in Joe Luft’s dynamic model) as she begins to share more information (moving material from quad three to quad one). If this is accurate, then there would be more information revealed to Kevin about Sheila’s assumptions regarding him.

He might infer an even broader assumption on Sheila’s part about the general competence of men (or even more broadly the general character of men). In other words, the more we interact with other people—particularly those with whom we have an important relationship—the more likely it is that new assumptions (of which we are not fully aware) grow in size and detail.

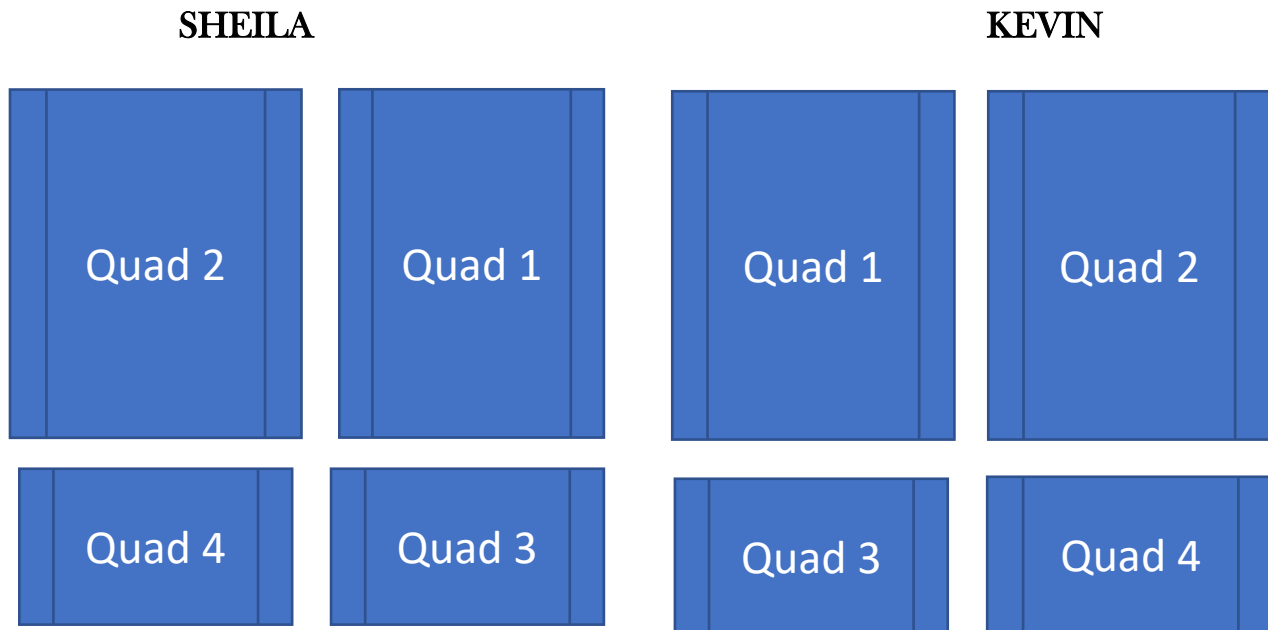
Much like the fly paper of olden times in which flies are caught, there is the psyche fly paper in which new assumptions are being caught. And they tend to stick—unless pried loose by means of personal reflections and honest interpersonal dialogue.

Act Three

We return to Quad One—and offer a bit more positive perspective regarding quad one disclosures.

If Sheila engages a more appreciative strategy and suggests how much she admires Kevin’s candor (move of Quad Three information to Quad One), then Kevin’s Quad One might also get larger:

CONSEQUENCES OF FURTHER ADJUSTMENTS AFTER KEVIN’S QUAD THREE DISCLOSURE



Kevin is more likely to share his concerns (and hopes) openly with Sheila. In this way, both Sheila’s and Kevin’s Quad One grow larger. They have created a more “open” relationship, with neither having to cut off disclosure of their Quad Three material—nor do either have to offer half-truths or full-blown lies.

Once again, I need to offer a cautionary note, for the quad two for both Sheila and Kevin have increased in size. This suggests that an appreciative interpersonal relationship should include more than articulate admiration for another person’s talents. It must also include some candid disclosure about our underlying perceptions of the other person—perceptions of the other person of which they might not be aware (quad two).

We must realize in this appreciative interaction, that some new material is likely to be “stirred up”. This is a moment for potential growth on the part of both of us. This is a “teachable moment” in which we might reduce both Quad Three and Quad Two.

This moment, however, is only “teachable” if both parties to the interaction operate in a “trustworthy” manner—exhibiting both trustworthy interpersonal competence (engaging, for instance, in active listening) and trustworthy interpersonal intentions (wishing genuinely to improve one’s relationship with the other person).

We must realize in this appreciative interaction, that some new material is likely to be “stirred up”.

This trustworthiness is particularly challenging if the third form of trust is absent: if the two parties come from different cultures or social/economic levels (and degrees of “privilege”) in the same society.

I will be turning more directly to some of these concerns when I return to three schools of thought regarding interpersonal relationships later in this chapter and in several other chapters.

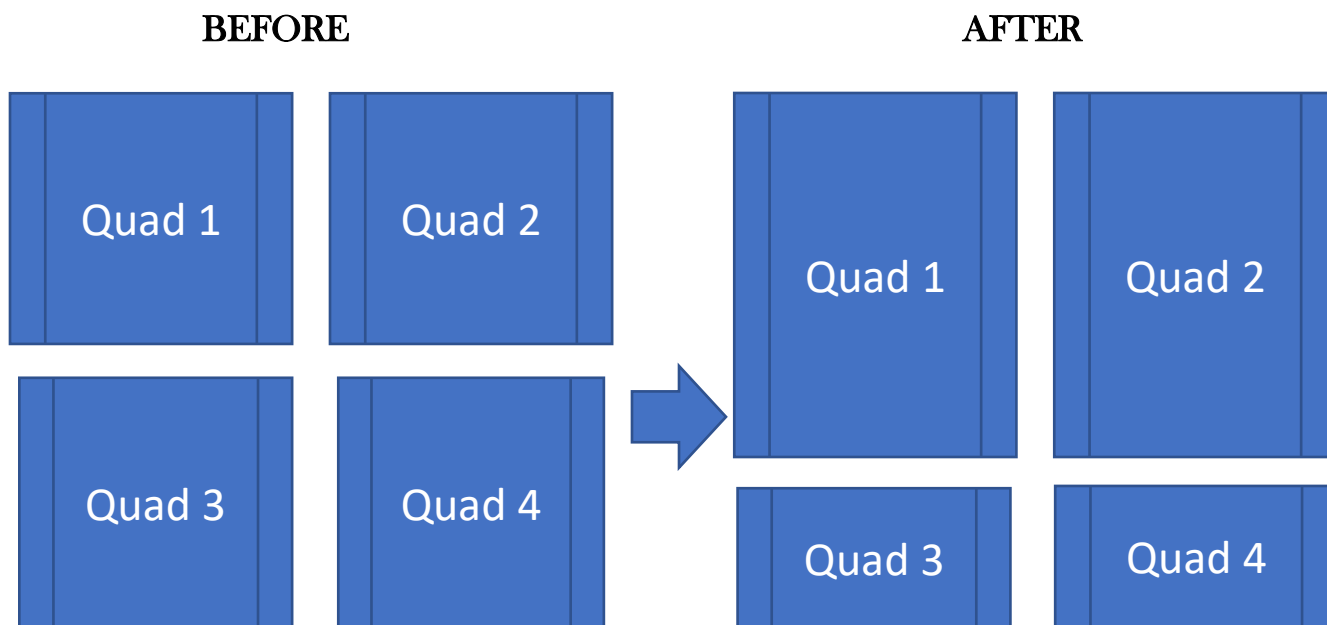
Analysis of the Play

We don't have to wait until my introduction of the three schools to gain some important insights about the potential issues to be addressed by Kevin and Sheila. Here is where the richness and complexity of Joe Luft's original model comes to play. Sheila and Kevin may have created a larger Quad One relationship as a result of Sheila's appreciative disclosure about her admiration regarding Kevin's candor (Quad Three to Quad One).

However, what about Sheila's concerns regarding Kevin's financial competence (his Quad Two blindness regarding Sheila's skepticism)? If Sheila hasn't disclosed her concerns can this really be called an "open" relationship? Will there be a self-fulfilling prophecy (of which I will say much more about this later) in which Sheila's unacknowledged concerns about Kevin's competence will contribute to Kevin, in fact, being less competent in his role as Treasurer? Will there be an "invisible barrier" between Sheila and Kevin? He knows something is wrong (leakage from Sheila's third quadrant)—but doesn't know what it is.

Joe Luft's original model is structured in a very dynamic manner, so that a shift in the size of one quadrant changes the size of one or more of the other three quadrants. When Quad One enlarges because of Quad Three disclosure, then Quad Two also enlarges:

SHEILA'S WINDOW [IN INTERACTION WITH KEVIN]



Thus, as I noted above, the original Johari model would predict that Sheila is more likely to be blind to some aspects of herself when she discloses (Quad Three) to Kevin. There is a key point to be made here: the movement is primarily from Quad Four (Unknown/Potential) to Quad Two (because of expansion of Quad One). This suggests that Sheila's

appreciative disclosure impacts on Kevin’s image of her—though she might not be aware of this impact (Sheila’s Quad Two). Aspects of Kevin’s perceptions of Sheila are “blind” to Sheila.

Kevin may begin to more fully realize his potential to learn about financial management as a result of Sheila’s appreciation (even without Sheila’s full recognition that she has helped him realize this potential). This “opaque” strength (see Chapter Two—Window of Strength) that Sheila possesses (her ability to appreciate and encourage another person’s potential) is not yet known by her (movement from Quad Four to Quad Two) but will become known (Quad Two to Quad One) if Kevin provides her with feedback regarding her impact on him.

Luft is ultimately optimistic in offering his highly interactive Johari Window. This optimism is in keeping with the spirit of the times during the 1950s and 1960s, when sensitivity and T-Group training were “in flower”. This was a

Kevin knows something is wrong (leakage from Sheila’s third quadrant)—but doesn’t know what it is.

time of even broader flowering. There was the youthful optimism of peace and love to be found among the hippies (the “flower children”) of this era. Some of these youthful optimists are now reading this book as mature and somewhat wiser men and women. I would include myself in this life of hope. Nevertheless, at several points in this book I will be challenging some of this optimism (based on my own life experiences and broader theoretical and research perspectives regarding interpersonal relationships).

A Cautionary Note

A moment of hesitation and reflection. We should not turn too quickly from Luft’s optimism, for it provokes some interesting questions. Are Quad Four potentials inevitably liberated with the expansion of Quad One? Does feedback inevitably diminish the size of Quad Two and increase the size of Quad One? Does disclosure inevitably diminish the size of Quad Three and increase the size of Quad One?

Luft also suggests that our Quad One will be larger in relation to some people and smaller in relation to other people. However, Luft believes that some of us tend to be relatively more open with most people than are the rest of us. He describes this as the “modal” degree of openness and suggests that this “modal” stance interacts with shifts that occur as a relationship matures:⁶⁸

For each person, the open quadrant, Q1, varies in size within a definite range and around a modal area. For most occasions the modal area characterizes how open he is even though he may behave differently with different persons or with the same person at different times. Compare early and later states of friendship. Or note the large difference in a new group between early and later stages in the development of the group.

The “modal” size of one’s Quad One might be inherited or constructed in childhood. Luft suggests, in other cases, that certain experiences enlarge one’s openness to the world. He identifies these experiences as “true learning.” This very-American school perspective can be contrasted with “learning” that closes us off—which is more likely to be identified by disciples of the British School who label this “the process of de-skilling.” I will have more to say about this in several later chapters (regarding Quad Three) when I consider the relationship between self-disclosure and insight.

Luft believes that some of us tend to be relatively more open with most people than are the rest of us.

So how would Luft suggest that we enlarge Quad One? What experiences and “true learning” lead to an expanded “modal” Quad One? I will examine this enlargement of Quad One from two perspectives.

First, assuming a Continental school perspective, I suggest that enlargement relates to social conventions and to the pressure for each of us to assume a “persona” or public mask that ultimately blocks authenticity and full expression of one’s true self in Quad One. I then turn to the dynamics that specifically operate in the interaction between two people with differing degrees of openness, as this interaction influences the expansion of Quad One for both parties in the interaction.

Workspace, Persona and Imposters

The idea that we all wear masks is as old as history itself. It is equally well known that we are painfully transparent at times despite our effort to hide. These qualities (the need to cover up and the inevitability of inadvertent disclosure) immediately set the stage for the drama of human interaction. Luft turns to the work of artists in describing this drama:⁶⁹

Artists, writers, people sensitive and skillful in working with others, know about these conditions of human interaction. They are preoccupied by what they see and know and by what eludes them. The contrast between what a man hides and what he reveals without awareness stirs curiosity in all of us. Diane Arbus illustrated this rigidity in her disturbing photographs of both “normal” and “abnormal” American life, as did Walker Evans (Agee and Evans, 1966).

Luft seems to be referring to Arbus’s and Evan’s photographic work because their portraits so clearly express a key aspect of the intrapersonal equation without which interpersonal perception and behavior make little sense. The people they photograph often show:⁷⁰

. . . constriction and a greatly reduced open quadrant. Behavior and feelings for the individual represented would be limited in range, variety, and scope. Stereotypy and inflexibility would characterize this person’s relationships. Generally, interaction would tend to be conventional and limited, and the person’s upbringing would be psychologically deprived and unfree. However, the interaction model assumes that all humans are responsive to *present* groups and individual relationships, and that change or learning could follow if opportunities for new interaction occur. The degree of rigidity is a function both of the size of Q1 and of the boundaries between quadrants.

To some extent, we all play roles that are not authentic—the term “imposter syndrome” perhaps describes a wide-spread malady in contemporary Western societies.

The Masks of Interaction

Other social observers (that tend to be more closely aligned with the British and Continental schools) – most notably Erving Goffman⁷¹ (an American)– have similarly described the contrived (mask-like) presentation of self in the world. At an even greater extreme, we find the imposter—a person who purposefully displays a Quad One that is not authentic.

After a while, we may find that the persistent need for reassurance and the ultimate ineffectiveness of our positive feedback leads to our withdrawal from the neurotic impostor.

To some extent, we all play roles that are not authentic—the term “imposter syndrome” perhaps describes a wide-spread malady in contemporary Western societies. Some of us play fictitious roles, knowing full well that we are doing so. We present a Quad One that is quite different from what we hold back in Quad Three.

Using the Johari formulation, we can describe the neurotic imposters as defended against feedback from other people.

Offering perspectives most closely aligned with the British and Continental schools, Kets de Vries describes those of us who know that we are not what other people think we are as *true imposters*: “True imposters are people whose identity is based on impersonation rather than on actual attainments and accomplishments.”⁷² He contrasts these people with those he calls

the *neurotic imposters*. These individuals:

. . . feel fraudulent and imposturous while actually being successful. These people have an abiding feeling that they have fooled everyone and are not as competent and intelligent as others think they are. They attribute their success to luck, compensatory hard work, or superficial factors such as physical attractiveness and likeability. Some are incredibly hardworking, always overprepared. However, they are unable to accept that they have intellectual gifts and abilities. They live in constant fear that their imposturous existence will be exposed—that they will not be able to measure up to others’ expectations and that catastrophe will follow.

Using the Johari formulation, we can describe these people as defended against feedback from other people (Quad Two) regarding their competence. They place everything in Quad One—except perhaps their doubts about the adequacy of their Quad One persona. In most cases, even if these doubts are kept in Quad Three, they are leaking into Quad One.

When confronted with the neurotic imposter we often find ourselves initially trying to reassure this person and alleviate their self-doubts by offering our own positive feedback (movement from Quad Three to Quad One) (and keeping hidden any of our own doubts about this person).

Psychological gratification often seems to be much more important than the material advantage that can be won by imposture.

After a while, we may find that the persistent need for reassurance and the ultimate ineffectiveness of our positive feedback leads to our withdrawal from the neurotic impostor. At the very least, we are increasingly reticent to provide positive feedback that can never be sufficient to fill a deep well of self-doubt.

Collusion and Impostor-ships

Kets de Vries offers additional insights regarding this important dimension of Quad One. The notion of “imposter” goes far beyond the common-place deception that many of us experience as occasional impostures. Kets de Vries suggests that sustained true impostor-ships inevitable involve a collusion between the imposter and those who are being “fooled” by the imposter. He notes that:⁷³

Throughout history, imposters have fascinated the public. People leading fraudulent lives or engaging in fraudulent activities have always held a fatal attraction. One reason for their popularity may be the element of recognition—it often seems as if imposters show us something about ourselves that we may prefer not to see under normal circumstances . . . Displaying a façade [Quad One] and misleading our audience are part and parcel of everyday life. However, this is not a sufficient explanation for the ease with which imposters can make fools of their audience in situations of true imposture. Frequently, the audience is all too willing to be imposed on.

Kets de Vries pushes his British and Continental school analysis even further. He suggests that the audience colludes with the imposter because of deep-seated needs:⁷⁴

To their audience, imposters represent someone who understands all their needs, can express their deepest desires, and will take care of them. To the imposter, the greediness of the audience for more of the same is a constant stimulus. The fantasy world of the audience, once the imposter has successfully penetrated it, contains infinite demands. In this way imposters and audience are linked by a compatibility of interests in an unconscious conspiracy . . . The audience is kept happy by the expectation that it will have its demands met, while the imposter needs the audience to counteract an inner sense of emptiness and reaffirm some kind of identity. Of course, the audience is most susceptible in times of crisis and upheaval, when imposture can occur on a grand scale, given either an acknowledged or an unspoken need for a savior.

As an exemplar of an imposter who flourished during times of crisis and upheaval, Kets de Vries pointed to Adolph Hitler. Less dramatic examples include Frank Abagnale (the real-life imposter played by Leonardo deCaprio in the movie *Catch Me If You Can*) and the man or woman you know who have “faked” it for many months (or even years) in a job that requires skills and knowledge he or she doesn’t possess. Ironically, as Kets de Vries notes, the imposter may gain nothing tangibly from the false Quad One.

We want our Quad One to match that of the person with whom we are relating.

Coming from a British School perspective, Kets de Vries suggests that the “psychological gratification often seems to be much more important than the material advantage that can be won by imposture.”⁷⁵ The same can also be said of the audience that colludes

with the imposter. These men and women seem to gain psychological gratification, in the form of reassurance and projection of idealized visions of power and insight that they find too scary to claim for themselves.

Employing the Johari Window model of interpersonal relationships, we find in the case of the imposter that Quad One and Quad Three are very large and that Quad Two can also be quite large. It would seem that other people may have substantial information about the imposter that they are not sharing (Quad Two).

The imposter is certainly retaining a large amount of secret information (Quad Three), while also placing a considerable amount of energy (and creative imagination) into the construction of a compelling (though inauthentic) presentation of self (Quad One) to willing audiences. Underlying all of this impostering and collusion are the powerful dynamics of Quad Four—the interpersonal needs and fantasies that no one is acknowledging or accepting.

Interaction between Two People

Joe Luft offers the following fundamental axiom: “Since, by definition, Q1 is what is known to self and known to the other person, it follows that, at any given moment, the size of Q1 is identical for each person in interaction.” Is this axiom really accurate? What happens when the first quadrant of one person in a relationship is much bigger than that of the other person?

This greater openness may result from the first person being more trustful of the second person than is the case with the second person’s perceptions of the first. Alternatively, the first person is simply a more open person than the second. She walks around the world with a large Quad One—whereas he (the second person) is very guarded with virtually everyone.

Usually, the first person will adjust their level of disclosure, moving some of their Quad One into Quad Three. In this way, the first quadrants for both participants in the relationship become roughly equal in size—a powerful tendency that Luft believes is apparent in

John Wallen describes the processes of freeing and binding as they relate to the flexibility of Quadrant One.

most relationships. We want our Quad One to match that of the person with whom we are relating. Luft uses the example of an adult's relationship with a child to illustrate this point:⁷⁶

When an adult interacts with a young child the adult ordinarily assumes that there are many things of which he is aware and the child is not. The adult's third quadrant increases in size and, depending on the child, the adult's open quadrant is limited to the range of the child's awareness. Of course, the child is aware of things not available to the adult, and these reside in the child's third quadrant.

There is a third alternative. The actions of one person in their first quadrant can directly impact the size and nature of the second person's first quadrant. We can all (unfortunately) help to reduce another person's willingness (or even opportunity) to be open and expand their first quadrant.

Binding Interpersonal Relationships

One of the often-unacknowledged leaders in the formulation of interpersonal communication theory, John Wallen, describes the processes of freeing and binding as they relate to the flexibility of Quadrant One.⁷⁷ Wallen believes that we can often bind (or in Luft's terms "rigidify") the open quadrant through the ways in which we interact with other people. He lists interpersonal behaviors that he believes are likely to bind another person's behavior.

The way in which we form the shape of our first quadrant (and determine the content of Quad One) is influenced by all three of the other quadrants.

Some of the binding behaviors that Wallen identifies are obvious: commanding another person what to do, changing the subject, interpreting the other person's behavior ("You do that because . . ."), denying the other person's feelings ("You don't really mean that!"), and disapproving on personal grounds (blaming or censuring the other person for thinking, acting and feeling in ways you don't

approve).

Other binding behaviors are subtle—yet can often contribute to just as much rigidity in the other person's Quad One. These behaviors include offering generalizations ("Everybody has problems like that."), providing advice and persuasion ("What you should do is . . ."), and (perhaps the most surprising) approving on personal grounds (praising the other for thinking, feeling or acting in ways that you approve).

Wallen places several behaviors on the other side of the ledger, believing that these behaviors often lead toward freeing of the other person's behavior and (in Luft's terms) toward expansion and loosening of the boundaries in the other person's first quadrant.

These freeing behaviors include: active and attentive listening, paraphrasing, checking on perception (showing your desire to relate to and understand the other person's inner state by showing your acceptance of this person's feelings), seeking information, questioning (that is directly relevant to what the other person has said), offering information (relevant to the other person's concerns, which this person may or may not use), and offering new alternatives (as hypotheses to be tested). While these freeing behaviors were initially offered by Wallen during the late 1960s, they remain relevant today.

Are Quad Four potentials inevitably liberated with the expansion of Quad One? Does feedback inevitably diminish the size of Quad Two and increase the size of Quad One? Does disclosure inevitably diminish the size of Quad Three and increase the size of Quad One?

Adjusting Quad One

Luft believes that the two Quad Ones are likely to match in size after the initial interaction between the two participants. Thus, if one person tends to bind the other person, the second person, in turn, is likely to bind the first, leading to a diminution in the size of both party's first quadrant.

Luft has more to say at this point. He suggests that the shape of the quadrant—that is the nature of the disclosed or, more accurately, disclosable matter—will differ and is unlikely to become fully mirrored between the two participants in the relationship. Furthermore, these differing Quad Ones will, in turn, create differing Quad Twos in each person (since something of the Quad One and Quad Three agendas of each person are known to or at assumed by the other person).

These freeing behaviors include active and attentive listening, paraphrasing, checking on perception, seeking information, questioning offering information and offering new alternatives.

Finally—and this may be the most important implication of Luft's analysis in this area—the way in which we form the shape of our first quadrant (and determine the content of Quad One) is influenced by all three of the other quadrants—particularly as they are influenced by this specific interpersonal relationship:⁷⁸

The area for Q1 is the same for both, but the shape is different because each person varies with regard to what is not known to him as well as to what he keeps hidden. . . . During interaction, each person perceives something in the other of which the other is unaware. The amount of behavior, feeling, and motivation perceived depends most heavily on the size of the open quadrant, Q1. . . . Actually, all four quadrants, which make up the total personality, affect what one perceives in another.

Luft goes on to say even more about this final, systemic implication of the differing shape of Quad One that each of us holds—and offers several examples of ways in which we see in other people what holds true for us as well:⁷⁹

If one person tends to bind the other person, the second person, in turn, is likely to bind the first, leading to a diminution in the size of both party's first quadrant.

We tend to see in others the things with which we are preoccupied, whether we are aware of them or not. The Machiavellian individual tends to view others in terms of manipulation or control. The affect-hungry person is more apt to see potential for feelings of warmth and closeness. The suspicious one may be more attuned to real or imagined threats in another. I use these oversimplified types only to illustrate a point, since obviously people are more complex than uni-dimensional traits.

There is a relationship between Q1 and Q2 because what is known to self and known to others offers clues for understanding the other person's blind spot. For example, if I knew you received bad news from home, I might be able to make more sense out of my observation that today you were not hearing others as well as you usually do.

I will be returning to this point frequently while fleshing out the dynamics of the New Johari Window.

Looking Forward

Three fundamental questions are inevitably evoked by the dynamic interactions among the four windows in the original Johari model:

- (1) Are Quad Four potentials inevitably liberated with the expansion of Quad One?
- (2) Does feedback inevitably diminish the size of Quad Two and increase the size of Quad One?
- (3) Does disclosure inevitably diminish the size of Quad Three and increase the size of Quad One?

In response to these questions, I will explore several structural variations on the original window in the next chapter before turning to the new multi-dimensional version of the Johari Window.

Chapter Four

Quadrant One: Moving Beyond the Original Window

Having described the original Window and offered examples of how this window dynamically operates in the relationship established between two people, I will move further toward the new window. I consider alternative designs and the changing nature of interpersonal relationships in our 21st Century world.

In the next chapter, I will explore how the new design plays out with regard to locus of control. I continue this exploration in the following chapter—identifying several aspects of and several different perspectives regarding the complex dance of interpersonal relationships.

The expansion of Quad One might result in the reduction of Quad Three—but Quads Two and Four wouldn't be influenced.

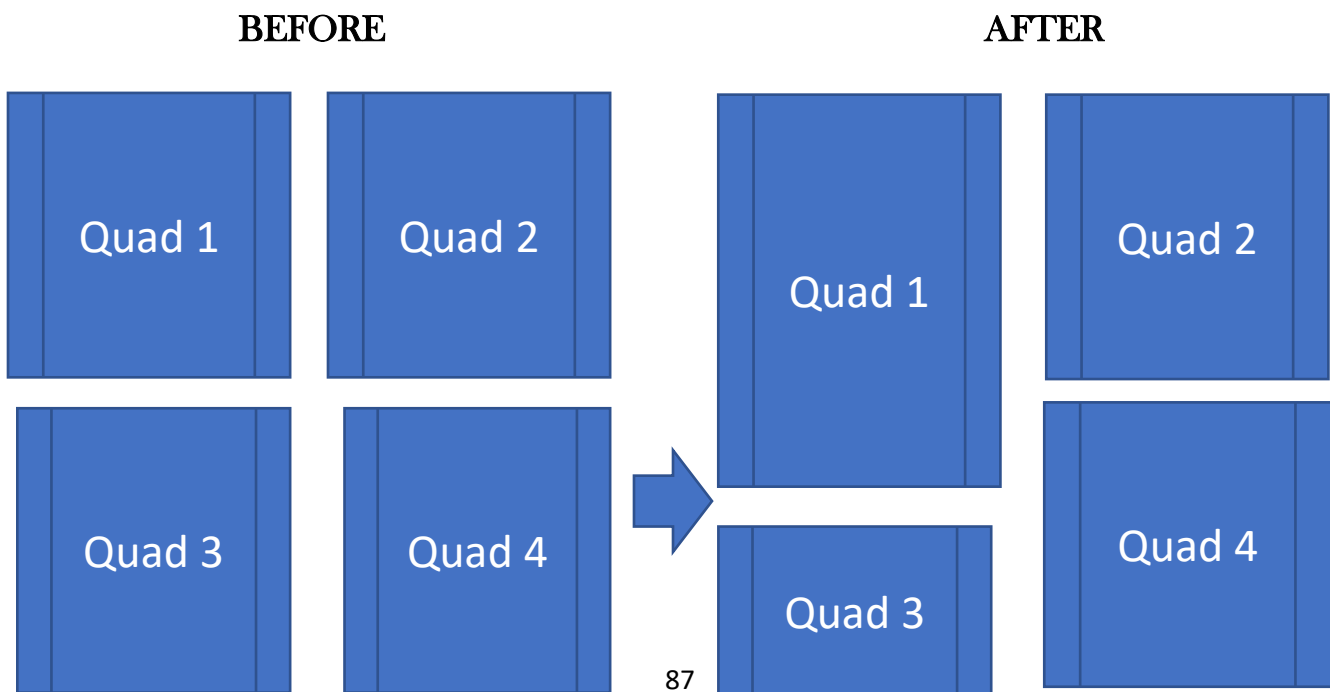
Alternative Basic Designs of Johari Window

Variations on the original Johari Window not only hold theoretical interest—they also suggest different ways in which to understand what occurs in complex human interactions. I will consider two alternative designs: disjointed interaction among the panes, and stabilized interaction among the panes.

Disjointed Interaction among Panes

The most obvious readjustment of the Johari Window structure is to break the dividing line between the panes into two parts, so that the expansion or reduction of one quadrant only impacts on one other quadrant. Thus, the expansion of Quad One might result in the reduction of Quad Three—but Quads Two and Four wouldn't be influenced.

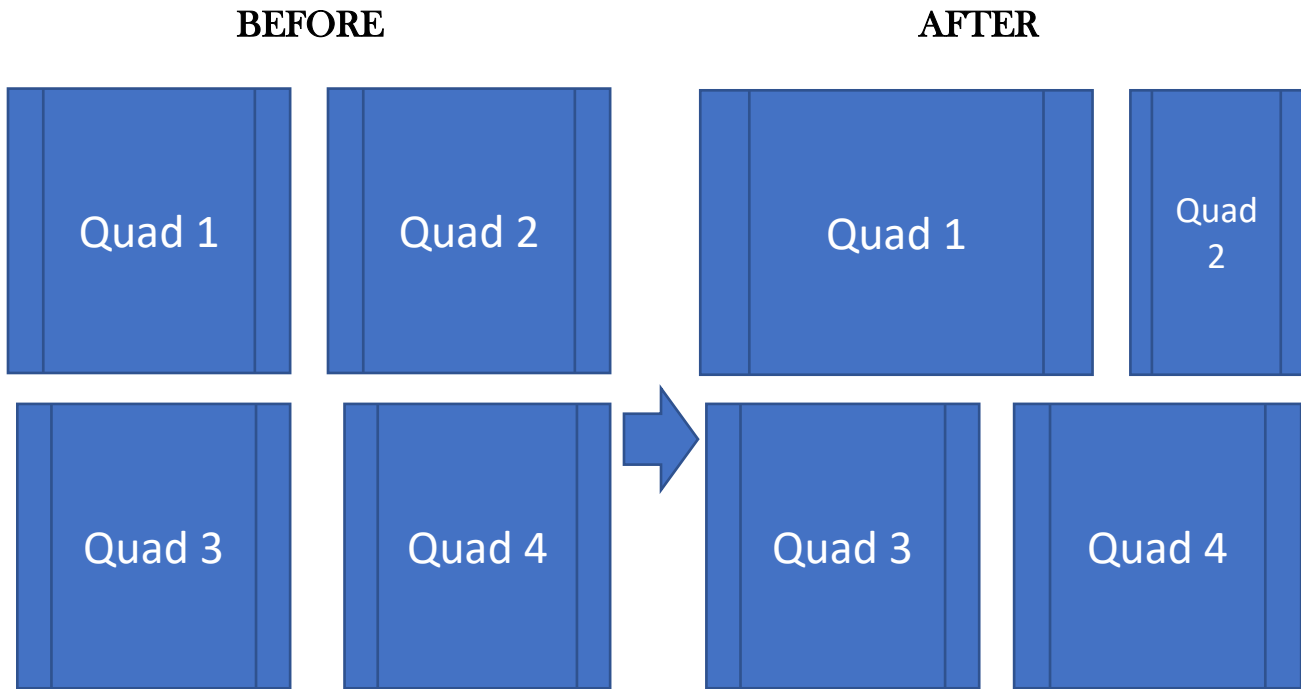
Sheila's Window [In interaction with Kevin]



This would mean that this person (Sheila) has begun to disclose more of her private self (Moving from Quad Three to Quad One), but this disclosure has had no impact on either the opaque self (Quad Two) or the unknown self (Quad Four).

Similarly, the disjointed model could allow for a diminishing opaque self (Quad Two) and expanded public self (Quad One), without any impact on either the hidden self (Quad Three) or unknown self (Quad Four):

Sheila’s Window [In interaction with Kevin]



Quad Four could also expand or contract at the expense of Quad Two or Quad Three, without impacting on Quad One or either Quad Two or Quad Three

This disjointed model holds the advantage of being more “conservative” than Joe Luft’s “bold” model that requires tight interdependence among all four quadrants. It is a less dynamic model, however, and offers fewer intriguing insights than Luft’s model.

We are left with the almost tautological statement that we tend to become more open (large Quad One) when we disclose (smaller Quad Three) or receive feedback about ourselves (smaller Quad Two). There is one way, however, in which the disjointed model “comes alive” and is more than just a game of semantics.

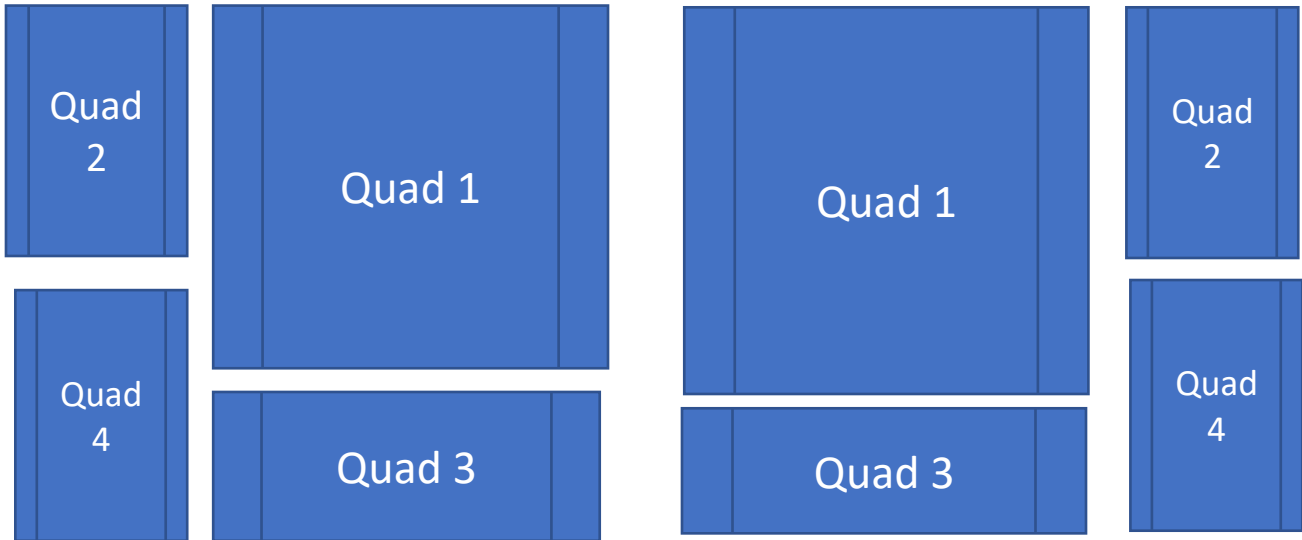
This disjointed model holds the advantage of being more “conservative” than Joe Luft’s “bold” model that requires tight interdependence among all four quadrants.

It's dynamic if we assume that there is increasing tension in a relationship to the extent that the window panes are not aligned. Thus, relationship "A" is less aligned than relationship "B."

Relationship A

PERSON #1

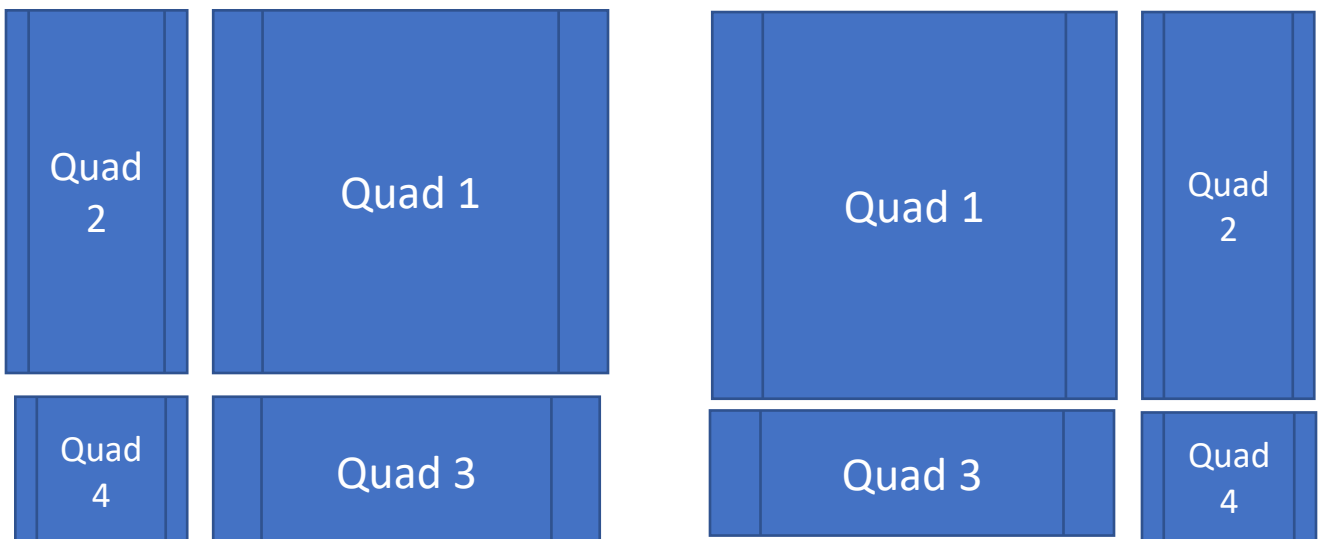
PERSON #2



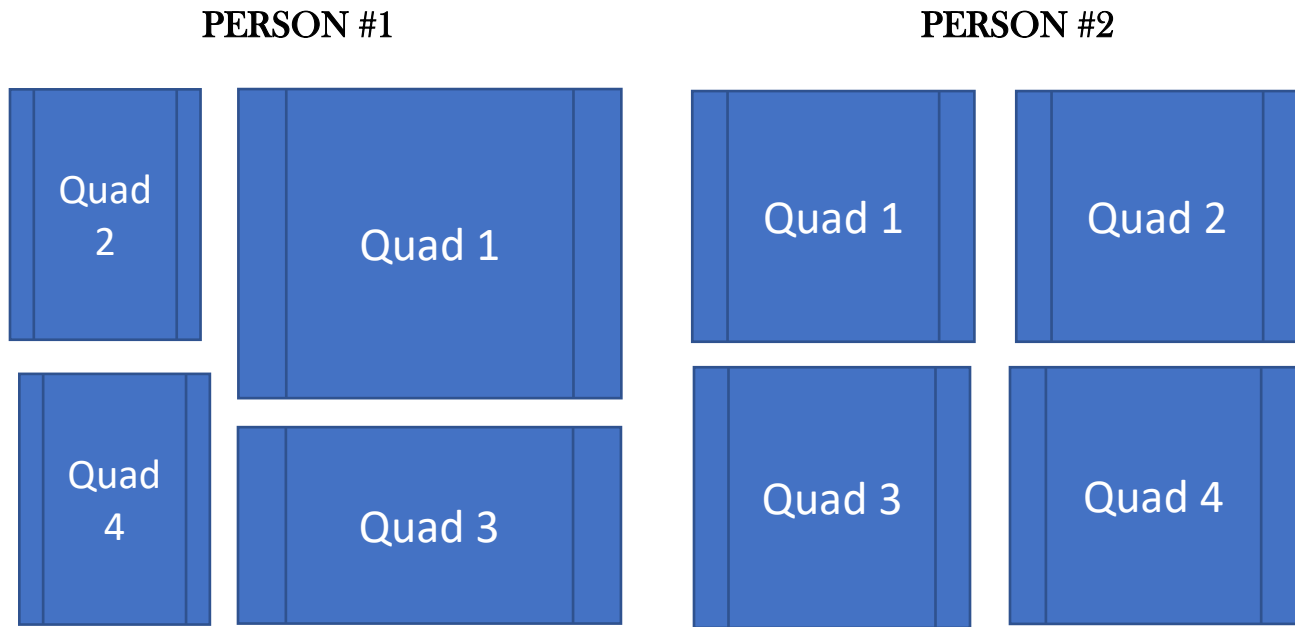
Relationship B

PERSON #1

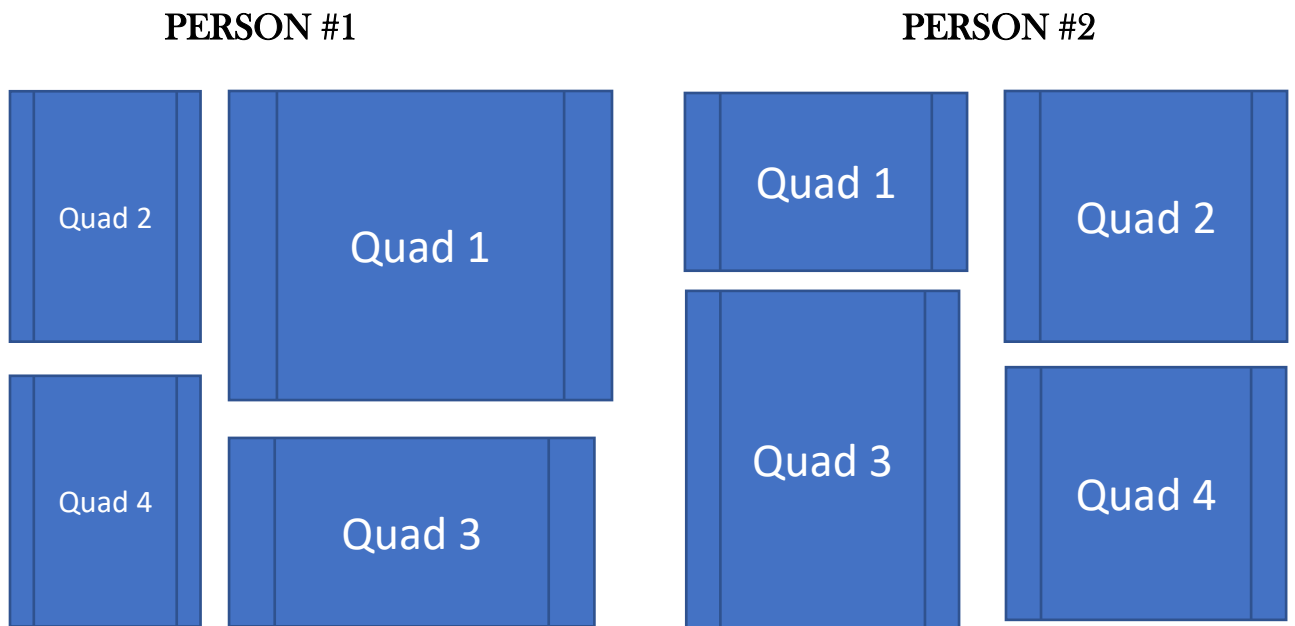
PERSON #2



In relationship “A,” both people are disclosing “like mad” to one another (Quad Three to Quad One), yet they are not disclosing anything about their perceptions of the other person (Quad Two to Quad One) (Quad Four remains unchanged). They are talking about everything except one another. It would be as if the person didn’t exist, except as a recipient of the other person’s disclosure. We could certainly hypothesize that there would eventually be tension in this relationship. This tension is likely to exist even if only one participant’s window is disjointed:



Even greater tension might exist if the two windows were disjointed in opposite directions:



This relationship would typify the traditional psychotherapeutic interaction, where Person #1 is doing all the disclosing (in the role of patient-on-the-coach) and Person #2 is doing very little disclosing (in the role of psychotherapist).

This therapeutic relationship is filled with tensions and interpersonal projections (a concept I will explore in much greater depth in later chapters) that can be quite constructive if skillfully used by the experienced therapist.

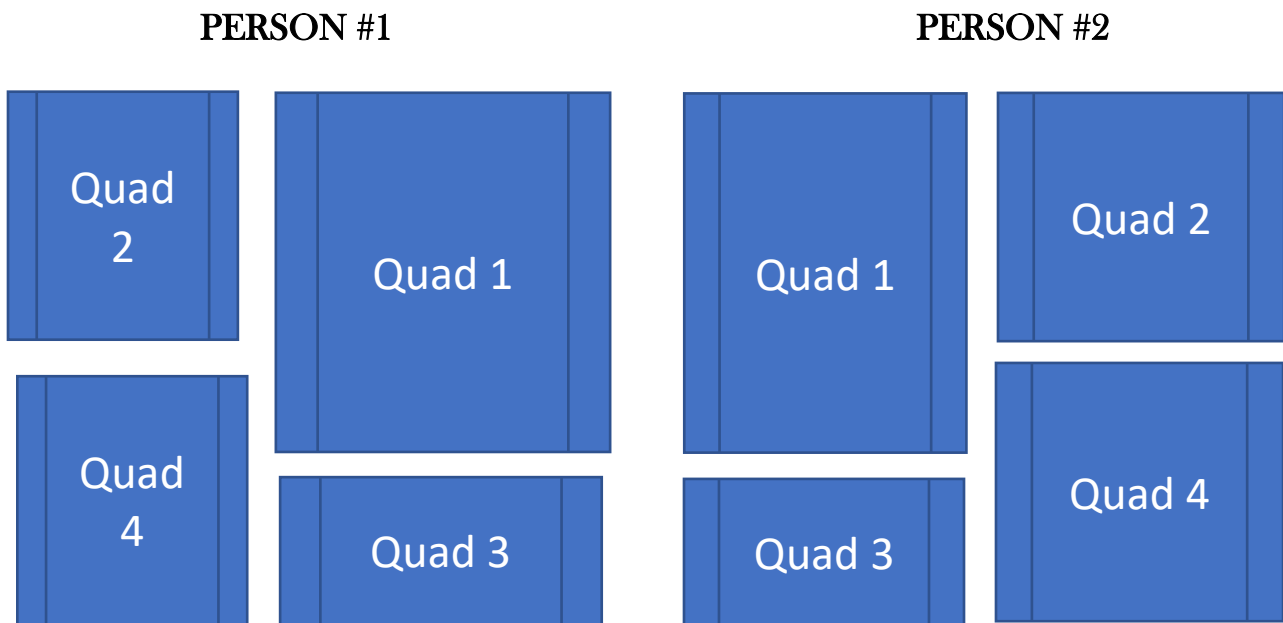
It would be as if the person didn't exist, except as a recipient of the other person's disclosure.

Stabilized Interaction among the Panes

What if one set of panes of the Johari Window could move but not the other set? This would represent a compromise between the strict interdependence of the panes in the Original Johari Window and the relative independence of panes in the Disjointed model.

Graphically, the windows of two people in interaction might look something like the following:

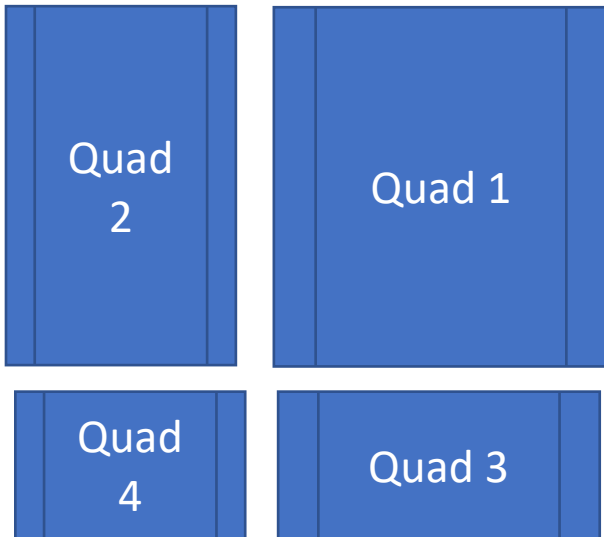
Relationship A [Before]



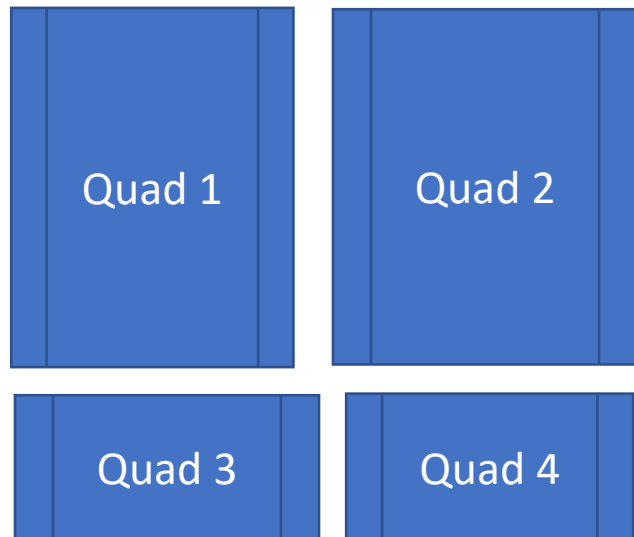
Both participants can only go “so far” in their disclosure, until such time as they begin to provide each other with feedback (Quad Two to Quad One). Only then will the meeting point of the four panes move:

Relationship A [After]

PERSON #1



PERSON #2



This meeting point becomes, in chaos theory terms (see Chapter Two), the “strange attractor.” It is the central point (or theme) in the relationship around which all other aspects of the relationship revolve. Until there is a shift in that central, stabilizing point, all other changes in the size of a windowpane are partial (and probably temporary).

System theorists often speak, in similar terms, of the powerful role played by the dynamic they label “homeo-rhesis.” While there is a pull in any system toward “homeo-stasis” (return to the same state or level of functioning), there is an even stronger pull toward “homeo-rhesis” (return to the same pathway or mode of functioning).

Thus, a pendulum will exhibit homeo-stasis when it tends to swing the same amount “to” as it does “fro” and when it eventually returns to a state of “zero to” and “zero fro.” However, the pendulum is even more inclined to always move back and forth along the same pathway when swinging “to” and “fro.” This is homeo-rhesis.

There is an even stronger pull toward “homeo-rhesis” (return to the same pathway or mode of functioning).

The analysis conducted by Paul Watzlawick and his colleagues of the relationship between George and Martha (*Who’s Afraid of Virginia Woolf?*), is based on this principle of homeo-rhesis. As I noted in the earlier quotation from Watzlawick, “the variables that here define stability [in the relationship between George and Martha] are

those of relationship, not content, and in terms of their relationship pattern the couple demonstrate an extreme narrow range of behavior.”⁸⁰

In the case of an interpersonal relationship, the pathway or mode of interaction is powerful and tends to remain unchanged. Danielle may become a bit quieter—and Sylvia may speak up a bit more in a specific setting; however, the fundamental manner in which they interact doesn’t change. Danielle will always start the conversation and Sylvia will always look to Danielle to determine the acceptable level of disclosure and feedback in the relationship.

Sydney may decide one day to be a bit more open with Betty and Betty may accept this temporary openness (a “phase” that Sydney is going through or “it’s what Sydney always does after he has gone on a retreat [or has drunk a couple of beers.]”) This central point of the window changes very slowly, even if there is a partial and temporary change in the dimensions of one or more of the four panes.

The pendulum is inclined to always move back and forth along the same pathway when swinging “to” and “fro.” This is homeo-rhesis.

Alternative Structures and Dynamics

There are obviously many other ways in which to redesign the Johari Window. Further play with the design might hold some theoretical interest and I encourage others to engage in this restructuring process. I would suggest that the two alternative models I have offered each yield important insights about the nature of complex human interactions—far beyond the brief analyses I have already offered.

I will be pointing to some of these additional insights as we turn in subsequent chapters to the other three quadrants, as well as to the two fundamental interpersonal processes: disclosure and feedback. Right now, however, before leaving the first quadrant, I turn to the New Johari Window and to the additional insights that can be gained from looking at Quadrant One from multiple perspectives.

The New World of Interpersonal Relationships

We are living in a postmodern world in which to survive we must be many people in many settings. It’s not just that we are saturated with many images of self, as Ken Gergen suggests. We also act out many different roles and engage many different styles in a society that is: (1) heterogeneous (complex), (2) dynamic (turbulent) and (3) multi-tiered (complex and unpredictable).

As in guiding a kayak down a white-water stream, we are always (in our interpersonal relationships) shifting directions, rebalancing ourselves, and looking simultaneously at the challenges, barriers and opportunities that surround us and those that we anticipate “downstream” (in the immediate future). We are not just situational leaders. We are also situational followers, situational friends, situational parents, situational (casual) acquaintances—and even situational lovers (one-night stands).

The Shifting Sense of Self

All of this means that we are likely to be seen in different ways by different people in different settings and even by the same people in different settings and at different times. This, in turn, means that the feedback we receive is likely to be contradictory or at least confusing on occasion. Given that we already have an opaque sense of what to anticipate in terms of how specific people see us, we are particularly attuned to certain types of feedback from these specific people and at certain times and places—but are truly blind to (and can’t anticipate) feedback from other people, in other places and at other times.

We are not just situational leaders. We are situational followers, situational friends, situational parents, situational (casual) acquaintances—and even situational lovers (one-night stands).

In many ways, our sense of self hasn't changed much since Joe Luft first wrote about the Johari Window. After all, a foundational concept, such as "self," is forged in a specific society over many centuries. It doesn't change overnight, nor is it strongly influenced by the ephemeral tides of new technology, lifestyle changes or economic/political relocation.

The extent to which we share this sense of "self" with other people, however, is subject to rather dramatic change, as are the ways in which we do this sharing. The New Johari Window has been drafted, in part, to account for these shifts and to address the even deeper issue regarding how we come to our own personal understanding of self in the midst of a postmodern revolution.

In a postmodern world of volatility, uncertainty complexity, ambiguity, turbulence and contradiction (VUCA-Plus), it is hard to establish a consistent public self. We are different people in different settings—this is the essence of the saturated, contextual self that I described earlier in this book.

The extent to which we share this sense of "self" with other people is subject to rather dramatic change, as are the ways in which we do this sharing.

Furthermore, as Robert Bellah and his colleagues have suggested, we tend to retreat to specific "life-style enclaves" that enable us to display a more consistent self.⁸¹ If these enclaves continue to play an important role in our society, then there are at least three important implications with regard to the first Quadrant: (1)

Our Q1 is defined within a specific community, (2) Q1 is defined as different from the Q1 of other people (Erik Erikson's "negative identity"). I am defined by my difference ("I am old." "I am Black." "I am a Goth."), rather than by my sameness. (3) When I leave my enclave to go to work or to meet with other family members, I feel "alienated" and inauthentic (my persona is more visible).

Time and Technology

In our postmodern world there seems to be less time for Quad One—or for any of the quadrants, for that matter (as I noted in Chapter Two). When we say there is less time for Quadrant One, there are actually four dimensions to consider and each of these dimensions relates directly to recent technological innovations. First, there is less time for other people and for displaying various aspects of our richly textured (perhaps saturated) self to different constituencies.

We may have time for our immediate family and for the people with whom we work, but we typically don't have time for our neighbors or for people we meet casually on the street. While technology is supposed to save us time, it actually consumes time. We spend three hours a day answering our e-mails and voice mails. We find little time for the face-to-face meetings with people that formerly occupied much of our workday. We no longer leave our work life behind us when we leave the office, but now bring it home with us via email and the Internet. If we have time for our family, it is often carved out of time devoted to our closest colleague—the desktop or laptop computer.

If we do affiliate with the people who live around us it is primarily because they share the same values and perspectives as we do—we live with these neighbors in the postmodern lifestyle enclaves I described previously.

We may have time for our immediate family and for the people with whom we work, but we typically don't have time for our neighbors or for people we meet casually on the street.

We are escaping from the multiple selves that occupy our Quad One and from the overwhelming challenges of a postmodern world. We

settle into an enclave and align our personal identity with this focused enclave. Our identification with a specific enclave is further enhanced by the Internet revolution. We find our enclave on the Internet and may even create a virtual enclave that exists only in Internet space.

There is a second way in which we no longer have time for Quadrant One. We don't have time to reflect on who we are and what we want to be in our public self. We react to events (external locus of control) and fail to make deliberate choices about what we think of this event and about our relationship with other people who are also associated with this event (internal locus of control). The technologies of our times—especially the technological innovations in contemporary media—have encouraged this perspective and made it a pervasive zeitgeist—a shared perspective and set of assumptions regarding the absence of time and absence of choice about the use of time.

As a result of cable television, Internet searches and talk radio, we live in a world of instance news, condensed analyses, polemical journalism and sound bites. We learn in small units and spend little time reflecting on what we have learned and what biases come along with the bits of information we have acquired. We “know” that we are too busy and believe there is no alternative to being busy.

We don't have time to reflect on who we are and what we want to be in our public self.

We “know” that we are only getting a small part of the story, when we rely on single source newscasts and newspaper headlines, yet don't believe we can do

anything about this—given that we have “no time for careful review.” Our first quadrant thus becomes a product primarily of external forces and becomes a cluster of multiphrenic sound bites.

The third way in which we experience “no time” concerns the complexity of contemporary relationships. Relationships are often not safe. We live in a litigious society. It is not safe to disclose or give feedback. We shouldn't touch another person who is not a close friend or family members. Even male therapists often do not risk doing therapy with female patients unless they can leave the therapy door open. One of my male colleagues will only do therapy with women when his wife is present in the office.

Similarly, teachers can't touch children in their classes, even if the touch is intended to encourage or comfort the child. Dating in organizations is dangerous, given that there may be a charge of sexual harassment. What do we say to other people about ourselves or about our feelings regarding them?

High tech has made it easier to hide behind the digital screen—high tech leads to no touch, with the assistance of our litigious society.

We simply don't have time to figure out how to relate to many other people—hence we remain guarded and reduce the size of our Quad One. We distance ourselves from other people and find it safer to communicate by e-mail rather than in person. High tech has made it easier to hide behind the digital screen—high tech leads to no touch, with the assistance of our litigious society.

Finally, there is simply less time for everything. We must constantly be selective and must choose among several different prized activities. Time becomes a scarce commodity—and technological solutions are offered to maximize the use of this scarce commodity. Perhaps we have created the fiction of temporal scarcity precisely to sell the time saving technologies. We are taught how to “manage time” and purchase expensive “timesaving” machines (fast computers, robotic vacuum cleaners, trash compactors). We even expect technologies (such as palm pilots) to help us “find more time.”

If time is a scarce commodity, then there will never be enough time for oneself. In a *Time* magazine essay, written more than three decades ago, Roger Rosenblatt noted prophetically that: “the appointment we are most likely to break is the appointment we have made with ourselves.”⁸² Thus, Quad One shrinks in size.

Furthermore, there is no time for feedback and no time for disclosure. Hence the Quad Two and Quad Three material is less likely to move into Quad One. We have lost the Sunday afternoon visits to neighbors and have lost the gift of pleasant and entertaining conversations. We have become passive recipients of these conversations (via talk radio) and are now voyeurs of other people’s activities (via “reality” television).

Looking Forward

Perhaps most importantly, as I mentioned in Chapter Two, there is no time for the unknown – for accessing the mysteries of Quad Four. Thus, Quad One loses yet another source of new information and perspective about self. This lack of time for Quad Four might even reside at the heart of “extreme sports.” Maybe this is the way in which we rapidly access certain aspects of Quad Four (such as fear) without taking up “a lot of time.” However, it is one thing to be confronted with new experiences (such as in extreme sports and “ropes programs”). It is another thing to reflect on these experiences and learn something about our self from this experience.

“Ropes programs” are often all about the experience (being conducted by sports-inclined personnel) and not about what this experience conveys to us about our own selves. If the experience is designed to help us face our own self, it is often exclusively about confronting our fears. At its best, a ropes program is about how collaboration with other people can help us face these fears.

Roger Rosenblatt noted more than three decades ago that: “the appointment we are most likely to break is the appointment we have made with ourselves.”

This is fine. But what about other aspects of our unknown self: our creative self, our intuitive self, our undeveloped interpersonal self, our shadow? Other workshop designs help with this, ranging from continuing education programs in the expressive arts to intensive journaling workshops (often in the Jungian mode).⁸³

But is this enough. Do many people set aside precious time for these Quad Four-oriented activities? Even more generally, as Roger Rosenblatt poses: have we lost control over our time? Fundamentally, have we lost control even of our life. It is to this dimension of control that we turn in the next chapter.

Chapter Five

Quadrant One: The Locus of Control

In Quad One, the fundamental issue regarding locus of control resides in the dynamics of individualism versus conformity. In American and Northern European societies, strong emphasis is often placed on individualism and the right—even obligation— of individuals to stake out their own distinctive identity.

This individualistic imperative, in turn, requires the assumption of internal locus of control. We can't stake out a distinctive public self, without believing that we can ignore or overcome our personal history, our present environment, and the expectations that other people place on us because of our social-economic class, gender, race, ethnic background and so forth. This individualism and internal locus of control is reinforced by the media ("self-made man") and reward systems ("find *the* responsible party").

The push toward conformity is much more common in most other societies in our world. However, this conformity is not the same as the American-style conformity of the "organization man" and *Man in the Grey Flannel Suit*.

It is a conformity that is based on respect for traditions, for one's elders, and for one's community. It is the conformity with which Tevye struggles in *Fiddler on the Roof*. It is the conformity that provides "glue" in a close-knit community and that enables members of this community to find individual and collective support—especially during times of trouble (such as Tevye and his family and neighbors experienced during the pogroms in Anatevka).

This type of conformity requires an external locus of control. One must acknowledge and whole-heartedly accept (appreciate) the profound and legitimate influence exerted by other people, traditions in one's community, and the realities of one's social, political, economic and natural environment.

In this setting, one's public self is pre-determined (Quad 1-I). One doesn't want to be unique. One doesn't want to be "outstanding" ("standing outside of"). Such a stance on behalf of individual identity would be self-destructive as well as detrimental to the coherence and integrity of the community.

We can't stake out a distinctive public self, without believing that we can ignore or overcome our personal history, our present environment, and the expectations that other people place on us because of our social-economic class, gender, race, and ethnic background.

Internal Locus of Control

What is the source of the American emphasis on individuality, individual identity and internal locus of control? How does it relate specifically to Joe Luft's Quad One? First, with regard to its origins, an adequate analysis of the etiology of Western individualism requires a book or two. This analysis has been offered in diverse form by many authors. I am impressed with three analyses. One of these is relatively proximal (close) with regard to time and space. This analysis focuses on the 18th Century decline of "public man" in Europe.

A second analysis is more distal (distant) with regard to time (though not space). It concerns the emergence of an individualistic Protestant faith and ethic in the 15th Century. A third analysis is quite distal. It focuses on the basic character of Western Civilization that is founded in the individualizing agrarian environment of pre-Christian societies.

I will briefly touch on each of these three analyses and relate them directly to internal locus of control and Luft's Quad One.

Decline of Public Man

First, we turn to 18th Century Europe and Richard Sennett's analysis of shifts in perspective regarding private and public self. Sennett suggests that a major change occurred in the social structure of European society during the 18th Century, which continues to influence our interpersonal relationships and perceptions of other people. Prior to the 18th Century most Europeans of the middle class or upper class tended to "dressed up" at home and to "dress down" (informal dress) in public.

What is the source of the American emphasis on individuality, individual identity and internal locus of control?

The informality of dress in public was quite understandable given the deplorable conditions of village, town and city life during these pre-18th Century times. When "decent" people went outside they would encounter muddy streets in which garbage and sewage was thrown, few if any sidewalks, unregulated commerce and abundant crime. Why dress up in such a setting? Rather, one dressed formally at home, where these deplorable conditions did not exist and where the hosting of other people was common and expected in "polite" society.

Sennett proposed that the informality of public life spread far beyond the choice of clothing. He noted that the pre-18th Century theaters in Europe were also venues for informality and (in Johari terms) display of a large Quad One. There was very little separation between the actors and audience. The entire theater was lit, not just the stage. As we all know from movies about (or own participation in) melodramatic theater, members of the audience would hurl insults (even tomatoes or other objects) at the actors—especially the villains. Actors would actually talk back to members of the audience—anticipating the new forms of theater of the late 20th Century!

One dressed formally at home, where these deplorable conditions did not exist and where the hosting of other people was common and expected in "polite" society.

During the 18th Century all of this changed—for a variety of reasons that we need not dwell on in this book. The formal and guarded life of people shifted from their home to the streets. They now began

to dress up in public and dress down at home. Formal attire was accompanied by perfumes (for both men and women) and rigid public manners and rituals. Theaters changed at the same time. The lighting was now directed specifically to the actors on stage, with the audience sitting quietly (except for applause and occasional laughter) in the dark.

A person becomes famous, only to have their personal life (past and present) brought forth in newspaper and magazine articles and, of course, on many television programs.

With this shift, according to Sennett, comes another important social development. Not everyone withdraws their private and informal life from the public sector. Sennett points out that it is at this point in European history that we begin to find the creation of "celebrity" status. Men and women (often of the theater) become well-known by all members of a community and are assigned considerable status. However, to attain and retain this celebrity

status one must be willing to leave their private life out in public for common inspection and review. The rest of us

move our first quadrant (and our third quadrant) back into our sheltering homes. The celebrity now possesses a “personality” and a large Quad One that must be left in the public sector.

This shift in public and private life produces a Faustian trade off: obtain fame but lose privacy. We see this trade-off playing widely today. A person becomes famous, only to have their personal life (past and present) brought forth in newspaper and magazine articles and, of course, on many television programs. Unfortunately, some people aren’t even given the choice between privacy and fame.

These “accidental” celebrities become famous (and public property) without wanting to be (the children of presidents, the victims of famous crimes and so forth). Their Quad One-External is greatly expanded without these accidental celebrities wanting this to happen. For the “accidental” celebrities, the choice between privacy and fame is out of their control (external locus).

Ironically, and tragically, this often means that accidental celebrities become very restrictive in presenting those aspects of themselves over which they do have control. Their Quad One-Internal remains very small (except when they interact with a few close acquaintances whom they fully trust). Their Quad Three remains very large. As a result, their Quad Four often remains unexplored and even explosive.

For the “intentional” celebrities – those who choose to become celebrities (perhaps without fully realizing the cost of privacy in choosing to become famous)—the choice between private life and public fame lies initially in their own control (internal locus). They disclose quite a bit about themselves (Quad One-Internal) and at least initially embrace (and even derive narcissistic pleasure from) the widespread dissemination of information about themselves that comes from multiple sources over which they do not have direct control, but of which they are fully aware (Quad One-External). The carefully orchestrated disclosures (and re-inventions of public self) by Madonna quite a few years ago come immediately to mind. Several of our contemporary performers seem to have taken lessons from Madonna in leveraging public disclosure as a major promotional device.

Many movies, TV shows and novels focus on both kinds of celebrities. These productions highlight the often-melodramatic tragedy associated with accidental fame, as well as the trade-offs and dilemmas associated with intentional fame. As a society, we seem to be enthralled with both of these forms of fame. We feel great compassion for the accidental celebrities yet gobble up stories about their lives; we show disdain for the movie star or rock star who abandons family and all sense of personal virtue to pursue fame yet can’t get enough of these Faustian tales of betrayal and remorse.

For the “accidental” celebrities, the choice between privacy and fame is out of their control (external locus).

The issue of fame and loss of privacy concerns not just people who become public celebrities, it also concerns leaders in organizations. There is often a comparable dilemma and trade-off among those who choose to assume positions of formal (or informal) power. While these men and women often live with the fiction that they will achieve more freedom and more control over their life when they become leaders, the opposite is often the case. Like the accidental and intentional celebrities, they sacrifice a major portion of their private life and their control over events in their life as they gain more power.

On Shooting an Elephant

This point is made in a poignant manner by George Orwell (of “1984” fame) in his short story “On Shooting an Elephant.”⁸¹ Orwell’s story concerns a British gentleman who served as a government official in an Indian village during

the time when England ruled India (the British Empire). This man is faced with the task of shooting a rogue elephant who was terrorizing villagers. He didn't want to shoot the elephant—but realized that he must kill the beast if he is to preserve his authority in the village.

At this moment, our British protagonist realized that he had very little freedom and that he had to respond to external expectations (Quad One-External) if he was to retain his power in the community. Orwell offers this cautionary tale as a way of illustrating not only the corrupting nature of foreign occupation, but also the potentially restricting (and corrupting) nature of any form of leadership. This is not just a story about Indian culture. In many societies, power and role are assigned by the community (external locus of control)—even in the Western world.

He didn't want to shoot the elephant—but realized that he must kill the beast if he is to preserve his authority in the village.

We might extend Orwell's (and Sennett's) analysis even further and apply it specifically to the Johari Window. The emergence of "personality" during the 18th Century in Europe (and in most other societies in our world with the Westernization of these societies) leads to an increasingly rigidified Quad One. "Persona" truly becomes a mask. We search for authenticity in other people and

become obsessed with "reality" TV, *People* magazine and the tabloids.

We hope to break through the façade when, in fact, it has been reinforced. Each of us, in some manner, must face the dilemma of sacrificing our own privacy for public (or at least interpersonal) acclaim and of sacrificing our own freedom for a moment of leadership. At the heart of the matter is the fundamental paradox associated with an individualistic frame of reference: we are profoundly alone and independent (internal locus of control) while also being dependent on other people for a sense of who we are and what we mean in and for the world in which we live (external locus of control).

The Protestant Ethic

We can trace individualism back even further in Western European history, relying on the exceptional analysis offered by Max Weber in *The Protestant Ethic and the Spirit of Capitalism*.⁸⁵ Weber proposed that the Protestant Reformation in Europe provided the individualism that is dominant today.

We are profoundly alone and independent while also being dependent on other people for a sense of who we are and what we mean in and for the world in which we live.

One of these reformers, Martin Luther, fought against the dominant theological perspective of the Catholic Church that God is only known and mediated through the institution of the church. Luther preached, instead, that an individual worshipper can know God directly and did not need a priest or other representatives of the church to determine what God wants or what the scriptures teaches.

This led to the formulation of a radical theology based on the assumption that people of faith can establish a personal relationship with God. As I will note later in this book (in describing Quad Four dynamics), this personal relationship not only creates a context for profound individualism—this relationship also sets the stage for humankind's direct grappling with the mysterious forces (the numinous) that are usually mediated in institutional religions (such as the Catholic Church) through priests, rituals, and other collective activities of the church. Martin Luther provided Christians with the opportunity (and awesome challenge) to engage their God individually and face-to-face. This individual relationship between worshipper and God soon translated into individualism in many other domains of European society.

Poor people were obviously not among those pre-destined for graceful salvation. They were to be comforted (for it is not their fault that they are poor—it is predestined); however, one should not feel guilty about acquiring wealth (especially if this wealth is collected and displayed in a quiet and dignified manner).

Weber identified yet another force operating in the Protestant Reformation that drives European society toward profound individualism. This force derives from the theology of a second reformer, John Calvin.

As a Swiss lawyer who strongly believed in order and predictability, Calvin could not imagine that an omniscient and omnipotent God would allow his creation to operate in a disorderly manner, subject to the admonitions and prayers of priests or the specific “good” works performed by individual believers. Rather, Calvin’s God would create a universe that operates like a finely crafted Swiss Watch.

Everything would be determined (“pre-destination”) at the point when the world was created. Each human being is born into a specific pre-determined role – there is no free will—and will move on to a pre-assigned post-death existence in heaven or hell. We can’t do anything to change God’s order and can only hope for his grace-ful assignment of us to an eternity of bliss rather than an everlasting agony. Calvin (and in particular his successors) suggested that God probably provides some sign of personal salvation for those of us, during our life, who are pre-destined to a heavenly hereafter.

Specifically, early Calvinists proposed that the chosen ones are likely to experience individual economic prosperity during their life on earth. This is an important shift in perspective, for European societies under the tight grip of the Catholic Church banned all forms of “usury” (making money through the use of money—for example, interest on a loan). Usury was identified as a cardinal sin and, as a result, only those who were already condemned after death (the Jews) were allowed to establish banks and other monetary institutions.

We choose to do good or bad—and that choice is itself a sign of God’s assignment of us to a life of good or bad.

The Calvinist made the successful individual pursuit of wealth suddenly not only permissible but actually honored (as a sign of God’s grace). Poor people were obviously not among those pre-destined for graceful salvation. They were to be comforted (for it is not their fault that they are poor—it is predestined); however, one should not feel guilty about acquiring wealth (especially if this wealth is collected and displayed in a quiet and dignified manner).

This set the stage for a new “Protestant Ethic” that reinforced and honored individual pursuit of success in business. This ethic encouraged an emphasis on individual rights (especially the right to hold property, retain earned income, and build wealth). At the same time, the Protestant Ethic tended to dampen any community building or human service initiatives. This ethic discouraged an emphasis on collective responsibility.

There is a lingering paradox with regard to Calvinist pre-destination and locus of control. On the one hand, pre-destination is the ultimate form of external locus of control. We are no more than cogs in God’s precisely designed and implemented Swiss-Watch universe. John Calvin defines as tight a control over destiny by God as do the Buddhist in their identification of karma. Yet, the Protestant Ethic, at the same time, calls for individual responsibility. We choose to do good or bad—and (this is the paradox) that choice is itself a sign of God’s assignment of us to a life (and afterlife) of good (sheep) or bad (goat).

Our Quad One becomes very important in a society (such as the United States) that is founded on the basis of and dominated by Calvinists and the Protestant Ethic. Quad One is important because we are known (and judged) through

our actions. In a Puritanical world (our heritage), we are to act in an ethical manner—for God is always watching (variation on the Christmas theme: “You better not pout, you better not cry . . . he knows if you’ve been bad or good, so be good for goodness sake!”).

The British School would suggest that the Protestants (especially the Calvinists) are quite right in suggesting that their fourth quadrant is filled with evil and temptation.

Yet, in this Protestant society there is also the lingering power of Quad Three (Private Self). After all, God is all-knowing as well as being all-powerful. He knows what we are thinking and feeling, as well as what we are doing. President Jimmy Carter’s “lust in my heart” exemplifies this lingering sense that our internal state (Quad Three) is ultimately known at least to God (and perhaps to other

people through the “leaking” of Quad Three into Quad One).

There is one other dimension to add to this portrait of the Protestant psyche. Behind all of the dynamics operating in Quads One, Two and Three stands the power of Quad Four. The fourth quadrant in the Protestant psyche is filled with evil and temptation. Satan is sitting on our shoulder, just as Beelzebub once sat at the right hand of God. The British School would suggest that the Protestants (especially the Calvinists) are quite right in suggesting that their fourth quadrant is filled with evil and temptation—for they have been in massive denial about these aspects of their own psyche, thus making these all-too-human forces very powerful and menacing.

This denied content (thoughts, feelings, blocked actions) lurks in the background, assigned to and becoming a major component of the unknown psyche (the fourth quadrant). Furthermore, this denied content threatens the independent and isolated Protestant worshipper, who must face these demons (what I will later identify as the “numinous”) alone, without the support of priests, rituals or a caring community.

From Hunting to Growing to Producing

I want to go further back in this analysis of the etiology of profound individualism in our society. I propose that we turn to an even earlier factor, as represented in Jared Diamond’s *Guns, Germs and Steel*.⁸⁶ Diamond proposed that Agrarian societies have tended to foster hierarchy, warfare, and government throughout human history—leading to profound individualism.

With specialization comes the potential for distinct and individual identities and roles.

While Hunter/Gatherer societies (the earliest form of human community and enterprise) require that everyone in the community engage in the same tasks (hunting and/or gathering of food), this is not required in an Agrarian society. An Agrarian economy allows for specialized tasks—for not everyone needs to engage in basic survival activities, as is the case with Hunter-Gatherer societies.

With specialization comes the potential for distinct and individual identities and roles. Initially, these individual identities and roles were assigned by the community (usually passed down from parents to children (one need only listen to Tevye in *Fiddler on the Roof* sing about “traditions”). However, with democratization, migration (intermixing of traditions) and movement beyond agriculture to industry there was less need (or desire) for roles to be assigned by the community.

Individuals could take the initiative to improve their condition in the world (encouraged by the Protestant Ethic). The whole history of humankind (using Diamond’s analysis) can be described as movement from an external locus of

control (hunters and gatherers) to a mixture of internal and external locus of control (agriculture: domestication of animals and plants), and then to an internal locus of control (industry: mass production).

Diamond takes his analysis further in examining the role to be played by language in the evolution of human societies. From Diamond's perspective, Luft's Quad One would be identified as the primary repository of a fundamental human invention—language.

When a society moves toward agriculture and eventually toward industry, we find specialized and individualizing use of language.

It is in Quad One that we communicate via spoken (and written) words. Like other animals, we communicate non-verbally through our body language (both Quad One and Quad Three). We save Quad One for our distinctly human capacity (both good and bad) to describe, plan, lie, insult and praise.

In a Hunter/Gatherer society, the same language is likely to be shared by all members of the hunter/gatherer group. If there is a lie, insult or plan, it is likely to be held in common by all members of the group. When a society moves toward agriculture and eventually toward industry, we find specialized and individualizing use of language. There is no longer a shared language; rather there are jargons and in-group idioms.

We lie to others, hold secrets (Quad Three) and plan against (rather than with) other members of our society. Language becomes not the basis, primarily, for coordinated activities (as must be the case in a Hunter/Gatherer society), but instead the vehicle for isolation and differentiation. Language now encourages individualism rather than collective identity.

We can move beyond Diamond at this point in our analysis of individualism, bringing in the notion of premodern, modern and postmodern societies.⁸⁷ As people throughout the world have moved away from premodern and modern societies, an even greater emphasis has been (and can be) placed on individual initiatives and there is even greater opportunity for individual accomplishments. A premodern society tends to rely on the cultivation or extraction of natural resources (agriculture, fishing, logging, mining).

Typically, these resources can only be cultivated or extracted by those who own the land (or have traditional rights to a specific fishing ground, region of a forest or mine-site). This ownership is passed down through one's extended family. It is not easy in such a setting to readily shift one's identity. One is born into a family of farmers and is expected to till the soil as one's father, mother and ancestors have done for many generations. The same holds true for those who fish, cut down trees, enter the mines, run a bakery, or serve as military officers or government officials.

One is born into a family of farmers and is expected to till the soil as one's father, mother and ancestors have done for many generations.

A modern society tends, in a similar manner, to rely on industrial production. Substantial capital (money) is required to purchase the heavy equipment that is needed for mass production. This type of money is not easily raised by someone who has not inherited wealth. It is also rarely available to people who can rely neither on family expertise or reputation nor contacts in the financial community. The

modern world was (and still is) *not* the place to explore new roles and identities (despite the myths of self-made millionaires and Horatio Alger).

It is only in emerging postmodern societies that a much greater range of roles and identities can be explored—the digital revolution has made it possible for new enterprises to be established with much less capital. Furthermore, a wide array of occupations and professions are now available—most of which had not even been invented when our parents were establishing their own identity as members of a premodern or modern society. Thus, individualism is

likely to thrive in the postmodern world of the 21st Century and to recreate itself in new ways that may be just as alienating and challenging as the individualism of the Protestant Ethic or withdrawal of the private self in 18th Century Europe.

External Locus of Control

As in the case of the internal locus of control, I will sketch out some of the factors contributing to that sense of community and push toward conformity that does exist in contemporary Western societies. I will then relate these factors to an external locus of control and Joe Luft's Quad One. Paralleling my analysis of individualism, I can identify both proximal (recent) and distal (more dated) factors that contribute to Western community and conformity.

In the grip of this nostalgia, we create or enter "lifestyle enclaves" and embrace clothing, manners and values are embraced by a specific cluster of people.

Lifestyle Enclaves

In recent years, we observe a longing for community—and attendant willingness, at times, to conform in response to the distress associated with the “troubling ambiguity” and lingering alienation of our postmodern condition.⁸⁸ We yearn to return to a seemingly simpler world. In the grip of this nostalgia, we create or enter “lifestyle enclaves” and embrace clothing, manners and values are embraced by a specific cluster of people. We want to think alike, live alike and even dress alike.

While distinguishing ourselves as Goths, Microsoft or Wal-Mart employees, or members of a Senior Citizen's Travel Club we are simultaneously presenting our individual identifies (differing in appearance and behavior from most other members of society) and our collective identity (as a conforming member of a distinctive, bounded group). Some social critics would declare that these enclaves have increased fragmentation of society and (through special interest lobbies) made governance more difficult (not just red and blue states, but also green, pink, yellow, orange, heliotrope, mauve, and brown enclaves).

A retreat (or escape) from freedom and individual responsibility to a faceless diffusion of identity and purpose.

Conformity and Authoritarianism

A little further back in time, we find the push toward conformity and collective identity as portrayed by many social critics. Many social critics during the 1950s and 1960s observed the emerging corporate conformity in Western society (particularly the United States). Critics such as William Whyte,⁸⁹ David Reisman⁹⁰ and Erik Fromm⁹¹ wrote about a retreat (or escape) from freedom and individual responsibility to a faceless diffusion of identity and purpose.

Other social critics during the 1950s and 1960s such as Hannah Arendt,⁹² Theodore Adorno, Nevitt Sanford and their colleagues,⁹³ and social activists and psychotherapists, such as Eric Hoffer⁹⁴ and Rollo May⁹⁵ wrote about the dynamics of right-wing thought, stereotyping, and indiscriminate dependency. I have recently co-authored a series of essays with my colleague, Kevin Weitz, that updates their social analyses.⁹⁶

We can bring these several analyses together. This is not hard—since some analysts such as Erich Fromm and Rollo May have written about both organizational conformity and authoritarianism. In linking them to locus of control and Quad One, we find that there is a strong pull (what chaos theorists might describe as a “strange attractor”) toward the security of authoritative doctrine and simple beliefs.

As I previously noted, Robert Kegan suggests that we are cognitively (and emotionally) “over our heads” in contemporary life and seek out simpler forms.⁹⁷ Perhaps the nostalgic retreat in our postmodern society is not just a return to earlier life styles and values, but also an escape to simpler concepts and a world without dilemmas or paradox—a world of readily defined and solved puzzles, rather than multi-discipline problems and awe-filled mysteries.⁹⁸

Robert Kegan suggests that we are cognitively (and emotionally) “over our heads” in contemporary life and seek out simpler forms.

One obvious form that promises less stress and complexity is a fundamental assumption that our life is under the control of some external agency—be it God, Fate, leaders of an organization or charismatic messiah. I might be “over my head” in cognitive and emotional complexity, but the omniscient external agency fully understands what is happening. I might feel powerless, but the

external agency is omnipotent.⁹⁹ I shall be safe and secure!

Given this pull toward an external locus of control, it becomes clear that Quad One may be a very tenuous space in which to operate. I am vulnerable to external forces and my Quad One behavior (as well as the impact of this behavior) may be out of my hands. In Johari terms, my Quad Two (which is in the heads and heart of other people) and Quad Four (which is not under the conscious control of anyone) seem to be very powerful—perhaps overwhelming.

This assumption of power might be accurate. It is at least a self-fulfilling assumption, since I am likely to assign power to these two quadrants, even when the power isn’t originally there. This is especially the case if I feel insecure regarding my presentation of self (Quad One) to the world.

From Hunting to Growing to Producing (Redux)

We can probe even deeper into the etiology of conformity and community. In doing so, we discover the strength of this external orientation—and move beyond mere nostalgia and pathological conformity. To find this strength, we return to Diamond’s analysis of the Western world’s origins in an Agrarian environment.¹⁰⁰

There is an even greater need for conformity to certain laws, values and procedures as we move in the 21st Century to what Thomas Friedman calls the “flat world” of global communication, exchange and interdependency.

As I noted above, agriculture (according to Diamond) enables (and often requires) the formation of community. Hunter-gatherer societies could not grow very large (given the limited natural resources available to any one location and the need to keep moving). By contrast, agriculturally based societies could grow larger (greater food production being possible with domesticated plants and animals). Communities were formed and formal governance systems were established to manage these larger populations.

Today, we are even more in need of community and governance, as our capacity to produce food and feed members of our society becomes even greater. Furthermore, there is an even greater need for conformity to certain laws, values and procedures as we move in the 21st Century to what Thomas Friedman calls the “flat world” of global

communication, exchange and interdependency.¹⁰¹ Thus, while we live in a society that values individuality, we also live in a global village that requires collaboration, some conformity (at the very least, a sense of collective responsibility), and, above all, a commitment to community.

What are the implications of this deeper need for community for the Johari Quad One and an external locus of control? Diamond's analysis suggests that an agrarian society must inevitably build a sense of community if it is to survive. He offers the history of several societies that returned to a hunter-gatherer status precisely because its members couldn't figure out how to organize themselves. This could very well be the case with some modern and postmodern organizations—though it would be very difficult to return to a hunter-gatherer stage as a 21st Century society.

Diamond's analysis suggests that an agrarian society must inevitably build a sense of community if it is to survive.

Quad One becomes very important in any society that requires collaboration and community. While the “traditions” of an Agrarian community—such as Tovia's Anatevka—reinforce collaboration and community by providing a very powerful and pervasive external locus of control, there is still the need for internal discipline and

“management” of an appropriate Quad One—especially (as in *Fiddler on the Roof*) when some modifications in the “traditions” are required. Tevye had to present a convincing (and not all-together-honest) Quad One argument to his wife, Golda, when trying to convince her that it would be acceptable for his oldest daughter to marry a poor tailor.

Tevye similarly (and painfully) had to manage his Quad One rejection (and final re-acknowledgement) of his youngest daughter (who chose to marry a Gentile). Tevye could not be driven by his Quad Four fears, nor could he be wedded to the impressions that other people in his community might have of him (especially with regard to his decisions regarding his daughters' marital choices).

He had to hold and observe the traditions of his community in his own unique way, as all members of a community must do. This requires a balancing in Quad One between an internal and external locus of control. Each of us must similarly find this balance in our first quadrant. It is never easy to be perched precariously as a fiddler on the roof!

Movement Between External and Internal Locus of Control

Some West African societies suggest that we “earn our individuality” as members of a community. These societies and organizations embrace what might best be called a “communitarian” spirit.¹⁰² Communitarianism represents a balance between individual rights and collective responsibility. The property and respect of each member of the community is protected and respected; however, each member of the community is also expected to contribute to the overall welfare of the community even if this means the sacrifice of personal wealth or privilege. Identity in a communitarian society is vested in two places.

The identity and worth of individual are set initially within a group context. Members of a communitarian society are dropped into an existing group and community when they are born. They take on the identity of the community and the collective identity of the heritage and all the ancestors of this community. Newborns initially hold no life or identity independent of group. However, as members of the community mature and assume increasing responsibility for the overall welfare of the community, they assume distinctive roles, forge distinctive and complimentary identities, and create their own unique life path.

It is never easy to be perched precariously as a fiddler on the roof!

In addition, there are valuable lessons to be learned from the opposite type of societies in which there is a tendency to move from individual identity and individual rights to collective identity and collective responsibilities. Many of the Asian leaders with whom I work have taken this perspective in their life. While they have been oriented through most

There are valuable lessons to be learned from the opposite type of societies in which there is a tendency to move from individual identity and individual rights to collective identity and collective responsibilities.

of their life to individualistic pursuit of success in business or government, they turn to a more collective perspective during the second half of their life. In Taiwan (which blends many of the Western traditions of individualistic entrepreneurship with traditional Chinese emphasis on collective responsibility), men or women who continue to pursue individual success after they have reached 50 or 60 are considered to be “unevolved.”

Rather, they should be moving away from the “mundane” details of their organization and become more concerned with and involved in community affairs—or at least with the way(s) in which their organization contributes to overall societal harmony. In Western societies we see this spirit captured in what Erik Erikson speaks of as the emergence of a spirit of generativity in mid-life.¹⁰³ One becomes interested in the enduring legacy one leaves for the next generation. Others describe this as a shift in emphasis from success (being the best *in* one’s world) to significance (being the best *for* one’s world).

In somewhat less positive fashion, we can view movement from internal to external as a defensive maneuver played out by those people who are trying (often desperately) to “fit in.” They decide to become like other people as a strategy for social acceptance—or even survival. This shift is often found among immigrants who try to hide their distinctive, ethnic identities to become like “everyone else.” This may be one of the reasons for the widespread depression among immigrants.

Many immigrants experience the loss of self and grieve this loss; furthermore, unless they have moved into an ethnic community, they often are isolated in their grieving for the loss of ethnic identity. They once were part of a collective identity in the community where they lived; they now possess an individual and distinctive identity as a “minority” in a new community. They wish to turn to a new collective identity, as a member of the “majority” community in their new community. Unfortunately, these immigrants often find that this shift back to an external locus is not possible, given the resistance of other people in their new community to abandon their image of the immigrant as someone who is “different.”

Erik Erikson speaks of the emergence of a spirit of generativity in mid-life.

In some ways, we find an even more pervasive lure toward an external locus produced by the sense of isolation that often is associated with profound individualism. We want to “belong to something.” We long for a sense of community. Robert Bellah and his colleagues document this longing for community in *Habits of the Heart*.¹⁰⁴ As workaholics with long commutes, we have lost our local neighborhood and must look instead to our workplace for community and neighborhood. As I noted previously, we look for this community and neighborhood at work precisely at time when it is not very safe to establish personal relationships in the workplace.

The movement between internal and external is always powerful, especially when this movement occurs not over a lifetime (as in West Africa), but over a period of several hours. I had the fortune many years ago of working with a

We want to “belong to something.” We long for a sense of community.

colleague, Kate Regan, who had a strong background in the British school of facilitation—with its emphasis on the group itself as the primary operating force in the group. I came out of the American school with its emphasis on the individual members of the group as

the primary operating force. We decided to offer both forms of facilitation in a single group. We found that there were four “groups” operating in this weeklong workshop with 14 participants.

One of the groups was American in nature, with attention given (primarily by me) to the individual experiences,

Group members experienced the shift in attention from the group to the individual as a loss of “community.”

feelings and roles of group members. The second group was British in nature, with attention directed (primarily by Dr. Regan) to collective group dynamics. Both Kate

and I were familiar with these two groups, having participated in both American-based and British-based programs. The third and fourth groups, however, were new to both of us and proved to be sources of quite powerful learning for everyone involved.

The third group was engaged when there was a transition between the American and British. Group members had to address their loss of individuality as the exploration shifted from the individual (American) to the group (British). Members reflected on their own experiences of being lost in “group think” and of their fears of “conformity” and loss of conscious intentions. The fourth group, by contrast, existed when the focus shifted from the British to the American school of analysis. Group members experienced the shift in attention from the group to the individual as a loss of “community” and a feeling of “isolation” or “disengagement.”

Looking Forward

There are powerful feelings when moving from one focus to the other focus. There was a source of rich learning for all of us in the accompanying shift between an internal and external locus of control. The feelings often are based, at least in part, on the expression and “betrayal” of the interpersonal needs that each of us bring into a group setting (and into interpersonal relationships).

We turn to these needs in the next chapter and offer further perspectives as offered by our three schools of thought regarding these needs and the dance of interpersonal relationships (especially as engaged in Quad One).

Chapter Six

Quadrant One: Interpersonal Needs and the Three Schools of Thought

Having dwelled quite a while on the dimensions of internal and external locus of control in the self that we present to the world (Quad One), I want to turn in this chapter toward an even deeper analysis and specifically toward the dynamics of interpersonal relationships by examining the fundamental needs that underlie and drive these relationships.

I will also reintroduce the three different perspectives regarding interpersonal relationships. I will further explore how each of these schools views the intricate dance in which we humans engage with one another.

Interpersonal Needs

Specifically, I will examine the three fundamental interpersonal needs (inclusion, control and openness) that were identified by Will Schutz—as these needs are manifest in and help to determine the nature of Quadrant One content and action.

Internal and External Panes

The central issue in Quad One concerns the extent to which I disclose (Q1: Internal) or manifest (Q1: External) my interpersonal needs. To what extent do I let other people know about or recognize my needs and take steps to meet these needs? Schutz writes about this as a tension between expressed and wanted needs. I prefer to identify these as proactive and reactive stances.

We look for other people who are highly likely to meet these needs for us.

To the extent that we are proactive (Quad I-I), we regulate the expression of our need for inclusion, control and openness. To the extent that we are reactive (Q1: External), we hope that others will identify and respond to these needs. We look for other people who are highly likely to meet these needs for us (e.g. a dominating, forceful person who is likely to meet our needs for high levels of control in an interpersonal setting).

What are the settings in which we find ourselves and to what extent do we readily get our interpersonal needs met in these settings? This is the fundamental question with regard to Q1: External Pane (Reactive Stance). The fundamental question for Q1: Internal (Proactive Stance) concerns the settings in which I am comfortable in expressing my needs. For example, I might look for a personal growth workshop in which openness is reinforced or a setting where the role of committee chair is systematically rotated, and I know I will be given a chance (at least occasionally) to meet my control needs.

We want to be sure that the image we wish to impart when meeting another person or other group members is clearly conveyed.

From a reactive (Q1: E) perspective, I might look instead for settings in which I can be assured that many other people will be looking after my interpersonal needs. For instance, on an Ocean Cruise there are likely to be many introductory activities that maximize the opportunity for everyone to feel included. Similarly, in a very romantic setting (complete with flowers, violins and a nice bottle of wine) I'm likely to find that my companion will be open and asking

for me to be open and expressive.

Given this interplay between interpersonal needs and the two Quad One panes, let's now look briefly at each of Schutz's three needs as they play out in Quad One. I will relate each of the three needs back to the stages of development I described in Chapter Two.

Inclusion

During this first stage of interpersonal or group development, primary concern is directed toward issues of inclusion. We are assessing the Quad One of the other person or other group members to determine whether or not we want to participate in this relationship or be included in this group. During this first stage of development, we are likely to be particularly interested in the management (internal control) of our Quadrant One.

We are trying to find out what the rules are regarding interpersonal conduct.

We want to be sure that the image we wish to impart when meeting another person or other group members is clearly conveyed. We don't want anything slipping out from our third or fourth quadrants. This concern about image management increases in magnitude in proportion to one's desire to be included in the relationship or group. Thus, to the extent that we positively assess the Quad One of the other person or other group members, we are likely to devote increasing time to the management of our own Quad One.

Control

As we move to the second stage of interpersonal and group development, the primary concern shifts from the management of Quad One to the movement of Quad Two and Quad Three material to Quad One. We can gain control in a relationship (or group) or increase the control exerted by the other person in the relationship (or other group members) by receiving or offering certain kinds of feedback (Quad 2) and by offering or withholding certain kinds of disclosure about ourselves (Quad 3).

Typically, the need for control (either proactive or reactive) by either person in the relationship (or by some group members) is one dimension of Quad Three that is not explicitly disclosed, though it may leak out in dramatic ways in the behavior of each participant during this "storming" period of interpersonal and group life.

While the dynamics of inclusion at stage one are often assumed to be in our own hands, the issues of feedback and disclosure are more likely to be seen as externally dictated. We are trying to find out what the rules are regarding interpersonal conduct. However, we discover during the second stage that these rules are interwoven in the struggle over control and influence in the relationship or group. During this storming stage we are often fighting about how we are going to fight with one another.

As a result, there is often frustration regarding the offering of appropriate and helpful feedback and disclosure during this storming stage. Ultimately, decisions regarding what and how much to disclose and what and where to provide feedback become internal during stage two. These decisions often require considerable courage, given the absence of any clear group norms and the conflict-filled nature of the relationship(s).

Openness

During this third stage of development, the norms are established for appropriate feedback (Quad 2) and disclosure (Quad 3). Ironically, while the third stage requires externally based (that is to say, interpersonally based or group-based) norms and standards for conduct, these norms and standards allow for greater internal control of Quad One and the movement of Quad Two and Quad Three material into the public quadrant (One). The third stage also provides an opportunity for the sharing of interpersonal need for openness (proactive or reactive) and some Quad 4 exploration if a safe and consistent setting (container for anxiety) has been established for this exploration.

These decisions often require considerable courage, given the absence of any clear group norms and the conflict-filled nature of the relationship(s).

The American School

Up to this point, in my analysis of Quad One, I have tried to establish a foundation of common reference. I have interwoven several different perspectives on interpersonal relationships and broader societal forces that operate on and influence the manifestation of Quadrant One behavior. I now turn (as I will in each of the following chapters) to

From an American perspective, our psyches are nothing but Quad One. We are wide-open ranch houses.

an analysis of differences rather than similarities in perspective with regard to interpersonal relationships.

The three perspectives (or schools of thought) speak to the richness and complexity of human relationships and to the value inherent in keeping one's own model of interpersonal dynamics open to

alternative and reflective dialogue. They each describe, in their own unique way, the choreography inherent in the intricate dance of human relationships.

I turn first to the American School - which in some ways "owns" the first quadrant of Luft's Johari Window. There is a "big Quad One" in the American school. It is as big as "all outdoors." From an American perspective, our psyches are nothing but Quad One. We are wide-open ranch houses. When you enter the psychic homes of America you immediately see everything. There are no hidden rooms, cellars or attics. Everything is out front and available for inspection: "You come right on in and make yourself comfortable. Nothing will surprise you here and you are as welcome as can be. What do you want? I'll get it for you. Just speak up!"

Pragmatism and Optimism

American Q1 is both practical and playful. A colleague of mine, Bill Barber, offered a very playful exercise many years ago that he called the "relationship contraption." This exercise exemplifies this feature of the American spirit. When conducting this exercise, the facilitator asks participants to pair up and begin a conversation about any topic that they find mutually interesting. The facilitator then indicates that she would like each pair to make their

conversation more intimate and disclosing. She indicates this move toward a deeper conversation by moving her arm downward.

Members of the relationship or group must be deliberate (intentional) about establishing the “rules of the game” – otherwise nothing will exist.

The facilitator then moves her arm upward to indicate that the conversation should become more superficial. The conversation shifts between shallower and deeper modes as the facilitator periodically moves her arm upward and then downward.

This exercise is intended to illustrate the fact that we can choose how open and disclosing we will be. It rests on the assumption that disclosure is something we can control, and that human interaction is an intentional act. Both the British and Continental Schools would be quite critical of this exercise. Bill Barber himself has moved to a more British orientation in his work.

As an individual-based model of human relationship, the American school places the obligation for improvement of a relationship squarely on the shoulders of each participant in the relationship. The same responsibility is assumed by each participant in a group. It is through individuals that improvement occurs in either a one-on-one relationship or a group.

This, in turn, leads, potentially, to a sense of disengagement among all parties to the relationship. No one is responsible for the third entity (the relationship or the group)—only for their own individual role that is played out in this relationship or group. Members of the relationship or group must, therefore, be deliberate (intentional) about establishing the “rules of the game” and in finding shared meaning in the relationship or group—otherwise nothing will exist.

It rests on the assumption that disclosure is something we can control, and that human interaction is an intentional act.

By contrast, the third entity is considered very much alive in the British School. There is no need to set the rules or find meaning in the relationship or group. The

rules and meaning have already been established via the unconscious dynamics that operate in the relationship or group.

One might try to change these rules and be explicit about the meaning—but this is not always easy, given the power and complexity of the unconscious dynamics. Thus, in the American school one must work hard to establish the third entity, whereas in the British school one must work hard to influence and change this third entity.

These differing perspectives lead to quite different notions about the focus of any intervention at an interpersonal or group level. The American school focuses on establishing or changing the relationship—and, in particular, the processes inherent in the relationship. The British school focuses on the structures of the relationship and on the unconscious processes that establish stability in the relationship.

Put simply, the American school begins with the assumption of internal locus within the individual participant in a relationship, whereas the British school assumes an external locus (dynamics existing in the third entity). The Continental school also assumes an external locus of control, with the dynamics in a relationship being strongly influenced by the economic and political context within which the relationship exists. This puts Quad One at the heart of the American school, while it plays a more peripheral role in the British and Continental schools.

Organizational Learning

In recent years, the focus on Quad One in the American school has been aligned with the theme of organizational learning. We are smart learners in an organizational setting when we acknowledge (Q1) and learn from our errors. We are stupid when we fail to acknowledge (Q3) and when other people are afraid to let us know (Q2) about our errors.

As a result of being stupid, we repeatedly make the same mistake. We are befuddled by the intricacy of the human dancer. There is no learning. We can't avoid making mistakes in a postmodern world of volatility, uncertainty, complexity, ambiguity, turbulence and contradiction—what I have elsewhere identified as VUCA-Plus.¹⁰⁵

However, we can choose to learn from these mistakes and thereby reduce their reoccurrence. The capacity and willingness of an individual or organization to learn is not only a matter of personal competencies and motivation (internal locus of control), this capacity and willingness is also a matter of creating an environment of learning—what is often called an “intentional learning community.”

We are befuddled by the intricacy of the human dancer. There is no learning.

This environment (learning community) provides a bounded system or sanctuary (a container for anxiety), clear intentions with regard to new learning, norms about feedback and disclosure (see Chapter Seven), acceptance of and support for diversity and conflict, and shared meaning that is reinforced with ritual, ceremonies, and repeated commitments.

Appreciative Perspective

In many ways this learning community—and the underlying perspectives of the American School—is best represented in the early years of the 21st Century in the enactment of what I have already identified as an appreciative perspective regarding human interactions.

When there is an appreciative approach to organizational learning, we learn not only from our mistakes, but also from our successes. There is a tendency in many organizations to neglect appreciative learning about successes. We simply feel relieved that something has “worked” and move on to the next project.

To make this form of appreciation a common occurrence, we need not only a pervasive attitude of appreciation in the organization, but also organizational structures and processes that support and expand this attitude.

We should instead pause for a moment (or hour or day) to reflect both individually and collectively on what was successful and why it was successful. What went right? What made it right? How do we replicate this success in other settings? This type of appreciative learning requires disclosure (Q3) and feedback (Q2). It expands Quad One. The Quad One (public strengths) cell of the Window of Strength also expands (see Chapter Two). To make this form of appreciation a common occurrence, we need not only a pervasive attitude of appreciation in the organization, but also organizational structures and processes that support and expand this attitude.¹⁰⁶

The British School

What about the second perspective on Quadrant One? As we enter the Victorian mansion that has been constructed by the British School, we find an interpersonal world that is filled with surprises. When we view this world from the

perspective of the British school, we can never be sure that what we see in ourselves or in other people is the “whole truth and nothing but the truth.” Quadrant One is much smaller in the British school than in the American school.

The multi-tiered psyche is embodied metaphorically in the Victorian house. Victorians with small Quad Ones lived in small drawing rooms and parlors.

Fundamentally, the British school offers us two major challenges with regard to Quad One. First, we are challenged to identify what truly is “openness.” Second, we are challenged to identify what is “true” about us.

What is Openness?

What is open is smaller in the British than in the American school. What you see is only “outward appearance”—not reality. This is the world of manners and pretensions. We see it repeatedly portrayed in the early 20th Century novels of Henry James, Edith Warton and John Galsworthy. Many of us in the 1960s (from both the United States and England) were wrapped up in this world of manners and pretension in the dramatic television enactment of the *Forsythe Saga*—a television series that swept the British community and helped to establish PBS’s Masterpiece Theater in the United States.

We witnessed the power of restraint to be found in the interactions between Sommes and Irene Forsythe. We were swept away by the passion that erupted in virtually all of the main characters, as Quad Two, Three and Four invaded Quad One and demanded to be expressed.

As Agatha Christie’s British murder mysteries repeatedly suggest: “people aren’t what they seem to be!”

Earlier, I described the multi-tiered psyche that is embodied metaphorically in the Victorian house. Victorians with small Quad Ones lived in small drawing rooms and parlors. Their conversations were often quite extensive—yet their conversations were also highly constrained and often convoluted.

In offering the New Johari Window, I suggest that Quad Two and Three are leaking all over the place. This is particularly the case with regard to the British school. As Agatha Christie’s British murder mysteries repeatedly suggest: “people aren’t what they seem to be!” We must pay attention to what is not being said and what is slipping out in the nonverbal behavior of people with whom we affiliate. As occupants of this world of mystery and betrayal, our task (if we are to survive) is to figure out what is going on behind the scenes (like a crafty Hercule Perrot or Mrs. Marple). This is the essence of a British school version of Quad One.

Openness and Courage

We don’t have to move back to the Victorian or post-Victorian world of England and the United States. The British School suggests that considerable pretension and subtle withholding of information about self and others still exists in the 21st Century. Even today—in our world of fragmented boundaries—we may not be “open” in ways some interpreters of the Johari Window suggest. We may be “faking” openness to accomplish something else.

Someone in the group is designated as the “open person.” This person isn’t really being authentic. They are instead playing the role of an “open person.”

Even members of the American School would agree that T-groups were (and sometimes still are) settings in which we learn how to open up and adjust to a different interpersonal

environment. We don't become *generally more open*. Instead, we discover that we can be *more open in specific settings*. Previously (Chapter Two), I identified this adaptive strategy as the formation of a *selective self*. The British School would offer a somewhat different analysis of openness in a T-Group setting.

They would point to group collusion. Someone in the group is designated as the "open person." This person isn't really being authentic. They are instead playing the role of an "open person." The designated "open" person will survive this group experience only if the openness can be controlled (Quad One: I) rather than prescribed by other members of the group (Quad One-E).

Senior Vice President], you are a wonderful leader! How could the consultants have so grossly distorted the facts!

An excellent, real-life example regarding the subtlety and power of openness in the 21st Century occurred recently among a group of corporate executives in a major American financial institution. I was consulting with a senior vice president in this institution, who had a reputation among his vice-presidential subordinates for being very demanding and intimidating. The Senior Vice President knew that he

was discouraging risk-taking behavior through his abrupt manner and wanted to change this style of leadership in order to encourage more creative problem-solving on the part of his staff during a particularly turbulent transition in the life of his institution.

A consulting team that I headed collected extensive information from his vice presidents regarding the Senior Vice President's leadership behavior. Much of this information was quite critical of him. After reporting the information back to him (which he received quite openly), the team met with all of his subordinates and himself at a retreat site and presented an oral summation of the interview data.

The immediate and highly emotional reaction of his vice-presidential reports to this presentation was an absolute and unqualified rejection of everything that the consulting team had said: "[Senior Vice President], you are a wonderful leader! How could the consultants have so grossly distorted the facts!"

Other members of the consulting team and I began to wonder if we were at the right meeting or if we had been set up. After about twenty minutes of kill-the-messenger, one of the vice presidents who had been quiet spoke up. He took a deep breath and then stated that "the information being presented by these people is accurate. I've talked with many of you in my office or in the hall about these very issues. I'm tired of beating around the bush. Let's bring this stuff out in the open!"

Maybe we were witness to a very special kind of organizational courage.

There was a short pause. Everyone looked at the senior vice president for his reaction. He appeared to be somewhere between neutral and appreciative of the vice president's candor. The other vice presidents then began cautiously to state their own concerns and verify that the information contained in the oral report was accurate. The meeting was productive and tangible steps were taken to alleviate some of the personal and structural problems that this group of financial leaders faced.

The vice president who first spoke up exhibited organizational courage, as did the Senior Vice President who contracted with the consulting team in the first place to present their critical report (without editing) to all of his vice-presidential reports. Perhaps both men were simply tired of the old way of operating and were willing to take risks in order to change things. The American school, with its enduring optimism, might suggest that both men felt sufficient job security to take a chance (Quad I: Internal).

Maybe we were witness to a very special kind of organizational courage. At the very least, we were witness to a remarkable movement of information about the Senior Vice President into Quad One and the sharing of this information at a critical time in the life of this senior executive group. The British school would offer a different perspective—suggesting that the courageous vice president was assigned the role of “courageous discloser” by the group. All members of the group (including the Senior Vice President) colluded (in a powerful but unconscious manner) to make the designated vice president disclosure (Quad One: External). The British school would thus propose that it was a matter of group dynamics, not individual courage.

Openness across Cultures

Johari Window has permeable boundaries—that is why I shifted terms in the New Johari Window from “blind” to “opaque” and from “hidden” to “protected.” The boundaries between Quad One and the other three quadrants may be stronger in many parts of the world than in the USA. Q1 in USA may be a “sham.” (“Y’all come out to the ranch.”) I personally experienced these cultural differences in personal boundaries and definitions of “openness” in my initial work with colleagues from Taiwan. I was teaching a group of Taiwanese executives at a San Francisco Bay Area graduate school.

To be invited to someone home is considered a great honor and a sign of deep abiding trust and friendship.

As I often do when working with other students in an intensive, residential format, I invited my Taiwanese students over to dinner at my home in the Bay Area. I was first surprised at the emotional reactions to this invitation. My Taiwanese colleagues were very appreciative of my offer and began making elaborate plans for the visit to my home.

It was a lovely evening. I was taught how to cook several exquisite meals. My wife and I shared a lovely and loving evening with these men and women. However, I soon found out that this invitation held much greater symbolic meaning than I had intended. It is rare that people in Taiwan invite others to dinner at their home. They are much more likely to invite others to dinner at a restaurant.

“Openness” is much more likely to be defined in Taiwan by the decision we make and actions we take than by the words we speak.

To be invited to someone home is considered a great honor and a sign of deep abiding trust and friendship. My students were suddenly expecting much more of me in terms of my correspondence with them and my generosity. They expected me to correspond frequently with them by email and to offer them free consultation, personal advice and even books that I had written.

In return, they were willing to offer me access to the Taiwanese business market, free products from their own companies, and all of the friendship that I could handle. I soon received many wonderful gifts (including a beautiful painting and wooden sculpture that I still cherish).

What does all of this mean? First, “openness” is much more likely to be defined in Taiwan by the decision we make and actions we take than by the words we speak. My invitation was defined as an act of exceptional “openness” rather than as a kind gesture to men and women who are “a long way from home.” Second, the boundaries between work and home life are much greater in Taiwan than in the United States.

We are much more likely in the USA to blend business and family life than in Taiwan. This, in turn, may suggest that we are likely in the United States to face a much greater interpersonal challenge than in Taiwan (or many other countries) with regard to differentiating between the Quad One for business and the Quad One for home and family.

The Psychic Echo: What is “True” about Me?

We ask ourselves: “Who am I?” As I have already suggested, this is a particularly important and difficult question to answer in our postmodern world. The British school suggests that this is an even more difficult question to answer than one might initially suppose.

The psychic echo involves the interplay between each of us and the people with whom we interact.

Advocates of the British School would suggest that Quad One is vulnerable to *joint* collusion - both parties join in on the illusion. This projection, in turn, helps to reinforce the idealized self (an invasion of Quad Four into Quad One) and leads (as I will discuss more fully in a later chapter) to increased narcissism and a failure to accurately

see either our own “real” self or the “real” self of other people with whom we interact.

Specifically, I would suggest that there is a prevalent process associated with the New Johari Window that might best be described as a *psychic echo*. This process builds directly on the fundamental dynamics of projection and introjection that is found in the British School.

The psychic echo involves the interplay between each of us and the people with whom we interact. The psychic echo involves four steps.

Step One: I believe I am something or someone (“I am beautiful.” “I am smart.” “I am brave.”) This is often connected to my own Q4.

Step Two: I believe that other people see me and admire me because of this image of who I am (“He is attracted to me because I am beautiful.” “She listens to me and is influenced by me because I am smart.” “They [my troops] follow me into battle because I am brave.”)

Step Three: I project this belief onto other people and act in a manner that conveys an expectation that they will see me this way. This projection is increasingly likely to be successful if the other person or group is looking for someone to play this role (role suction) and if the other person or other members of the group are willing (even eager) to isolate their own comparable traits (beauty, wisdom, courage) and assign them to another person (in this case, me).

Step Four: The original self-image is confirmed and reinforced through the actions and even feedback (Q2) from the people around me. This “psychic echo” further intensifies and verifies my self-image, often making it even more extreme and even more invulnerable to dis-confirmation. I become even more beautiful, smart or brave in my own eyes and the eyes of other people. This is a self-fulfilling and self-reinforcing cycle—the psychic echo!

I am most likely to get back my own projections if I am powerful, famous, or charismatic. In this case, the projected and re-internalized sense of self will move from Q1 to Q2 and back to Q1.

Americans in the British School

The description of complex, intra-psychic processes in Quad One is not solely confined to the British school. The American interpersonal theorist, Chris Argyris, offers another important element with regard to the depth and complexity of Quad One.

He suggests that both parties in an interpersonal interaction know something about (or at least suspect something about) the other person's Quad Two and Three—but cannot discuss these matters. It isn't what we know that creates our problems - it is what we don't know and what we can't discuss.

We must be willing to talk about our relationship and about why we are disclosing who we are and why we are giving feedback to one another. This is what distinguishes "real" from superficial openness.

What is not obvious and what is hidden is more important than what is obvious and what is shared. Thus, the distinctions between Quad One and Quad Two and between Quad One and Quad Three are not always clear. It is the knowing that something is unknown and the not knowing what the other person knows that is pushed to Q2 and Q3. We must be willing to talk about our relationship and about why we are disclosing who we are and why we are giving feedback to one another. This is what distinguishes "real" from superficial openness. It leads to interpersonal learning and increased trust (all three kinds: competence, intentions, shared perspective). I will have much more to say about this process in Chapter Seven.

The Continental School

I turn now to a third perspective on Luft's Quad One. When advocates for the Continental school approach Quadrant One, they observe neither the openness and the somewhat naïve authenticity of the American school nor the unawareness and depth of the British school. Rather the Continental perspective on Quad One concerns deception, fear and the exercise of power. In Continental Quad One we all wear masks ("persona") and dance to the tunes that other, more powerful people play or request. We wear the mask and dance the tune because we are afraid.

The Continental school advocate asks only that we quit deceiving ourselves and acknowledge that we are wearing the

We must be willing to talk about our relationship and about why we are disclosing who we are and why we are giving feedback to one another. This is what distinguishes "real" from superficial openness.

mask and dancing to someone else's tune. Courage comes from acknowledging these external determinants and not letting them dominate all aspects of our life and our sense of self: "you can make me wear the mask, but you can't dictate what lies behind the mask or what I do when I remove the mask 'behind closed doors.'" "You can make me dance, but you can't make me enjoy the dance or identify myself as a dancer." These Continental themes of power, control and courage play out in three sub-themes: (1) the social

construction of reality, (2) the management of emotions and (3) the social construction of self.

Social Construction of Reality

Several social scientists have written about the social construction of reality—notably Berger and Luckmann.¹⁰⁷ It is assumed that an "objective" sense of reality can never be attained, given that this reality is always viewed and evaluated

within a specific social context and through the lens of specific societal values, cultural perspectives, untested assumptions and political agendas. In their embracing of a constructivist notion of reality, these social scientists have taken a significant step in positing that language (or more generally the use of symbols and signs) is central to the definition and description of reality.

Language is not simply a handmaiden for reality, as the objectivists would suggest. Language is not a secondary vehicle that we must employ when commenting on the reality that underlies and is the reference point for this language.

The Continental school advocate asks only that we quit deceiving ourselves and acknowledge that we are wearing the mask and dancing to someone else's tune.

While *objectivism* is based on the assumption that there is a constant reality to which one can refer (through the use of language and other symbol/sign systems), *constructivism* is based on the assumption that the mode and content of discourse is the closest thing we have to a reality. If reality is a social construction, then the language being used to describe this elusive and changing reality is itself a major source of this social construction.

One of the major implications of this constructivist analysis is that our language creates our reality. That reality is therefore ephemeral. Once we have spoken, the reality is not present that was created when we were speaking. Even if we say the same words, they are spoken in a different context, hence have somewhat different meaning. Thus, even when our “speaking” comes in the form of written words or in the form of other images (visual, tactile, etc.), these words or images will have different meaning. Meaning will shift depending on the audience, what the setting is in which the communication takes place, and which words or images have preceded and will follow these efforts at communication.

What part does interpersonal relations (and, in particular, the Johari Window) play in the social construction of reality? First, most interpersonal theories (and the Johari Window in particular) suggest that social construction is truly social. Reality is created simultaneously by both parties. Or (in the case of a group) it is created by all parties participating in the relationship.

Second, given the co-determination of social constructions by the parties involved in an interpersonal relationship, one can't help but wonder if this interpersonal system is self-contained. Participants in the relationship would not readily recognize the arbitrary constructions in this relationship.

If reality is a social construction, then the language being used to describe this elusive and changing reality is itself a major source of this construction.

Furthermore, these constructions are likely to be self-fulfilling. All parties in the relationship are likely to act in a manner that fulfills their expectations regarding the way(s) in which the relationship will operate and the way(s) in which each party will operate in the relationship. The self-contained relationship is also likely to be “self-sealed.” None of the constructions can be discussed by any party in the relationship—unless the relationship is about to collapse under the weight of one or more outmoded or dysfunctional constructions.

Most interpersonal theories (and the Johari Window in particular) suggest that social construction is truly social. Reality is created simultaneously by both parties.

Third, it is primarily in Quad One where social realities are defined. Quad One thus becomes the interpersonal “construction zone”—filled with activity and purpose. Fourth, Quad Two and Quad Three often hold alternative constructions or versions of reality for both (all) parties.

These alternative constructions are held out of Quad One because they challenge Quad One assumptions and constructions. They challenge assumptions regarding what is and is not appropriate for Quad One disclosure, feedback and discussion.

Fifth, in high-context, deeply and richly textured (enmeshed) societies, most of the constructions are dictated by external sources (external locus of control), whereas in low-context, lightly textured (disengaged) societies, fewer of the constructions are dictated by external sources (internal locus of control).

The more enmeshed a society, the fewer external critics are available to call attention to the assumptions and constructions in interpersonal relationships. Furthermore, the more enmeshed a society, the less will distinctive Quad Two and Quad Three material be available to any party to the relationship—and the greater will be the amount of material remaining in Quad Four.

Management of Emotions

The Continental school suggests that it is not only our thoughts that are arbitrary and easily influenced, but also our emotions. We choose—or someone else chooses—not only our constructions of reality, but also the nature of and way in which we experience and interpret our feelings. To use Arlie Hochschild's term, we “manage our heart” and this, in turn, profoundly impacts our sense of self and the way in which we present ourselves to other people.¹⁰⁸

Hochschild specifically focuses on this dynamic in her study of Delta flight attendants and bill collectors. She describes ways in which contemporary men and women can become quite confused about their own feelings because they have been trained or soon learn to control their own feelings about other people and events that impact them every day.¹⁰⁹

According to Hochschild, Delta Airline flight attendants and bill collectors learn how to manage their own emotions so that they can more effectively perform their jobs. Flight attendants learn how to become enthusiastic about their passengers, so that they can be more friendly and hospitable— even when a passenger is rude. Conversely, Delta Airline bill collectors learn how to develop a feeling of disgust for their next client, so that they are immune to the hard luck stories that this client is likely to tell.

In high-context, deeply and richly textured (enmeshed) societies, most of the constructions are dictated by external sources.

Hochschild compares the training that these Delta Airline employees receive to the “deep acting” that is taught to would-be actors and actresses, using the Stanislavsky (“method acting”) approach. The flight attendant and bill collector—like the method actor—learn how to “manage” their own emotions and thereby more effectively control their own behavior. Unfortunately, when these employees (and actors) become skillful with their *managed hearts* they no longer can rely on their emotions to provide them with an accurate sense of their real attitudes, values and feelings about other people or events. They have learned how to “con” themselves, hence no longer know who they really are.

Experts in human relations similarly argue that we should learn how to better control our emotions, yet do not speak about the impact of this control on our tenuous sense of self in this turbulent and complex postmodern world. To what extent, for instance, do managers in contemporary organizations learn how to control their own emotions as they move through complex and often contradictory workdays? How do they address the feelings that are elicited by their own intricate dances?

At the end of the day, how do they recognize their “real” feelings, having effectively controlled and modified their feelings all day long to cope with the turbulent postmodern world that exists inside and around their organization? Similarly, to what extent will a postmodern therapist, physician, minister, nurse or social worker manage her heart when working with a variety of needy clients or patients? To what extent is a human service professional likely to be confused about her emotions at the end of a long, hard day of work? These are important questions to ponder as we prepare our children—and ourselves—for the postmodern world.

According to Hochschild, Delta Airline flight attendants and bill collectors learn how to manage their own emotions so that they can more effectively perform their jobs.

The Hochschild study strongly suggests that our emotions are defined in large part not by our internal physiological cues, but by our interpersonal context and the social cues that emanate from this context. Our public self (Quad One) is, in turn, strongly influenced by our emotions, as is our opaque self (Quad Three), from which leaks nonverbal behavior that is, itself, strongly influenced by our emotions.

We are in control of our public self (Quad One-Internal) to the extent that we can actually control our emotions — turning them on and off, as in the “deep acting” that Hochschild suggest occurs among flight attendants and bill-collectors. The Continental school proposes that this internal control is rarely the case. Even when we are “in charge” of our emotions, the nature and “use” of these emotions are dictated by assigned roles (for example, that of a sympathetic therapist) or purposes (for example, the anger/violence of the football player or the sociability of the flight attendant).

Even more often, the Continental school would suggest that our emotions are dictated by external forces without our explicit awareness. This, in turn, leads to a certain banality and even boredom (or sense of alienation). As Christopher Lasch suggests:¹¹⁰

Today, Americans are overcome not by the sense of endless possibility but by the banality of the social order they have erected against it. Having internalized the social restraints by means of which they formerly sought to keep possibility within civilized limits, they feel themselves overwhelmed by an annihilating boredom, like animals whose instincts have withered in captivity.

Social Construction of Self

As we will see with regard to the other three quadrants, the Continental school is strongly biased toward the external locus of control, and focuses on the four external panes, leaving detailed (and “superficial”) analysis of the four internal panes to the American school. Whereas the British school challenges us to turn internally and identify what truly is “openness,” the Continental school moves to an external perspective and wants to know who is defining “open” and why they are given the privilege or authority to provide (and reinforce) this definition.

To what extent will a postmodern therapist, physician, minister, nurse or social worker manage her heart when working with a variety of needy clients or patients?

Whereas the British school challenges us to identify what is “true” about ourselves, the Continental school wants to know who determines what is “true” and what is “untrue”—given that these are rather arbitrarily assigned terms (as is the term “open”).

The Continental school moves the British school notion of collusion to a broader level, focusing on societal collusion when considering about what it means to be “open” or “closed”—and even more basically, what it means to construct

a coherent sense of self. Ultimately, the Continental School calls into question this most fundamental construction of Western societies—namely, the social construction called “self.”

Clearly, “self” does not hold up as a biologically based construct, given that parts of our physical body are constantly being replaced. “Self” also does not hold up as a social psychological concept, given that our behavior is profoundly influenced by the context in which we find ourselves, the roles we are playing, and the rules and norms by which we are operating.

The Continental school moves to an external perspective and wants to know who is defining “open” and why they are given the privilege or authority to provide (and reinforce) this definition.

If “self” holds any meaning as a social construction, this meaning is based in our sustained (and sustaining) narrative about “self.” This, in turn, brings us directly to Quad One of the Johari Window—for it is in Quad One that we hold our personal narrative.

We may not always share this narrative with other people (meaning that we assign it to Quad Three—our private self—in the case of some relationships). However, it is only a narrative (with a story line, a beginning and temporary end, a lesson to be learned) because it *might* be told. And only in rare cases will none of it ever be shared with another person.

Furthermore, this is the part of our social construction that is unique to each person. Ironically, one’s personal narrative is also quite vulnerable to the general social constructions of one’s society—such constructions as the values assigned to certain aspects of self (the “good” parts of me, the “weak” parts of me, the “small” parts of me, the “active” parts of me, and so forth), the lessons to be learned from my life experiences (“that’s what happens when you tell a lie,” “that’s what happens when you stand up for your principles”), and the parts of one’s personal narrative that have been borrowed (often uncritically) from other people (especially one’s parents).

Implications and Applications: What to Do About Quad One

In tracing out the implications regarding what we have said about Quadrant One in the last few chapters, I return to the issue of trust—all three kinds.

The Three Kinds of Trust

We establish a successful and enriching relationship with another person—and an engaged and nurtured Quad One—when we agree about the norms and values of our relationship (third stage in the relationship development model).

If “self” holds any meaning as a social construction, this meaning is based in our sustained (and sustaining) narrative about “self.”

We share a perspective about our relationship—this represents one type of mutual trust. We agree upon those aspects of our selves that are relevant to our relationship (the selective self)—they are manifest in our ongoing relationship and neither of us attempts to hide these aspects of self. We agree what things mean in our relationship. We also clear away the debris in our relationship through the movement

of appropriate information from our second and third quadrants into Quad One. This establishes a second type of mutual trust: trust in intentions.

The third type of trust (competency) is established in a relationship when we each exhibit the skill of interpersonal discernment. While the mystics of the Middle Ages used the process of discernment to determine which messages were coming from God and which were coming from the Devil, we can today, in our interpersonal relationships, also engage in discernment. We can mutually determine which messages (models of interpersonal relationship) are a good fit (godly) and which are a bad fit (ungodly). We can be mutually thoughtful in our selection of appropriate domains of Quad One we should bring to this specific relationship.

We can collaborate in discerning which type of relationship we should establish, given all of the various models of relationship in our postmodern world. We live not only with a saturated self but also with saturated images of the successful interpersonal relationship. We must discern which is best for us in this setting and at this particular time. Unless we are hiding away in an enclave, we are faced with the diversity of many other relationships that exist in our life. We must mutually craft a relationship that may be similar to but is never quite the same as these other unique relationships.

The Three A's: Finding Continuity in a World of Flux and Diversity

We benefit by viewing Quadrant One as a process rather than as a thing or an outcome. This is the “working space” (as I noted at the start of this chapter). It is a matter of “becoming”—not being. We are not conveying who we are, but rather *what we are becoming in this unique, dynamic relationship*. As I have said repeatedly (in defense of Joe Luft), the Johari Window is not static.

We live not only with a saturated self but also with saturated images of the successful interpersonal relationship.

People out in the real world keep opening and closing their interpersonal windows—so they had better be strong, flexible and well-lubricated! Given this fluid, dynamic process, how does one gain any sense of continuity in one’s own sense of self or, more specifically, in one’s sense of another person’s “self.” I would suggest that there are three “A’s” that provide some guidance in our complex, unpredictable and turbulent world of interpersonal relationships: authenticity, alignment and appreciation.

A person is authentic if she is consistent over time and if there is a match between words and actions. The four quadrants are in sync. A person is aligned if her values and aspirations are compatible with and attuned to decisions that this person makes and actions that she takes. Q1 becomes more transparent and reliable if there is not only authenticity, but also alignment. A person’s behavior is congruent with her personal values and life purposes when there is alignment.

People out in the real world keep opening and closing their interpersonal windows—so they had better be strong, flexible and well-lubricated!

One’s personal energy is more available, a course of action is easier to set and sustain, and there is less likely to be discontent, alienation or burnout. Just as an automobile with aligned tires uses less gas, rides more smoothly, and creates less wear-and-tear on the tires and suspension, so alignment of one’s own values with one’s actions

results in the expenditure of less psychic energy, smoother functioning, and less wear-and-tear on oneself as well as everyone around us.

In our engagement with Quad One in ourselves and in other people we must come to an appreciative understanding of self. This appreciation is, in turn, based on the recognition and use of our own distinctive competencies and the distinctive competencies in other people. What is special about us (appreciative perspective)? When we know what is special about us, why don't we focus on this—use it as a platform for facing what we don't know about ourselves (that may threaten us: Q2)?

Our public strengths (known competencies) are usually what get us in trouble—not our public weaknesses (or even unknown or non-revealed weaknesses).

For example, if I am articulate (a good speaker), how do I use this strength to address feedback regarding my lack of technical expertise.

I can talk a lot—which further reveals my lack of technical expertise—or I can pair up with someone who does have expertise (but perhaps is a bit shy or introverted) to become a spokesperson, teacher or salesperson for this person's technical idea.

Our public strengths (known competencies) are usually what get us in trouble—not our public weaknesses (or even unknown or non-revealed weaknesses). We need feedback from other people (Quad 2 to Quad 1) if we are to know when our strengths are inappropriate or over-used. We don't need feedback that this is a strength—this we already know—but we do need feedback about when best to use this strength. I am articulate—but I talk too much in some settings. What are those settings in which my strength of articulation is over-used or inappropriate, and what is the impact of this misuse? About this I need feedback.

Looking Forward

As we turn to the dynamics of the other three quadrants, we will keep returning to this theme of appreciation and to the processes of disclosure and feedback that enable us to enlarge our Quadrant One in an appropriate and selective manner. We begin this fuller exploration by turning to Quadrant Two.

Section Three
Quadrant Two



Chapter Seven

Quadrant Two: The Blind/Opaque Area

When first presenting the Johari Window, Joe Luft knew that he wasn't breaking new ground in declaring that people have a "blind" side to them—that we are not always aware of how other people see us. He was fully aware that many authors and observers of the human condition remarked about this "blind side" years before he did:¹¹

The curious idea that man is unable to see clearly and understand a good part of himself despite his intelligence and self-consciousness has been voiced by William James and by poets and philosophers centuries before Freud. The graphic analogy for Freud was the iceberg; man's mind was mostly submerged, only a small part appearing above the waterline. Quadrant 2 shows roughly the same picture with the added detail that some of man's behavior and his motives are known to others and not to himself.

Joe Luft's analysis and his Original Window are unique in that this "blind" self is juxtaposed with and dynamically interrelated to the three other selves: public, private and unknown. As we frequently discover with Joe Luft's portrayals, there is great complexity in the interpersonal dance.

Quad Two Enactment: A Case Study

Let me illustrate the power of Luft's interplay of Quad Two (Blind Self) with the other three selves by offering a case study. I recently coached a man who has been successful at "turning around" failing organizations. He does so by being "tough" or even "ruthless." Joseph (to use a pseudonym) knows that this is the case and lives with the "reality" of being the one who makes the hard decisions. He sets aside his own personal feelings and sacrifices interpersonal relationships for the good of the organization (in this case, CMC Products) for which he is working. However, as other people with whom he works get to know him better, these attitudes about Joseph tend to change.

Joseph's colleagues see the "softer" side of Joseph. They see that the decisions Joseph must make weighs heavily on him. If they are particularly astute, they observe that Joseph's seeming arrogance and frequent withdrawal from interpersonal relationships is really a symptom of his personal despair and depression—his unhappiness about always being the "realist", the hatchet man, the one who says "no."

His co-workers observe the quite different way that Joseph relates to members of his family when they show up at the office. They see the remarkable patience and care that he shows for two young men and one young woman he is mentoring. These three promising employees enjoy weekly luncheons with Joseph, where they freely talk about their own careers and their vision regarding the kind of organization that CMC can become.

For Joseph the feedback seemed to reveal his vulnerability and his ambivalence about making the tough decisions.

Joseph doesn't know that he is seen in this shifting way by people with whom he works. He thinks they always see him as the "mean machine" and assume that they work hard out of fear rather than respect for him and the CMC Company. It is only after he received feedback I obtained from his co-workers (through confidential interviews and a descriptive questionnaire) that he came to realize that this shift was really happening. It was hard for Joseph to accept this feedback—even though it was positive. Any self-concept is hard to change, even if it is being changed in a very positive way.

Furthermore, for Joseph the feedback seemed to reveal his vulnerability and his ambivalence about making the tough decisions. It was only after extensive coaching that Joseph could begin to accept and more clearly see and appreciate this formerly opaque transformation in the perceptions of his co-workers. One of the consequences of this increased insight was that Joseph could more readily share the burden of being the “tough guy.” Other people could say “no” and he could sometimes say “yes.” He was no longer (as the British School would say) “sucked” into a specific, stifling role. Joseph now had more interpersonal freedom—and less depression.

Vulnerability

We are eternally vulnerable to other people when we have blind spots about our own behavior. Joseph was aware of this vulnerability. Knowing he is blind or partially blind helps Joseph a great deal, but, as Joe Luft notes, this doesn’t resolve the dilemma. “Knowing that others have blind areas and that they see themselves through opaque lens helps a bit more, but still does not remove the predicament.”¹¹² Luft offers a partial solution to this dilemma. He begins this analysis by asking a few fundamental questions:¹¹³

... how do I deal with the embarrassing prospect? The answer of course is to get on with the major curriculum, to learn to “know thyself.” How do I begin? The subject, me, is so simple, yet complicated, where do I start? Can I learn about the things I don’t know about myself that others seem to see so clearly, without hurting them or myself? I know a few things about others of which they are unaware—will I have to spill all in order to get them to level with me? Won’t this change my relationship with them?

At this point Luft suggests that we will often opt for caution and leave Quad Two material alone:¹¹⁴

Why are people so hypocritical; if they know something why don’t they speak out? The truth won’t hurt, or will it? Perhaps it would be better all around to simply ignore the blind areas and to agree to deal only with what is in the open for all parties concerned. I see no point in embarrassing people by letting them know I know something about them of which they are unaware. After all, we are not barbarians. A man should live and let live by learning how to behave diplomatically. Tact will do the job. Learn to be discrete and tactful and this whole unpleasant half blind affair can be dropped.

We are eternally vulnerable to other people when we have blind spots about our own behavior.

However, Luft doesn’t let us off the hook at this point. He suggests that the Blind areas in our psyche will inevitably create problems for us: “Unfortunately, it cannot be dropped. Blind areas increase the hazards of living with ourselves and with others even if it may add a note of unselfconscious charm.”¹¹⁵

Luft not only doesn’t let us off the hook, he also suggests that our blind self is quite large and that it is engaged in most people that we meet: “People who know you well know a great deal about you of which you may be unaware. Even on short contact, another person may discern qualities in you that you are not ready or able to see.”¹¹⁶

We Know That Others Know

In some way, we even know that other people know. We try to hide behind many masks—makeup, perfume, elegant suits, toupees—but still feel uneasy when meeting new people: “will they see through me?” Luft poses an important question at this point:¹¹⁷

The Blind areas in our psyche will inevitably create problems for us.

How does one learn more about one’s opaque or blind area, Q2? . . . This is not sophistry but an accurate statement of prevailing knowledge. And for very good reason—the most complicated subject is man, man in relations with others and in relation to himself. Nothing is more important; and yet systematic, confirmable inquiry has only just begun in this century. But surely learning about himself and his opaque area has been

going on since the beginning of time; man must have learned a great deal. Yes, he has, but how much is valid is still unknown.

Let us return to Joe Luft for one final comment about this daunting and paradoxical task:¹¹⁸

In effect, we are compelled to take our stand behind two positions. The first is to continue the struggle for enlightenment using the best of the known ways, and adding to these with whatever ingenuity and originality we can bring to bear. The second is to recognize that we will remain blind and unaware, to some extent, regardless of our growth and actualization, and to develop a degree of humility in the face of this reality. Is this a pessimistic view? I don't think so, unless one is determined that the tragic and the comic both can be expunged from interpersonal experience.

In some way, we even know that other people know.

The socio-critical theorists (Continental School) suggest that we are often “blind” not just to how other people see us, but also to our social constructions of reality, to the prescribed role we play in society (often at the expense of other people who are less fortunate),

and to our prejudices and biases regarding people who differ from us in some important way.

This societal source of “blindness” may ultimately be the most threatening to our personal sense of being thoughtful, responsible and caring citizens of the world. It may also be particularly hard to address given the widespread support in all societies for these forms of collective “blindness.”

Very few psychotherapists, human relations trainers, or 360 degree feedback processes ever touch on these elements of the second quadrant. That is one of the reasons why I have introduced the Continental School in the New Johari Window. Perhaps as Joe Luft suggests, the task of liberating our personal and societal blindness is an ongoing task. The revealing of Quad Two blindness is, perhaps, one of the fundamental tasks of a humanistic, lifelong search for enlightenment and personal development.

Interaction between Two People

In order to better understand and appreciate the dynamics of Quad Two in Luft's original Johari Window, I will turn, as I did earlier, to the relationship between Sheila and Kevin. As you will recall, Sheila is Executive Director of the Human Service Agency, and Kevin is her new Board Treasurer. Both Sheila and Kevin are psychologically sophisticated. They both went to college, took Introduction to Psychology, have participated in several rudimentary human relations programs and—most importantly—have accumulated 40+ years of interpersonal experience and wisdom. They both know that Quad Two exists in one another.

Sheila knows (or at least assumes) that Kevin is holding back some thoughts and feelings about her. She suspects that Kevin may find her to be a bit intimidating, both because of her rather forceful and no-nonsense manner—and because of her friendship with Kevin's boss.

We are often “blind” not just to how other people see us, but also to our social constructions of reality.

At an even deeper level, she wonders if Kevin is intimidated by strong and assertive women. “Is Kevin relatively quiet and reserved at Board meetings and during our meeting today because he is afraid of me or is he just a shy or quiet man?”

Quad Two Abundance

What about Kevin's Quad Two observations, beliefs (assumptions) and feelings about Sheila? She is quite assertive and straightforward—and Kevin appreciates this, especially when she, as a seemingly competent woman, acknowledges that she is not comfortable with financial matters. Kevin is hesitant to share these impressions (and his appreciation)

Kevin is a man who is very cautious about sharing almost anything about another person with this person.

with Sheila, because it might sound condescending (just what a chauvinistic man might say: “I like it when women share their vulnerability.”) This also might not be something of which Sheila is proud, and she might not appreciate his attention to this disclosure (Quad Three) on Sheila’s part.

There are many other things that Kevin is unwilling to share with Sheila: (1) he is threatened by Sheila’s friendship with his boss, (2) he’s not sure if Sheila is being honest about her lack of comfort regarding financial matters (she may be condescending to him —making him feel more at ease by telling a lie about her comfort level regarding finances), and (3) he finds Sheila to be physically attractive and particularly likes the Auburn tones in her hair (he could *never* share this information with her).

The list goes on and on. Kevin is a man who is very cautious about sharing almost anything about another person with this person (this is some of the information in Kevin’s Quad Three). This is why other people see Kevin as “shy” and “quiet” (Kevin has received this Quad Two feedback from other people at the human relations workshops he has attended).

This is the power of Luft’s original model—it identifies our fears of interdependence (if I say this, then I may have to say that), as well as the actuality (or potential) of this interdependence, with regard to improvement in interpersonal relationships.

Quad Two Hesitance

Kevin is particularly reticent about sharing Quad Two information with people who have some potential power over him. And he is even more reticent to share Quad Two information with women—because the rules of society seem to be changing about ways in which men and women relate to one another. Thus, Sheila is at the top of Kevin’s list, in terms of people with whom he is unlikely to share much Quad Two information.

Given the fact that Kevin also feels uncomfortable about sharing information about his own lack of experience and expertise in financial matters (Quad Three), and the inter-dependency that Joe Luft proposes between the four quadrants, it is even more likely that Kevin will hesitate to share Quad Two information with Sheila.

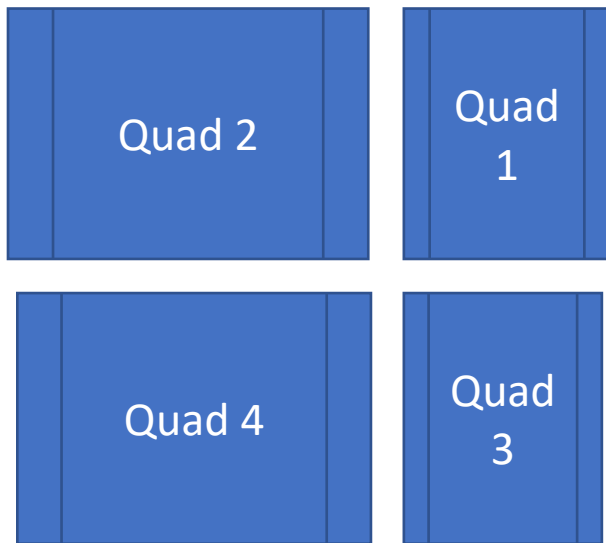
Luft would suggest that Kevin’s Quad Two feedback to Sheila is likely to lead eventually to Quad Three disclosure of his potential financial ineptitude to Sheila. This is the power of Luft’s original model—it identifies our fears of interdependence (if I say this, then I may have to say that), as well as the actuality (or potential) of this interdependence, with regard to improvement in interpersonal relationships.

Here, then, is the current status of Sheila and Kevin’s interpersonal relationship, with regard to Quad Two. Sheila holds a fair amount of Quad Two information (observations, beliefs, assumptions, feelings) about Kevin that she is unwilling to share at this point, because: (1) she doesn’t want to “hurt Kevin’s feelings,” (2) she doesn’t want to risk messing up this important, functional relationship, and (3) she is uncertain about some of her initial impressions and speculations about Kevin.

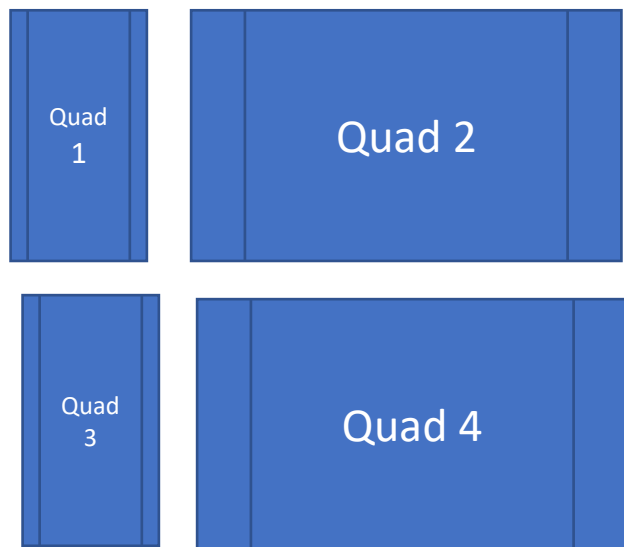
Kevin holds an even larger amount of information about Sheila in his second quadrant. He doesn’t want to share it because: (1) he doesn’t want to offend Sheila (this gaffe would undoubtedly get to his boss), (2) he wants to do a good job as Treasurer and needs Sheila’s support to be successful, and (3) he is unclear about the “rules of the game” regarding his relationship, as a male, with Sheila, a female.

Graphically, the relationship between Sheila and Kevin might look like this (with regard to Quad Two):

SHEILA



KEVIN



Note that Luft's highly interdependent model suggests that both Sheila and Kevin's Quads One and Three will be smaller as a result of a large Quad Two, and that Quad Four will be larger. The consequence, according to Luft, of retaining a large amount of unshared information about another person (large Quad Two) is not only that our public self (Quad One) is smaller—the obvious implication—but also that we will have a smaller Quad Three (less unshared information about ourselves) and a large Quad Four (more unknown information about ourselves).

In other words, we will go more “unconscious” or become less self-insightful when we are unwilling to give other people feedback regarding our observations, assumptions, beliefs and feelings about them (Quad Two). This is a very powerful statement! It serves as the foundation for many human relations programs (including the Ojai and NTL programs with which Joe Luft is closely associated) and for the American School (to which I will turn when considering the second quadrant in the New Johari Window). I will frequently return to this powerful dynamic in the original Johari Window and consider ways this dynamic *does* and *does not* hold true.

Kevin is particularly reticent about sharing Quad Two information with people who have some potential power over him.

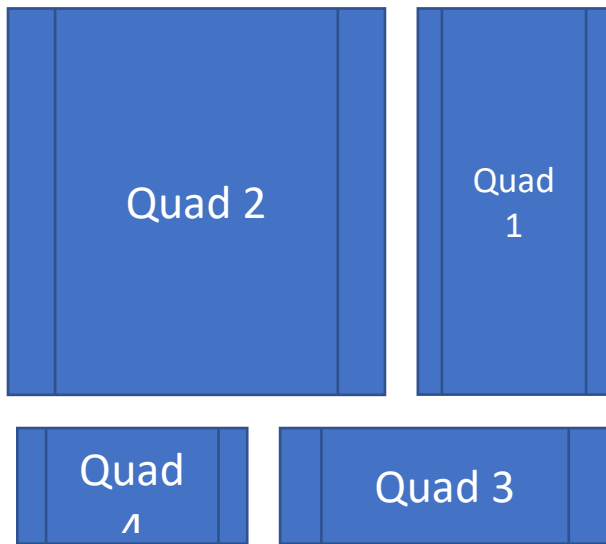
Alternative Johari Models

At this point, I will offer two other versions regarding Kevin and Sheila's second quadrants, using the alternative structures of the original Johari Window that I introduced in Chapter Three (Quad One).

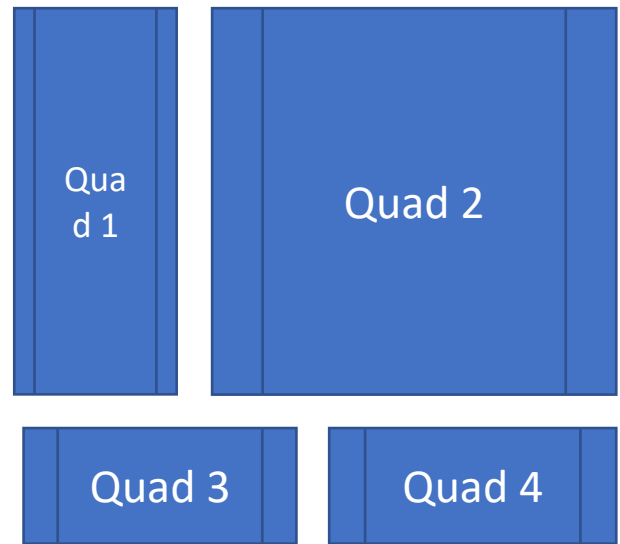
Disjointed Interaction Model

If we don't assume Luft's tight interdependency among the four window panes, then Sheila's and Kevin's windows might look like this:

SHEILA



KEVIN



Sheila and Kevin's larger Quad Two would impact on all three of the other quadrants (Quads One, Three and Four). Most importantly, this condition would reduce the size of their public selves (Quad One) with specific reference to one another. If we introduce the notion of psychic tension within Sheila and Kevin, then the *Disjointed Interaction* model would suggest that both Sheila and Kevin are likely to feel less comfortable in their relationship with one another. Eventually they will feel compelled to provide each other with more feedback regarding their perceptions (Quad Two).

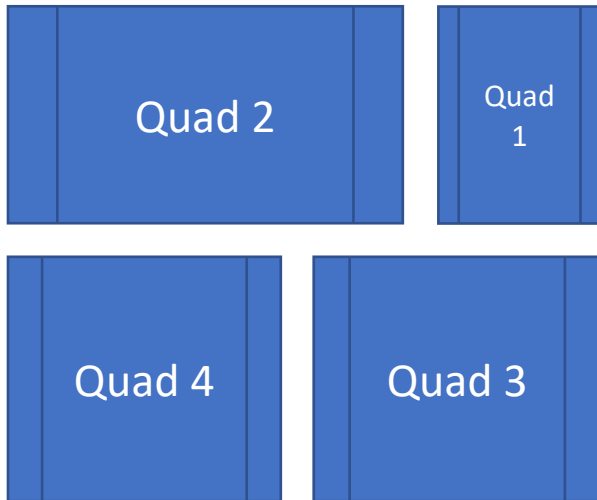
We will go more "unconscious" or become less self-insightful when we are unwilling to give other people feedback regarding our observations, assumptions, beliefs and feelings about them.

Alternatively, as Luft proposes, they will both begin to lose access to their own unshared thoughts and feelings (Quad Three) and will go more "unconscious" (larger Quad Four) in his relationship with one another. There is a third option that the *Disjointed Interaction* model offers. Either Sheila or Kevin could find the tension to be uncomfortable or even unbearable and could dis-engage. Kevin could resign from the Board (using some excuse that doesn't jeopardize his relationship with his boss). Sheila could ask Kevin to resign as Treasurer (citing her friendship with Kevin's boss as the reason).

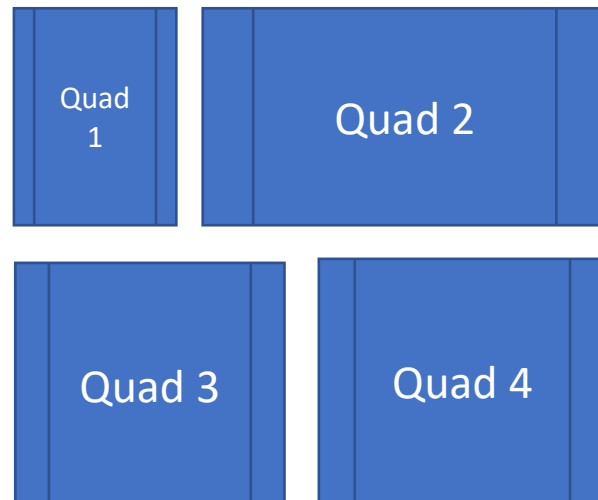
Stabilized Interaction Model

What about this second alternative structure? With regard to the Stabilized Interaction model, the relationship between Sheila and Kevin would be graphically portrayed as follows:

SHEILA



KEVIN



The center point for both Sheila and Kevin would remain the same (at least for a while), but their windows would be “bent out of shape.” Their second quadrants would be larger, but would be distorted, given the core dynamics of their relationship. This “core” might consist of four elements (which neither Sheila nor Kevin have ever explicitly discussed). First, they will have a professional, not personal, relationship (therefore, no need for Kevin to tell Sheila that he finds her physically attractive or that he doesn’t know how to relate to women). Second, Kevin will need to share all pertinent information with Sheila as Treasurer of her Board (therefore, Kevin will have to be more open with Sheila than he usually is).

Third, Kevin will need to be a competent Treasurer (therefore, at some point early on, Kevin will either have to ask for assistance from Sheila by first revealing his lack of financial experience and expertise or will rapidly have to gain this expertise from an outside source).

Their windows would be “bent out of shape.”

Finally, Sheila will have to share (Quad 1) the fact that she is concerned about his competence (Kevin’s Quad Two material moves to Kevin’s Quad One), but that her Board needs someone like Kevin, who has some time that can be freed up from his job to work for Sheila’s human service agency (Sheila’s Quad Three). Kevin can’t resign without disrupting the agency and hurting his own reputation with his boss, even if he could generate an excuse to leave the Board.

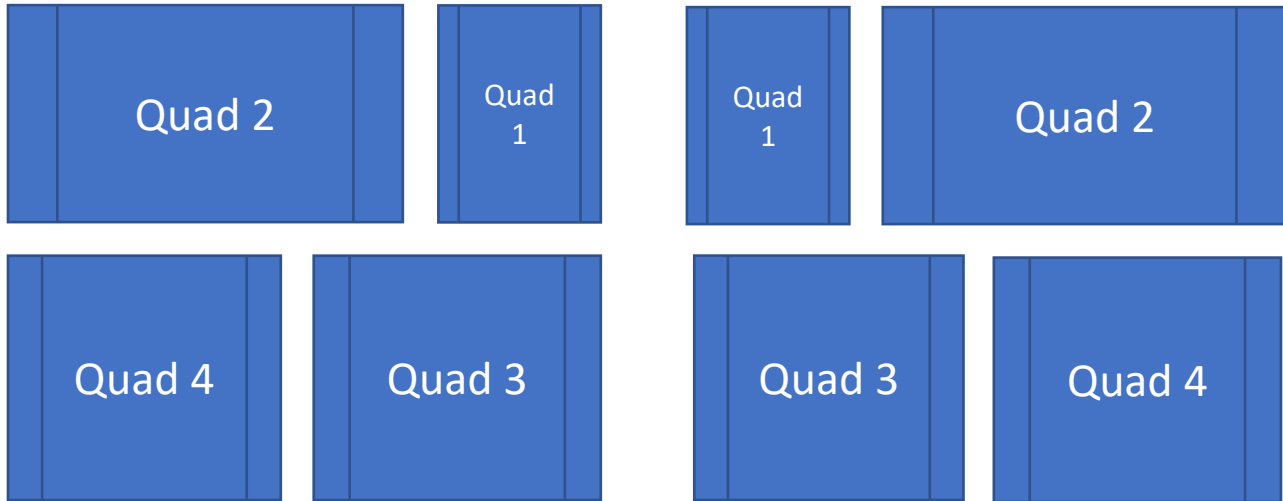
Given these four core elements in the relationship between Sheila and Kevin, the failure of both Sheila and Kevin to provide feedback (Quad Two) is ultimately unacceptable. Their windows are bent, the first and second panes are warped and (extending the metaphor) may soon break. Quad Three and Quad Four in both windows are preserved and the meeting point of the four panes is preserved—but at what cost? What psychic expense?

The Stabilized Interaction model requires that one of three changes occur. First, as in the case of the Disjointed Interaction, the second quadrant can get smaller. They can begin to share appropriate feedback. Kevin can share with Sheila that he appreciates her straightforward manner and her honesty regarding her own uneasiness regarding

financial matters. Kevin indicates that this honesty on Sheila’s past will enable him to be more forthcoming regarding his own concerns and fears of inadequacy. With this feedback, Kevin’s window comes more into alignment:

SHEILA

KEVIN



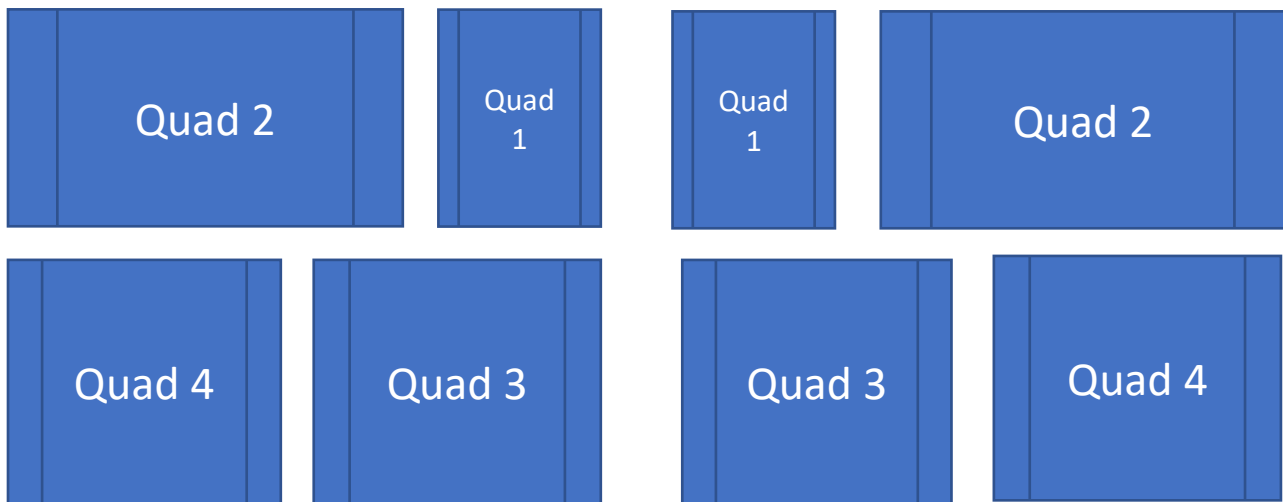
At the same time, or alternatively, Kevin can begin to disclose more about himself in relation to Sheila (Quad Three). He can reveal that he would like assistance in moving into the role of Treasurer. He might also disclose that he feels a bit uncomfortable about Sheila’s relationship with his boss. He might even ask Sheila if the two of them could determine what Sheila will and will not share with his boss (as well as what Kevin will and will not share with his boss—since Sheila might also be concerned about confidentiality).

The Stabilized Interaction model requires that one of three changes occur.

With this disclosure, Kevin’s Quad Three would move and come more in alignment with the leading edge of Kevin’s Quad Two feedback. Graphically, the relationship between Sheila and Kevin would look like the following:

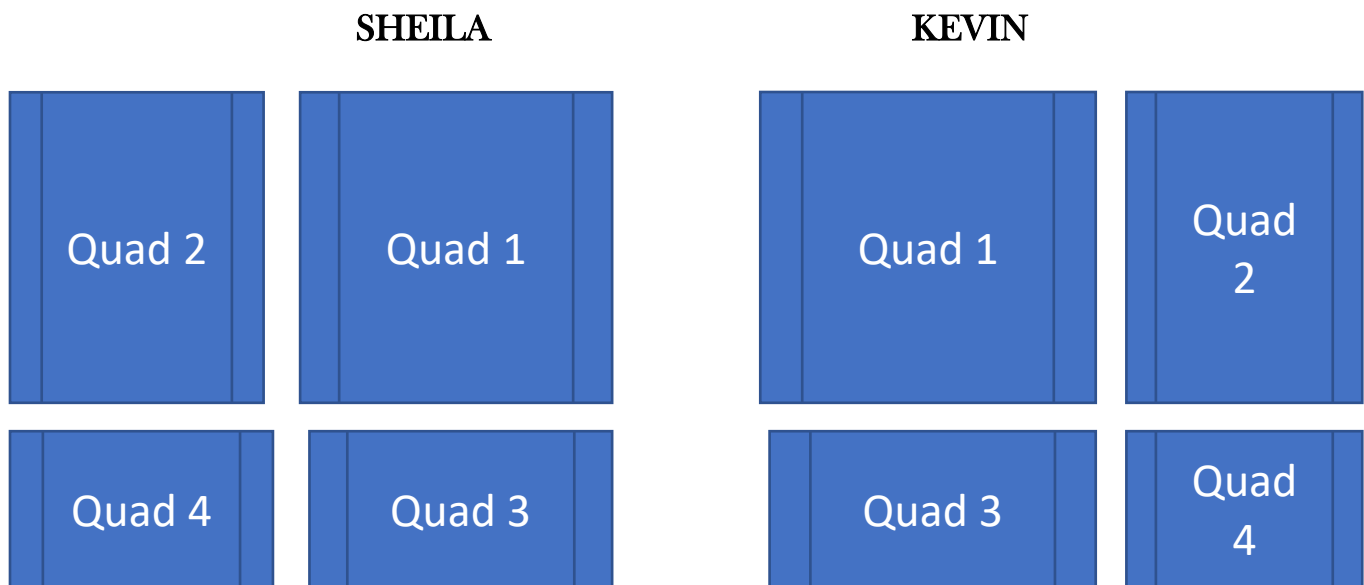
SHEILA

KEVIN



Note that the meeting point (core of relationship) in Kevin’s window has moved right and downward. The combination of Kevin’s feedback (Quad Two) and disclosure (Quad Three) to Sheila has led (according to the *Stabilization Interaction* model) to a fundamental shift in their relationship. Such a shift also requires a change in Sheila’s window.

She will be more inclined to provide feedback (Quad Two) and to disclose (Quad Three) to Kevin. Sheila’s own window would no longer be bent. She could share more with Kevin about her own concerns regarding his competence (Kevin’s Quad Two to Quad One), as well as her need for not just competence but also free time on the part of her Treasurer (Sheila’s Quad Three to Quad One). The revised relationship might look like the following (in graphic form):



The public quadrant (Quad One) expands for both Kevin and Sheila. They can talk candidly about more matters, without getting too personal (honoring the core principles of their relationship) and can create a constructive and productive relationship as Executive Director and Treasurer of a human service agency about which they both care.

Original Johari Window

Joe Luft offers many insights regarding Quad Two - just as he does about Quad Three—that move beyond a simple identification of one’s blind self. He is particularly insightful, in my opinion, about three issues: (1) consensual reliability, (2) interacting alone and (3) forced exposure.

Consensual Reliability

Luft suggests that one’s perception of another person consists of two parts, the subjective and the objective:¹¹⁹

The subjective is the purely personal, i.e., what A alone perceives. The objective part, in human interaction, is what is consensually shared with others. However, for A there is *no division into the objective and the subjective*; it is all of a piece. In other words, some of A's perception of B has consensual reliability (objectivity) and some of A's perception of B lacks this reliability (has little or no concurrence with others).

Luft focuses on the concept of “consensual reliability” at this point:¹²⁰

It should be clear that we are discussing *consensual reliability* and not validity. Obviously, consensus and validity are not necessarily the same thing. When criteria of validity exist, we could rely on these and set aside consensus. For example, production records are better than appearance for judging a worker's competence. However, interpersonal relations are based primarily on the perceived qualities in behavior and not on more valid elements.

As the Continental School and other postmodern schools so often note, we actively construct our realities. We don't just passively receive this reality. This is particularly the case with regard to interpersonal relationships: “We tend to pigeonhole each other very quickly and then to search for confirmation of our own stereotyping. Part of the delight in small group exploration is the way we come to modify our impressions of each other. Rarely do we know what moves another to change his impression of us.”¹²¹

She could share more with Kevin about her own concerns regarding his competence.

This is a critical point. Given that interpersonal relationships are dynamic and always changing, it is particularly challenging to track changes in the way other people perceive us, for these changes are frequent and often unpredictable (especially early in a relationship). Even when we get a solid purchase regarding another person's “character” or “personality,” [attribution theory] this perception will shift.

That is why our sense of another person's perception of us is often opaque—not wholly blind. We may have a fairly clear and accurate sense of their perception of us at an early stage in our relationship; however, this “old” perception is now outdated and tends to remain present (though opaque) and to distract us from more recent data.

Interacting Alone

Luft notes that “we carry each other around in our heads and continue interaction even after the other person is not present. An important aspect of human interaction is this interaction before or after being in the physical presence of the other. Anticipatory interaction with the other in our minds serves to prepare us for the exchange, and in certain important occasions may be crucial.”¹²²

They can talk candidly about more matters, without getting too personal.

For instance, Joseph—the man I coached—was preparing for co-workers who saw him as tough and ruthlessly oriented toward the interests of the company. Up to a point, this preparatory

work is valuable. It keeps Joseph from feeling hurt when someone gets upset with his resounding “no.”

Yet, these preconceptions can also serve as barriers to effective human interaction. They can be self-fulfilling. Joseph assumes that other people with whom he works will see him as tough, so he protects himself and withdraws from an authentic relationship. As a result, co-workers do see him as uncaring and the preconceptions of both parties to the interaction are confirmed.

Luft has more to say about this complex issue of anticipatory interaction:¹²³

In our heads we play both roles. We play ourselves and we play the other person as we think they will act in our relationship. We make due allowance for the known and unknown quadrants of ourselves and the other individual, as we understand them. Usually, the imaginary interactions are casually done, and it is rewarding to catch oneself playing these scenes. They tell important things about ourselves and about the particular relationship. Frequently, this foreplay occurs as a function of anxiety in the relationship, and more specifically where there is some danger. Then we plan the interaction with greater deliberation. “If he says this, I’ll say that,” ruminates the employee going in to see the boss, “and if he does so-and-so, I’ll do thus-and-so.”

Luft goes on to observe that:¹²⁴

More interaction-in-the-head occurs . . . after real interaction than before. Most interactions are sufficiently open-ended so that the unexpected might occur. This is especially so in view of the presence of the four quadrants in each participant. After the interaction *in vivo*, we can go over the events in order to savor the experience or to appreciate more clearly what was going on, what went wrong and what went right. Important work in the service of self may take place, awareness may deepen, and problems may be centered on the mind’s examining table for a more careful inspection.

My coaching client, Joseph, certainly used Luft’s “anticipatory interaction” to inoculate himself against potential negative reactions to his harsh leadership; yet, as Luft suggests, this inoculation could have blocked Joseph from greater awareness of the “true” impressions that other people have of him. Through my appreciative coaching with Joseph, he was able to identify a strength that had been unknown to him (Quad Two in the Window of Strength – see Chapter Two).

Part of the delight in small group exploration is the way we come to modify our impressions of each other.

Forced Exposure

Luft describes (and warns about) a process that he calls “psychological rape.” This is the process of “forcibly revealing what the individual is not ready to perceive. “ This engagement of forced exposure can, in turn, generate feelings of inadequacy, incompetence, and impotence in the person being “raped.” Forcing Q2 behavior out into the open (to Q1), can be traumatic. This is a critical point—and is a frequent source of misunderstanding regarding the Johari Window.

We carry each other around in our heads and continue interaction even after the other person is not present.

Human interaction models (especially from the American School) are often built on the assumption that feedback is inevitably a good thing. The Johari Window model has always been based on the assumption that feedback (and disclosure) are powerful interventions in any dynamic relationship.

They should be offered cautiously and with full appreciation of the complexity of relationships and interpersonal needs (Schutz) being engaged in these relationships. These are needs that help to determine the choreography of our everyday interpersonal dances. Feedback regarding these needs must be treated with respect and care.

Some psychoanalytically oriented (British School) psychologists have written about the wisdom of one’s defenses. These psychologists indicate that we should trust our own resistance—our inner wisdom. Luft arrived at a similar conclusion in his original formulation of the Johari Window when writing about the “safety devices” that exist to counter a psychological rape:¹²⁵

High anxiety and turmoil may result. Fortunately, a number of safety devices exist within the individual and within the group so that protection against psychological rape is possible. In the individual, denial of the forced disclosure is probably the most common reaction. There are other ways of avoiding, ignoring, rationalizing, or otherwise deflecting the disclosure.

As Luft notes, these appropriate protective devices protect us, but also block the growth in self-understanding that can come with Quad Two material that is timely and carefully presented:¹²⁶

Sometime later the individual may, after considerable experience and growth, look back and recognize the earlier attack-and-denial as the first intimation of new awareness [Quad Two moves from blind to opaque]. More often, defenses around the troubled feelings become tighter and the emotional issue buried still deeper [Quad Two remains blind]; another reason for sensitivity and skill in conducting such groups.

Luft also identifies the powerful protective devices that are available in the group:¹²⁷

The protective resources in the group are considerable. Members witnessing forced disclosure may come to the aid of the victim. Observations of behavior in Q2 as alleged may be challenged by others. If the observations happen to be accurate they may turn on the attacker, challenging his motives. They may raise questions about his lack of sensibility or his poor judgment. The group may work to improve the level of trust by opening basic *group* issues. The attacking incident itself is examined in the perspective of ongoing group processes.

This protective aspect of psychological rape is often overlooked by those who use the Johari Window in human relations workshops. Proponents of the British School note that the group can be a destructive force. It can lead to collusion by all group members in setting the stage for a psychological rape of one member.

“Psychological rape” is the process of “forcibly revealing what the individual is not ready to perceive.”

Alternatively, the group can be a constructive force—as Luft suggests—that provides protection for a group member until such time as this member is ready to receive the feedback. It is very appropriate to set group norms and for the group facilitator to play an active role in installing and reinforcing these fundamental norms of protection from psychological rape.

The New Johari Window

What about the postmodern world in which we dwell? How does this world impact on our relative blindness about ourselves? In what ways do we have to modify and expand on the second quadrant of the Johari Window to better address the distinctive challenges of postmodernism? As a first step toward answering these questions, I will reintroduce (from Chapter Two) two of the distinctive challenges associated with our emerging postmodern society. These challenges concern the complex (multiphrenic) nature of self in the postmodern world and the “white water world” in which we dwell. I will relate both to the second quadrant of the New Johari Window.

The wisdom of one’s defenses

The Multiphrenic Self

We are living in a postmodern world in which to survive we must be many people in many settings. It’s not just that we are saturated with multiple images of self, as Gergen suggests, we also act out many different roles and engage many different styles in a society that is: (1) heterogeneous (complex), (2) dynamic (turbulent) and (3) multi-tiered (complex

and unpredictable). Much like navigating our kayak through the turbulence of a white-water stream, we are always shifting directions, rebalancing ourselves, and looking simultaneously at the challenges, barriers and opportunities that surround us and those that we anticipate “downstream” (in the future).

The group can be a constructive force that provides protection for a group member until such time as this member is ready to receive the feedback.

All of this means that leaders like Joseph (my coaching client) are likely to be seen in different ways by different people in different settings and even by the same people in different settings and at different times. This, in turn, means that the feedback any of us receive is likely to be contradictory or at least confusing.

In Joseph’s case, some people in his organization do see him as a “son-of-a-x@#&%,” while others (who know him in some settings or have seen him interact with his family or young people he is mentoring) see him as someone who is caring. Given that we already have an opaque sense of what to anticipate in terms of how specific people see us, we are particularly attuned to certain types of feedback from these specific people and at certain times and places. At the same time, we are likely to be truly blind to (and can’t anticipate) feedback from other people, in other places and at other times.

White Water and Time

Our “white-water” world restricts the time we have available to receive and process the feedback other people are prepared to give us. In the harried world of postmodern life, we often are not inclined nor have the attention span to carefully plan for or reflect on the impressions of other people. At the very least, we are likely to be very selective.

We are always shifting directions, rebalancing ourselves, and looking simultaneously at the challenges, barriers and opportunities that surround us and those that we anticipate “downstream” (in the future).

We will be attuned only to feedback which we can anticipate—and which fits with one of the self-images that we hold dear in our multiphrenic world. It’s not so much that we don’t want to hear “bad news;” it’s more the case that we don’t have the time or wouldn’t know what to do with the “bad news” once we do get it. In our 21st Century world, we face plenty of revelations that could wound us—but we are unable to confront them.

Our “tough” corporate executive, Joseph, doesn’t have time or place—or sufficient emotional energy—to handle all of the negative feedback he anticipates receiving if he opens himself up to Q2. So, he withdraws and remains distant, thereby discouraging feedback. All of this contributes to his depression. Sadly, if Joseph had the time, the place and the inclination to invite feedback, he would have found that much of it was positive, not negative.

Looking Forward

To get this kind of constructive feedback in the postmodern world in which Joseph dwells, one needs a sanctuary—a safe place—that affords both the time and space for open reception of this feedback and thoughtful contemplation of its implications. In Joseph’s case, this sanctuary was found in our coaching relationship. It is in a safe place, such as Joseph found in the coaching sessions, that one can not only reflect on, but also gain some sense of control over the behavior required and actions taken in accord with the implicatons. We turn to this matter of control in our next chapter.

Chapter Eight

Quadrant Two: The Locus of Control

We often adopt and protect an internal locus of control when it comes to feedback from other people. We don't want any intrusion of external information and certainly don't want any external control related to this information. Given this inclination regarding locus of control, we can pose a very important question: why don't we wish to find out more about ourselves from other people?

I propose that we don't find out either because we don't want to know (Q2-I) or because we don't know that we don't know (Q2-E). In this chapter, I will explore each of these reasons and these two panes (Q2-I and Q2-E) in greater depth.

Q2-I: The Blocked Self

In Chapter Two I described the postmodern self. We are saturated and overwhelmed by the complexity, unpredictability and turbulence of the world that surrounds us. Under such conditions, it is understandable not only that we try to reduce the size of our sense of self (the minimal self), but also that we become highly selective in what we take in from the external world—especially from other people, who are facing just as many postmodern challenges.

As a result, we are inclined to intentionally block out some feedback about ourselves that other people hold (Quad Two: Internal). The reason for blocking feedback from other people is actually much more complicated than this. This is especially true when we decide who we will listen to regarding feedback about our behavior and what we are likely to retain from what they tell us about ourselves. I propose that there are seven major factors that underlie and determine the nature of the Quad Two blocking (Q2-I).

Distracted

The first two factors relate directly to the postmodern condition just described. The first of these postmodern factors seems a bit obvious and mundane. Yet, it is quite important in our postmodern world and can often lead to alienating relationships. I don't want, don't ask for, and rarely listen to feedback because I am distracted by other matters. I can't be bothered with the feedback or have no time to do anything about it anyway. Why learn something new about myself, when I am likely to be pulled away from this new information five minutes later with some other crisis in my life or exposure to additional information about myself.

We try to reduce the size of our sense of self (the minimal self), but also that we become highly selective in what we take in from the external world—especially from other people, who are facing just as many postmodern challenges.

We give off many signals to other people indicating that we are not really interested in their feedback: “Yeh, yeh, thanks. Now who else has something to tell me about myself!” This, in turn, leads other people to withhold their feedback. As a result, we are no longer bothered with even the desire of other people to tell us something about ourselves that we don't already know—or that they think we don't already know.

Overwhelmed

The second factor concerns the amount of information and level of complexity of the information I receive on a daily basis. I feel overwhelmed. I am already unfrozen (to borrow from Kurt Lewin's¹²⁸ model of change) and do not need any new information to convince me that I am living in a challenging world. It is not just a case of choosing between two bales of hay – as I noted in Chapter Two. As a donkey, I have just had a large avalanche of hay poured over me.

Csikszentmihalyi¹²⁹ would suggest that we live in a (postmodern) world that is filled with anxiety, rather than in a world of boredom. Nevitt Sanford would similarly observe that we are encountering a large amount of challenge and not an equivalent amount of support. I need more support to match the challenge.¹³⁰ I don't need the additional challenge of new feedback—especially if I think it might be negative in nature.

Defended

The third factor concerns the wisdom of our defenses. “I don't want to know because I am not yet ready to handle what you have to tell me.” People whom we perceive to be very wise and insightful may be greatly appreciated and admired; however, we may be hesitant to encourage their Q2 feedback, given the other challenges in our postmodern life and given our need to move one step at a time in gaining access to our unknown self (Quad Two and Quad Four).

We believe they are very bright and insightful—and fear their knowledge of us. We trust these people—especially their competence—but don't trust our ability to handle their feedback. The question becomes: “when am I ready to know?” There is a second related question that is strategic in nature: “How do I retain the commitment of this person to provide me with the feedback, so that it is forthcoming when I ask for it?”

We give off many signals to other people indicating that we are not really interested in their feedback.

Powerless

The fourth factor concerns status differences between the giver and receiver of the feedback. I feel intimidated and therefore do not want to receive feedback from the other person. This person has power over me. My acceptance or rejection of their feedback has implications for me—it is not neutral. They directly or indirectly request modification of my current behavior. They want me to do less of what I usually do, stop doing what I usually do, do more of what I usually do, do something other than what I usually do. This is not just feedback for information, it is feedback for compliance—that's why it is often not wanted.

It makes a big difference with regard to feedback when a person has power over me or when they represent, in some manner, the formal authority in an organization of which I am a member. “Neutral” feedback provides information about me that I can either accept or reject. “Power-based” feedback provides command as well as information. “Neutral” feedback might contain a hidden agenda. I can usually either seek out this hidden agenda or ignore it. “Power-based” feedback inevitably contains a hidden agenda.

“I don't want to know because I am not yet ready to handle what you have to tell me.”

As the potential recipient of this feedback, I had better seek out this hidden agenda for my own welfare. If nothing else, I had better gain an appreciation of the biases, assumptions, perspectives of the feedback-giver, if this person is in a position of power over me. No

wonder I don't want to receive "power-based" feedback: it requires careful listening, interpretation, analysis and "mind-reading."

There are two other important differences between "neutral" and "power-based" feedback. First, my own reactions to these two forms of feedback are likely to be quite different. If the feedback comes from a "neutral" source, then my affective reactions are more likely to be "neutral" or at least moderate in magnitude. I might not like to receive negative feedback from a neutral source; however, if I have requested the feedback or trust the intentions of the feedback-giver (see fifth factor), then I am likely to be able to listen to the feedback (even if negative), absorb it, and even do something about it (under my own free will).

This is not just feedback for information, it is feedback for compliance—that's why it is often not wanted.

If the feedback comes from a "power-based" source, then I am much more likely to react to the feedback in a highly emotional and "irrational" manner, even if the feedback is positive. This, in turn, means that I am more likely to distort what I have heard. I might generalize what I hear (I become all good or all bad), shift the focus of the feedback ("Is he really talking about my team or is he talking about his own problems?"), or deny the feedback all-together ("Who is he to complain!" "She doesn't know what's she's talking about!").

Finally, there is the impact of the feedback on the relationship itself. When feedback comes from a "power-based" source, the relationship is likely to change—especially if the feedback is unusual or rarely given. I will be inclined to avoid the power-bases source in the future if the feedback is negative or be attracted to this source in the future if the feedback is positive. As many child psychologists have noted, when we punish children for "bad" behavior (provide them with power-based feedback of a negative character), then the child typically doesn't quit doing the "bad" behavior.

Rather, the child learns to do this behavior when the punishing parent is not present. If many of the child's behaviors are being punished, then the child learns to avoid the punishing parent all-together or learns to disregard (grows immune to) the punishment. This change in the relationship is stressful and often threatening for both parties; hence, feedback is likely to be avoided by both the person in power and the subordinate.

Skeptical

The fifth factor leading to our desire to avoid feedback from another person is based on our assessment of the other person's intentions (one of the three forms of trust)—both the intentions of which we think the other person is aware (their Quad Two) and the intentions of which we think they are unaware (their Quad Four). We are particularly skeptical (and even fearful) regarding the other person's intentions - they seem to hold contradictory intentions.

On the one hand, they really want to give us the feedback because they think it will be of benefit to us: "You need to know because it will be good for you." They may also think the feedback will enhance our relationship, by helping to building trust in intentions: "By telling you this, I know that you will respect me even more and will know that I will always be honest with you."

On the other hand, the person wanting to give us feedback might not believe that we will really make use of this feedback: "You don't really want to know." Or "You're not ready to receive this feedback." They may also believe that their feedback isn't really worthy of our attention, given the other concerns we have in our challenging postmodern life: "You don't really need to know."

There may also be a concern about the negative impact which this feedback will have on our relationship. “I’m not sure that you will either respect me more or trust [intentions] me more if I give you this feedback. In fact, you may resent me and not want to see me anymore.” Our Quad Three is leaking all over the place, letting the other person know in many different ways that we don’t want to receive their feedback.

This will, in turn, tend to confirm the reasons for their reticence in giving the feedback. Nothing is said and future opportunities for honest feedback are diminished (self-fulfilling prophecies and self-sealing). If we anticipate contradictory messages, then we are less likely to unfreeze and be open to the feedback we do receive.

Complacent

These first five blocking factors are quite understandable—even if they lead to disruptive interpersonal relationships. These blocking factors can be monitored by all of us as we reflect on the feedback we do or don’t get from other people.

The person wanting to give us feedback might not believe that we will really make use of this feedback: “You don’t really want to know.”

The final two factors are less understandable and often help to create conditions of widespread isolation of people who are not open to feedback from anyone. The first of these isolating factors is the opposite of the first two factors.

We are not overwhelmed nor are we faced with nothing but postmodern challenge; rather, we are complacently living in a very comfortable world—a world that is isolated from the challenges of postmodernism. There is no incentive to listen to other people—especially those who see the world differently from the way in which we see it—and we are not likely to do anything with the feedback anyway.

We may be living in a lifestyle enclave or in a world that is protected (because of our wealth, our power, or the presence of a doting parent or spouse). We see this factor operating in the lives of celebrities (sports, film, television) who never receive corrective feedback regarding their aberrant behavior. They grow increasingly isolated from the world and fail to learn from their own life experiences. Strange and self-destructive behaviors that are strongly linked to unconscious Quad Four dynamics often emerge.

Mistrusting

The second isolating factor, and last of the seven blocking factors, is a desire for isolation: “I block out all feedback and remain blind because I don’t want to see.” This neurotic stance is highlighted by the British School and is based on our disengagement from parts of ourselves (the disowned self) that, in turn, lead to an internal cognitive dissonance

We are complacently living in a very comfortable world—a world that is isolated from the challenges of postmodernism.

that must somehow be resolved—often through distortion in the trust we assign to our relationships with other people.

We project onto other people the lack of trust we have in them and ultimately in ourselves. We don’t trust their competence. We don’t respect the other person’s sensitivity, perceptions, or self-awareness—so don’t want to receive their feedback. We chose to live isolated on an interpersonal island rather than take a risk.

This is often just a projection of our own unacknowledged needs and insecurities. We are, in fact, worried that they might be insightful and know something about us that we don’t know ourselves. It might be our wisdom-of-the-defenses

that is taking care of us and ensuring that we don't hear what we are not yet ready to hear. Unfortunately, we fail to recognize that it is our defenses that are operating, not the incompetence of the other person.

There is also a mistrust of the other person's intentions. We don't believe that the other person is really interested in our welfare. They may be actively trying to hurt us. Perhaps we have hurt them. They are angry at us. They have an alternative agenda or hidden agenda—their third quadrant is closed. We look for these alternative agendas in large part because we don't believe that we are truly worthy of any attention.

"I block out all feedback and remain blind because I don't want to see."

We therefore believe that feedback is being given not for our good, but for the good of the person giving the feedback. We are suspicious of everyone and therefore learn nothing from anyone—thus creating a vicious cycle of incompetence (on our part), isolation and further diminution of skills.

The third form of mistrust concerns perspectives. We assume that other people come from different worlds—therefore they are likely to misperceive us and our behaviors and intentions. We detect minor differences and insert a psychological wedge between ourselves and those who wish to give us feedback.

We retreat to our enclave, ignore feedback from people who are "different from ourselves" and stagnate. The rich insights that other people can offer us about ourselves—that help liberate Quad Four as well as Quad Two—are lost. We have surrendered to our fears and have forfeited control over the feedback that we can choose to receive from other people at the right time and place.

Q2-E: The Ignorant Self

As in the case of Quad One, Quad Two is best understood when both an internal and external perspective on this interpersonal quadrant is taken into consideration. There are not only dynamics operating inside oneself that influence Quad Two, dynamic factors outside oneself can also influence the extent to which information about oneself is blocked. This external blocking can occur because the person in question is protected by other people.

We believe that feedback is being given not for our good, but for the good of the person giving the feedback.

People in power, for instance, are often protected by their staff from receiving feedback from other people. This blocking of feedback may occur because the staff member doesn't want to be "killed" as the deliverer of disturbing feedback. Feedback might also be blocked because people around us believe that we don't need more "bad news" or because they believe that the feedback is neither

accurate nor fair.

An even more pernicious dynamic is often in operation when we consider the flow of feedback upward and downward in an organization. Administrators at the top of an organization often agree with those at the bottom of the organization; however, communication is filtered through mid-level managers who frequently view their organization differently from either those at the top or those at the bottom of their organization.

Breaking the Barriers

Why don't we try to break through these barriers when we know that we aren't getting all of the feedback from other people? Are we being protective of our own sense of self (Q2:I)—or are we really unaware of this potential feedback

from other people? Why is there an ignorant self? Why don't we know that we don't know? I would suggest several reasons for this apparent ignorance. First, if we are in a position of power, we might be surrounding ourselves with "yes men" and "yes women"—hence only receive positive feedback (if we receive any accurate feedback at all). There is a second reason: insensitivity. Other people might protect us from feedback because we seem to be "clueless" about the impact we have on other people.

Why waste feedback on someone who isn't going to accept or integrate it? There is considerable evidence to support the conclusion that poor managers are less likely than good managers to make accurate predictions of how their subordinates see them¹³¹—they simply are insensitive to the feedback that they are already getting, hence are less likely to receive additional feedback.

A third reason can be laid at the feet of the setting where the person lives or works. It might not be an organization that is devoted to learning. Even more fundamentally, it might not be a safe setting. It is an organization that devalues feedback. People are working in isolation. The culture of this organization is oriented to things rather than people. Its leaders focus on "facts" rather than "feelings."

If we are in a position of power, we might be surrounding ourselves with "yes men" and "yes women"—hence only receive positive feedback (if we receive any accurate feedback at all).

Case Study: Douglas and James

These several different dimensions of the ignorant self (Quad Two: External) is exemplified in the life of one of my colleagues (I'll call him Douglas). Douglas was president for several years of a major national association in Washington D.C. Douglas headed an organization of about 60 staff members but worked with more than 3,000 institutions located throughout the United States.

This meant that he was on the road 2-3 weeks each month. Fortunately, Douglas has a very capable administrative assistant who handled many of the details while Douglas was traveling. He carefully managed Douglas's schedule even when Douglas was in the office, so that his boss wouldn't be overwhelmed with requests. Virtually everything passed through Douglas' assistant (we will call him James)—and Douglas was very grateful.

It seems that James screened all memos and e-mails.

James had previously served as chief of staff to a member of the U.S. House of Representatives. He was absolutely loyal to Douglas and super-competent. After about a year

and a half, however, Douglas began to feel a little uneasy about his leadership role in the association.

His four vice presidents were increasingly quiet during meetings with Douglas and even seemed to be hostile or at least resentful. James kept reassuring Douglas that everything was going fine—and that Douglas was being very productive both inside and outside the office. Yet, Douglas felt uneasy and eventually decided to bring me into his organization to conduct confidential interviews with his vice presidents.

Data gathered from these interviews were startling. First, Douglas's vice presidents were indeed frustrated and angry. They had sent many memos and e-mails to Douglas that addressed specific concerns. Increasingly, their memos and e-mails were about their more general concern that Douglas was unavailable to them. It seems that James screened all memos and e-mails. He told the VPs that Douglas was under a lot of stress and shouldn't be hassled with their "petty" concerns.

Another part of the retreat was to be devoted to the lessons that can be learned from this destructive process.

Thus, even when the VPs met privately with Douglas, they said little about what was really bothering them—given that Douglas supposedly had received their memos and e-mails (which he didn't) and was simply indifferent to their concerns or had “bigger fish to fry!” Everyone remained mute given the deeply embedded political

culture of this association and the long-standing tradition (which Douglas didn't support) of firing “troublesome” VPs.

When Douglas received the consultation report, he “blew his stack.” James was immediately going to be fired and Douglas was immediately going to set up a weekend retreat with his VPs to get things “ironed out.” A bit of restraint and reflection were advised. First, it was clear that James meant no ill. He was trying to do what he thought was “best” for Douglas. An alternative plan was adopted that involved giving James clearer guidelines. James was to open up the channels of communication (Q1) and feedback (Q2) between Douglas and his VPs.

Furthermore, the retreat was to be held—but it was to be held four weeks from now to allow for adequate preparation and a minimal disruption of the VPs schedules. Part of the retreat with the VPs was to be devoted to the role James should play in the organization. James was to participate in this discussion. Another part of the retreat was to be devoted to the lessons that can be learned from this destructive process—especially regarding ways in which the political culture of the association could become more open (2nd order learning and change—see Chapter Seven). The retreat was successful, and both Douglas and James became much more successful in their interpersonal engagements with other members of this association.

Looking Forward

We might dig a bit deeper into the psyches of Douglas and James. What were the interpersonal needs held and sometimes engaged by these two men. Was there a need for control? When did the need for openness become apparent and did this need motivate either of these men when addressing the feedback? We turn to these matters of interpersonal need in our next chapter and turn yet again to the diverse sources of insight offered by our three school.

Chapter Nine

Quadrant Two: Interpersonal Needs and the Three Schools of Thought

We turn once again to a focus on Schutz's observations regarding interpersonal needs, as well as the three schools of thought regarding interpersonal relationships. In this chapter, these two analyses will be applied to our understanding of Quad Two dynamics.

Interpersonal Needs

Our analysis of Quad Two is concerned with what other people observe in our behavior that leads them to assume (rightly or wrongly) that we have certain needs. If we are proactive (internal locus of control) is our expression of interpersonal needs, then the manifestation of our needs is to be found in Quadrant One. If we are reactive (external locus of control) than our needs must be discovered by other people—and their assessment of our needs may often be wrong, given that we have not articulated these needs ourselves. Other people must fill in the blanks and will often do so with untested assumptions about what we want and need.

The distinction between proactive and reactive expression of interpersonal needs becomes particularly important when we examine the dynamics of Quad Two. Will Schutz made a distinctive and important contribution to the study of interpersonal relationships when he identified not only the overt expression of an interpersonal need, but also the presence of unexpressed needs.

When we are proactive, it is not only the case that our needs can be readily identified by other people—it is also the case that our behavior as motivated by these needs is less likely to be a surprise. Conversely, a reactive stance tends to encourage an expanding Q2. Other people must guess not only which interpersonal needs we wish to meet, but also which behaviors are likely to emanate from these needs.

Will Schutz made a distinctive and important contribution to the study of interpersonal relationships when he identified not only the overt expression of an interpersonal need, but also the presence of unexpressed needs.

Interpersonal needs are often difficult to fulfill through Q2 because we can't directly determine —though usually can influence—the actions taken by other people. We hope that they will say something to us about our actions that will make us feel welcomed (inclusion), more powerful (control) or more trusted (openness), but this isn't in our hands. Thus, people with a strong internal locus of control tend not to rely on this quadrant (Q2) or on reactive need fulfillment strategies.

Conversely, those with an external locus look to reactive strategies, and try to place themselves in settings where other people will be cognizant of their interpersonal needs and will attempt to fulfill these needs. Those with an external locus, for instance, might seek out a friendly tavern or (at the opposite end of the spectrum) a welcoming church or temple. With these general observations about proactive and reactive needs expression in mind, let us turn specifically to the three interpersonal needs identified by Will Schutz.

Inclusion

Those with a strong need for inclusion and an external locus (reactive) focus must address a fundamental interpersonal issue: “Do they really want me?” This fundamental question is closely tied to their sense of self-esteem and sense of vulnerability. There are two closely related statements: “I want others to invite me to join the group and want others to be involved in the selection of other group members.” “I fear that I will be left out of a group of which I want to be a member or that I will be involved with a group that isn’t really very inviting.”

What other people observe in our behavior that leads them to assume (rightly or wrongly) that we have certain needs.

As we turn specifically to Quad Two, the primary issue is: “Do other people accurately assess the extent to which I wish to be included in a specific relationship [or group]?” If I have a high need for inclusion, then the answer to this question is particularly important. If other people don’t know I want to be included, then they might not invite me in.

A second factor might be even more important: if other people don’t want me to be included in a specific relationship or group, then they are unlikely to invite me in, even if they sense that I want to be included. Similarly, if they do not themselves have a strong need for inclusion, then they are likely to ignore our reactive expression of inclusion needs. On the other hand, if they would like me to be included, have a relatively high need for inclusion themselves, and observe (or infer) our wish to be included, then they are likely to invite us in.

What if we have a low need for inclusion - but do not proactively indicate to other people that we really don’t particularly want to be included (Quad One)? In these instances, we have a difficult choice to make if we are invited into a relationship or group. We can decline the invitation and risk alienating the other person or other group members - especially since they must infer the reason for our decline.

If we say “no” to an invitation, other people might conclude that we don’t like them or don’t respect what they stand for or want to achieve in this particular relationship or group. They are unlikely to conclude that we don’t want to be included simply because we have a low need for inclusion.

“Do they really want me?” This fundamental question is closely tied to their sense of self-esteem and sense of vulnerability.

If we can be explicit about our low need for inclusion, then other people who want us to enter into a relationship with them or join their group can engage a different strategy. They might, for instance, allow us to “slowly” enter the relationship or group.

Those with low needs for inclusion often prefer a gradual entrance to leaping in. The person (persons) offering the invitation to join might also appeal to other needs that are strong. They can suggest that this relationship or group is likely to be important in achieving some purpose or goal (appealing to the need for control or influence).

Instead, they might suggest that this relationship or group is likely to become a setting in which there is a fair amount of candor (appealing to the need for openness). There is a third strategy: the invitation can be withdrawn. The other person (people) can wait for the person they invited to offer their own invitation. Just because someone has a relatively low need for inclusion, does not mean that they never want to join a relationship or group. It only means that they are likely to be cautious and highly selective in the choices that they make. The best strategy might be one of waiting for the other party to do the inviting.

Control

Those with a strong need for control, coupled with an external, reactive focus must address a somewhat different issue than do those with reactive inclusion needs). Those with a high, reactive need for control must seek out answers to a question that is fundamental to their interpersonal relationships: “Is anyone in charge?” There are two closely related statements: “I want someone else in this relationship or group to provide leadership and assume authority and responsibility.” “I fear that no one will provide much direction in this relationships or group, leaving the relationship or group unfocused and chaotic.”

Those with low needs for inclusion often prefer a gradual entrance to leaping in.

When we specifically turn to Quad Two, the question to be asked is altered a bit: “Does anyone know about my need (or lack of need) for exerting control in this relationship (group) or about my need (or lack of need) for someone else to exert control in this relationship (group)?” When my need for control is being engaged primarily through the second quadrant, then other people must detect (or infer) my need for control or influence or my need to have someone else take charge.

Our desire to be in charge (proactive) is manifest in many ways. We can openly express our desire (Q1) for control, but this is not acceptable or “polite” in many societies. Furthermore, we often are not even openly aware of this need. As a result, our desire for control or influence is often expressed indirectly – through our tendency to interrupt other people, excessive advice-giving or criticism, or (from a more positive perspective) enthusiasm regarding a specific project or the willingness to lend a hand in organizing or enacting a specific project.

Those with a high, reactive need for control must seek out answers to a question that is fundamental to their interpersonal relationships: “Is anyone in charge?”

The same dynamic often operates in one’s expression of a need for someone else to be in charge. We usually express this need indirectly. Rarely do we say: “hey . . . isn’t anyone going to run this show!” – though we might like to be this candid (Quad One) when we find ourselves working in a messy and disorganized setting. Anarchy is rarely pleasant!

We may complain a bit about disorganization or the failure of our group to complete a task, but we usually are not candid enough (Q1) or insight enough to indicate that we are uncomfortable with a lack of clear leadership or guidance. Our expression of a reactive need for control out there among other parties in the relationship or group is more likely to “leak out” (from Quad 3 or even Quad 4). This need is subsequently observed, but not acknowledged or discussed by other people in the relationship or group (hence it is situated in our second quadrant).

We indirectly express this reactive need by identifying concerns but looking to other people for solutions to these concerns, by sitting back (rather than volunteering to engage in) a specific task or by offering many questions but few answers. This reactive stance may help to encourage other people to exhibit their own leadership strategies and to fulfill their own need for proactive control—and may build ownership on the part of other people for a specific solution or project.

This reactive strategy, however, can also produce frustration on the part of other people as they look to us to share responsibility and leadership. Given that we are not being explicit about our reactive (passive) need for someone else to take charge, we are quite vulnerable to stereotypes (e.g. women always want men to take charge). We are also vulnerable to projections.

For example, another person with a strong proactive need for control may assume that we also want to take control and may assume that we are being coy or manipulative in getting the group to turn to us, eventually, for this control).

Our desire for control or influence is often expressed indirectly - through our tendency to interrupt other people, excessive advice-giving or criticism.

Other untested assumptions about us may also reside in our second quadrant and the other person's third quadrant. If we are not explicit, then other people are free to write whatever they want about us on the blank slate that resides in our second quadrant.

What about if we have a low need for control? An important dynamic operates in Quad Two with regard to low need for control. When we remain passive, this may be because we simply don't need much clarity or many accomplishments in this relationship or group. We can either explicitly state our low need for either proactive or reactive control, or we can sit back and let other people recognize our low need for control.

Unfortunately, as in the case of those with a high reactive need for control, other people may infer many things about us if we remain silent. They might infer that we want them to take charge - and not tell us that this is their inference. An awkward (and frustrating) scenario may (and often does) play out: we want things to operate in a relaxed manner, while our colleague desperately tries to organize things, assuming that this is what we want.

They might instead infer that we are indifferent to them or to their project - hence don't really even want to be involved in the relationship or group - and they might be right.

If we are not explicit, then other people are free to write whatever they want about us on the blank slate that resides in our second quadrant.

Schutz suggests that relationships or groups in which control issues are never addressed or unsuccessfully addressed are often ones in which the initial issues of inclusion were also never successfully addressed. He suggests that we must return to the domain of inclusion and to the formation of the relationship or group. Once we

get this right, we can move on to the domain of control and can confront the stage of storming in a successful manner.

Openness

There is a third interpersonal need that may be associated with the external focus and reactive strategy. Those with a strong need for openness and an external, reactive focus will formulate the fundamental issue this way: "How open do I want you to be?" There is a closely related question: "To what extent do I want to feel obligated to you and our relationship?" These questions are often associated with two other sentiments. First, "I want other people in this group to share their feelings, thoughts and reactions with me." Second, "I fear group settings in which members remain quiet and are reticent to talk about what is really happening in the group."

With specific regard to Quad Two, the fundamental questions get reframed: "How aware are you of my need for openness or my need for you to be open with me?" Conversely, if I have a low need for openness, the fundamental questions are: "How aware are you of my reluctance to be open with you or of my wish that you are not very open or disclosing with me?" What does it mean that other people see us as wanting openness, but that we are unaware of this need?

First, it makes a big difference as to whether or not these other people believe that we want to be open with them (proactive openness) or we want them to be open with us (reactive openness). In the case of proactive openness, other people are likely to assume that we want to be open not so much because we say we do (Quad One), but because we are actively disclosing information about ourselves (moving material from Quad Three to Quad One). When it comes

to the dimension of interpersonal openness, other people are more likely to believe our actions than our expressed intentions.

However, if we are disclosing quite a bit, then we are likely to be aware of our openness. It is not hidden from our view (Quad Two). On the other hand, if we are “leaking” from our third quadrant into Quad One and are unaware of this leakage, then other people are likely to see this not as a sign of openness on our part, but rather as a sign of our immaturity, insecurity or perhaps inability to monitor or control our emotions or thoughts.

When it comes to openness, people are more likely to believe our actions than our expressed intentions.

There are several other scenarios to play out with specific regard to the settings in which other people recognize (or assume) that we want them to be open with us. First this need for reactive openness is likely to be in Q2 if we are highly vulnerable—to the extent that we can’t even acknowledge that other people could be of assistance to us.

A woman with breast cancer or a man who is alcoholic might resist attending a support group for cancer sufferers or alcoholics. This woman or man might be unwilling (or unable) to acknowledge that they need (and would benefit from) other people being open with them about their own fears and hopes regarding cancer or alcoholism. It is hard to give these vulnerable people feedback about the need for openness in other people that might (or might not) exist in their second quadrant.

There is a second scenario with regard to a setting in which the desire for other people to be open is not acknowledged. This is a setting that is filled with betrayal. We feel that we were betrayed by our spouse or our boss and believe that we can no longer trust anyone. We refuse to acknowledge a fundamental paradox: it is precisely at this moment of maximum betrayal and mistrust (of intentions) that we most need to trust our friends and other family members so that we can not only be open with them about our grief, but they can be open with us about their sorrow regarding our betrayal as well as their own experiences of betrayal (they are not our non-disclosing therapist - they are our mutually-sharing friend or family member).

The third scenario regarding Quad Two placement of reactive need for disclosure on the part of other people concerns settings in which there is maximum ambiguity and minimal structure—such as we found during several late decades of the 20th Century in T-groups, sensitivity groups and Encounter groups (American school). In such a setting, we assumed that everyone wants to be open—otherwise, why would they participate in this program.

This assumption often is not acknowledged by us (hence is located in Quad Two). However, this assumption may have a major influence over our own behavior in the group and our own readiness to receive information from other people about themselves (Quad Three to Quad One) and about ourselves (Quad Two to Quad One).

We feel that we were betrayed by our spouse or our boss and believe that we can no longer trust anyone.

The British school offers an even more profound interpretation. Members of a group (for example, in a Group Relations conference) not only assume (in an often- unacknowledged way) that other members of a group want to be open—these members also collude to ensure that this open disclosure takes place. Group members are

punished (criticized, ostracized) for not being “genuinely” open regarding their thoughts and feelings regarding the overall group and specific members of the group.

There are three other scenarios that we can play out with regard to Quad Two openness—either our own openness or are desire that other people be open with us. Typically, people who have deep insights about us in their professional capacity—as our therapist, counselor or coach—often believe that we want to be open with them, but that we are unaware

of this need. They “know” (assume) that we want to be open because we have sought out their help; however, the issue of openness (and our resistance to being open) might be one of the fundamental issues we wish to address in our sessions with them. In addition, these human service professionals typically assume either that we don’t want them (as our professional helper) to be open with us, or that we understand that it is inappropriate for them to be open with us (even though we might want this to occur).

A second scenario brings us back to the British school dynamic of projection. Other people may assume we want to

Their projections save them from facing the fact that they have been inappropriate in their interpersonal relationships with me.

be open with them or that we want them to be open with us because of their own need for openness. I am frequently reminded of this dynamic when I’m on a long flight across the United States.

All-too-often, I’m sitting next to someone who is not only disclosing everything about their life to me but is also expecting me to tell them everything about my own life. They assume that I am interested in their disclosure and that I am delighted with the prospect of sharing with them. In most instances, both of these assumptions are inaccurate.

I fully believe that I am offering very few verbal or nonverbal indications that I have a high need (or any need) for openness in this setting. I suspect, in most cases, that I am a “victim” of their projections. They assume that I want what they want – otherwise their insistence upon telling me their life story (even when I put on my headphones) would be recognized by them as a rude and unwanted invasion of my own personal space (which it is). Their projections save them from facing the fact that they have been inappropriate in their interpersonal relationships with me.

The third scenario is similar to the second, in that it is based on the foundation of untested assumptions about other people’s needs for openness. In this case, the culprit is not projection; rather, it is stereotyping. We might assume that women always (or usually) want to be open and want us to be open with them. Alternatively, we assume that all Italians want to share their feelings and want us to share our feelings. We might instead (or additional) assume that all men find it difficult to be open or that they don’t want other people to be open with them.

Perhaps we assume that all Scandinavians “want to be alone.” They find little need to share their feelings with other people and feel uncomfortable when other people share their own feelings with them. While there certainly are differences in ways in which men and women are socialized with regard to openness (and with regard to inclusion and control), this socialization doesn’t always “take” and there are many exceptions to the rule in most postmodern societies.

Furthermore, there are major cultural differences with regard to openness; these differences, however, usually concerns the ways in which we are open, the people with whom we are open, and the content (thoughts and feelings) about which we are open. Cultural differences typically do not dictate how open we should be as a general principle, or how open we should expect other people to be with us.

The culprit is not projection; rather, it is stereotyping.

Only the first of these three later scenarios offer us the opportunity to receive important information about ourselves if other people share this feedback with us about their perception of our desire for openness (moving material from our second quadrant into our first quadrant). As Joe Luft suggests, not all feedback is beneficial (or accurate or well-intended)—so we must be discerning about who we invite to give us feedback, as well as thoughtful in our interpretation and acceptance of the feedback we do receive.

In elaborating all of the scenarios regarding Quad Two openness, I have hopefully conveyed something about the complexity of Quad Two openness. While Quad Two inclusion and control are highly dynamic and complex, Quad Two openness is particularly dynamic and complex. As a relationship matures (and as a group matures), it not only moves, typically, from primary concern with inclusion and formation issues to primary concern with control and storming issues and, eventually, to primary concern with openness and norming issues, it also moves toward increasingly complexity with regard to the expression and enactment of interpersonal needs—especially when these needs reside in Quad Two and (as we will soon see) Quad Three and Quad Four. It seems that our interpersonal dances are indeed intricate.

Challenge One: Moving Needs into Q1

How do we make our needs known? How do we place them in the public sector (Q1)? Many strategies are now being employed. I will identify four, beginning with the one that has been mostly commonly used over the past forty years and that served as a foundation for Joe Luft's work. This first strategy is the *unsystematic exploration and discussion* of interpersonal needs. Luft and many other trainers and educators (including myself) have engaged this strategy through conducting T (Training) Groups, Encounter Groups, and other related small group exercises.

By setting up a training group with minimal structure, no explicit task (other than exploration of personal and interpersonal dynamics), and facilitative (rather than directing) leadership, one can provide rich opportunity for the identification and exploration of interpersonal needs by all participants.

Not all feedback is beneficial. We must be discerning about who we invite to give us feedback.

To the extent that the presence and magnitude of interpersonal needs are specific to certain interpersonal circumstances, these training groups can be constituted of people who work together on a regular basis. So-called "team building" exercises¹³² can be quite powerful with regard to not only improvement of group functioning, but also the appropriate and appreciated movement of interpersonal needs into Quad One.

In recent years, organizational coaching has become another powerful vehicle for the identification of interpersonal needs and for the exploration of ways in which these needs are manifest by and influence the behavior and decisions being made by those men and women who are being coached.¹³³

How do we make our needs known? How do we place them in the public sector?

A second strategy concerns the systematic exploration and discussion of interpersonal needs through the use of *questionnaires and surveys*. For many years the most widely used of these interpersonal needs surveys was developed by Will Schutz himself. This is the FIRO-B (Fundamental Interpersonal Relationship Orientation-

Behavior). This awkwardly titled survey provides the respondent with ratings of magnitude for all three of Schutz's needs: inclusion, control and openness.

In addition, it provides sub-scores for both expressed (proactive) and wanted (reactive) manifestations of these three needs. Expressed needs are those that the respondent actively seeks to fulfill, whereas the wanted needs are those that the respondent hopes that other people will help him fulfill. Schutz developed a second set of instruments, called "Element-B," which offer a more complex set of analyses concerning these three needs. (reference)

While both of Schutz' sets of instruments are carefully designed and have built a strong record of validation, they are not highly reliable, with regard to consistency in test-retest scores. This is not necessarily a negative feature, for the

Schutz' instruments are excellent measures of shifting interpersonal needs. Results from these instruments suggest that the context within which an interpersonal relationship is established and takes place, and the nature of the relationship itself, has a great influence over the presence and magnitude of specific needs.

There is another important way in which interpersonal need instruments can be used. While the primarily Schutz instruments are geared toward self-assessment, rich information can be gained by offering comparable instruments to colleagues of the respondent, who are asked to provide feedback regarding what they see as the interpersonal needs being manifest by the respondent.

Will Schutz offers a "Feedback" Edition of Element B which provides this type of information, as does a second instrument, the Interpersonal Need Inventory (INI) which is available from the Center for Personal and Organizational Assessment (CPOA). CPOA offers both a self-assessment and assessment by others (feedback) version of the INI. In addition, it provides a third inventory, which assesses the organizational culture in which the interpersonal need is being engaged, displayed and interpreted. The same three Schutz' needs are assessed with the three CPOA instruments.

The context within which a relationship is established has a great influence over the magnitude of specific needs.

Several obvious advantages are inherent in the use of questionnaire and survey results. The questionnaire results can be shared and discussed with other people in a relationship, thereby allowing for greater disclosure and feedback regarding the often-sensitive issues associated with the expression and fulfillment of interpersonal needs. The questionnaire results also provide a "neutral" set of categories for the discussion of interpersonal needs. Schutz provides a vocabulary ("inclusion," "control," "openness") for people to talk about their relationships.

Third, the questionnaire and survey results allow for comparisons among people. I can be more "in need of control" than you are, and you can be more "in need of openness." We can both be less in need of inclusion than are most people. These comparisons can be very liberating when they are treated not as "good" and "bad" personality traits, but rather as legitimate and appropriate interpersonal differences. This more constructive comparison often is found only when the sharing of interpersonal need scores is facilitated by an experienced trainer, consultant or coach.

A third strategy is closely related to the second, though it is interactive in nature, rather than being based on administration of a specific questionnaire or survey. This third strategy is the systematic exploration and discussion of

The questionnaire results also provide a "neutral" set of categories for the discussion of interpersonal needs.

interpersonal needs through the use of *group exercises*. Often used as a team-building tool, the so-called "FIRO Microlab" builds on the FIRO-B survey developed by Schutz.

Members of a small group are asked to respond to a set of stem questions regarding inclusion (e.g. "When I enter a new group I am likely to do . . . in order to gain acceptance."), control (e.g. "I will give up control in a group to another person if they can show me that they can do . . .") and openness (e.g. "I am likely to open up to another person when they do . . .").

By moving systematically through a set of 10 to 15 questions (equal number in each of the three need categories), and by starting with inclusion and then moving on to control and, finally, to openness, a small group of workshop participants can gain considerable insight about their own interpersonal needs. They can compare their own needs—and how and when these needs are manifest—with other members of their discussion group.

The FIRO-Microlab is even more powerful when used as a team-building tool with a newly formed task group. Members of the group move through the questions in one to two hours and at the end of this process are often in a place to move rapidly (and with interpersonal understanding and appreciation) into the convening task. In an era of

short-term task forces and ad hoc work groups, the FIRO-Microlab has become a valuable tool for the facilitation of interpersonal and group relations.

These exercises are especially valuable when engaged by men and women who operate in formal leadership roles—given that they are likely to be vulnerable to the interpersonal need projections of other members of the organization.

The fourth strategy is the most controversial and often the most powerful. It concerns the exploration and discussion of underlying and often unacknowledged interpersonal needs through the use of *projective techniques and analyses*.

Underlying this strategy is the assumptions that we often do not recognize our own interpersonal needs and that we often project these needs out into the group or onto other members of the group

(the British School's perspective).

The Group Relations Conferences conducted by the Tavistock Institute in England, as well as by the A.K. Rice Institute (Washington D.C.) and GREX organization (San Francisco), focus in particular on these unacknowledged interpersonal needs and ways in which these needs are displayed indirectly and through collusion in a group.

Often the group facilitator is a recipient of these projected needs (as is the case with psychodynamic-oriented psychotherapists). The group's task is to identify and analyze the nature of these projections. At a somewhat more basic level, one can use motion pictures as effective devices for identifying projected interpersonal needs. A colleague of mine, for instance, asks workshop participants to bring their favorite movie about leadership to the workshop and to identify a specific scene in that movie that demonstrates effective leadership. Each participant presents her segment from the movie and indicates why she thinks it exemplifies effective leadership.

The group members then discuss the interpersonal needs that seem to be manifest in this segment of the movie. From this point, more in-depth discussions take place among the workshop participants (usually in two or three person groups) about how the activities and needs manifest in the movie relate to their own work and needs as leaders in their own organizations.

Many people who grow up in highly restrained and "rationalistic" societies do not have much access to their interpersonal needs.

Whether participating in a formal Tavistock workshop or exploring one's own projected interpersonal needs through an "action flick" or a highly romantic film, the value of such experiences is great. These exercises are especially valuable when engaged by men and women who operate in formal leadership roles—given that they are likely to be vulnerable to the interpersonal need projections of other members of the organization, as well as being inclined to project their own interpersonal needs on to other members of the organization or outside the organization.

Outcomes of Moving Q2 Content into Q1

What are the desired outcomes of these strategies? They are intended to achieve one or more outcomes. First, each of these strategies helps to legitimize interpersonal needs. Through the use of unstructured group experiences, survey results, group exercises and even discussions about projected needs, people who are engaged in relationships (two person or small group) can find a safe place and are provided with a set of clarifying concepts and terms that enable a thoughtful and insightful dialogue to commence. The second desired outcome relates back to our earlier discussions about social construction of reality (Continental School).

By labeling these interpersonal needs, we give them a reality. Many people who grow up in highly restrained and "rationalistic" societies do not have much access to their interpersonal needs, in part because they have never been provided with words or phrases that can be used to label these needs. I personally find that my clients in coaching,

training and consulting sessions often feel “liberated” by a growing familiarity with Will Schutz’ three needs. They find that the need for inclusion or openness is not just a sense of being “immature” or “needy” for interpersonal relationships, and that the need for control does not mean that one is an “authoritarian dictator” or “domineering boss.”

A third outcome concerns the role played by interpersonal needs in the development of a relationship or group. As I noted earlier in this book, the forming, storming, norming and performing stages of group development reflect shifting emphases on Schutz’ three interpersonal needs. In fact, the original model (created by Bruce Tuckman) is based in part on Schutz’ sequential evolution of these three needs in an interpersonal relationship or group.

During the stage of forming in an interpersonal relationship or group, the need for inclusion is likely to be high in many (if not all) participants, while the need for control is likely to be high (and is often the cause of conflict) during the storming stage of the interpersonal relationship or group.

The role played by interpersonal needs in the development of a relationship or group.

Third, the need for openness is likely to be higher (and is more likely to be met) when the group is moving through the norming stage. During this stage, the group is establishing the “true” values and purposes of the interpersonal relationship or group. Finally, all three interpersonal needs are likely to be in play during the fourth stage

(performing) and to be of greater or lesser importance as a function of the specific challenges being faced within the interpersonal relationship or group.

Challenge Two: Moving from External to Internal Locus of Control

When we look at the Johari Window, several strategies become apparent with regard to helping us become more personally effective in expressing and meeting our interpersonal needs. When we link the stages of interpersonal and group development (from Schutz and Tuckman) (see discussion in Chapter Three) to the dynamics of the four quads of Johari, an interesting dynamic appears. The forming stage, with inclusion being the primary focus, is closely associated with the management of Q1. It is the most externally focused of the developmental stages.

The second stage, storming, primarily involves reticent feedback (Q2) and reticent disclosure (Q3). Control lies at the heart of the matter with regard to interpersonal issues during this stage. It is a particularly frustrating stage for many people (hence the label “storming”), in part because it often is strongly influenced by external forces (though it is not as external in focus as stage one).

The British and Continental Schools assume a more “constructive” stance, believing that reality is constructed rather than observed and that feedback inevitably says as much about the sender as the receiver.

The third stage, norming, concerns constructive feedback (Q2) and appropriate disclosure (Q3). Some Q4 is also unveiled during this stage of development. It is more under internal control than are the dynamics of either the forming or storming stages. The fourth stage, performing, involves maximum internalization of control and a sustained balance among the four quadrants.

Three Perspectives on Quad Two

As in the case of Quad One, some rich insights regarding Quad Two can be derived from consideration of not only Schutz's model of interpersonal needs, but also the differing perspectives on this quadrant that are offered by the American, British and Continental schools.

The American School

The American School attends to the dynamics of Q2 from two fundamental assumptions. First, it is assumed that Q2 feedback is "real" and "accurate." If this feedback is not "real" and "accurate" that is because the person giving the feedback is either lying or for some reason has a distorted picture of the feedback recipient. This represents the "objectivist" stance of the American School. There is a firm reality somehow and somewhere.

Furthermore, an honest and competent (two elements of trust) observer who can accurately see and report on the behavior of another person. As we shall see, the British and Continental Schools assume a more "constructive" stance, believing that reality is constructed rather than observed and that feedback inevitably says as much about the sender as the receiver.

The second American School assumption (or bias) concerns the expansion of Q1. The bigger Q1 is the better it is for a relationship. This is why the original Johari Window was so often misunderstood by many American practitioners. It was assumed that the Window called on one to give feedback (as well as disclose to others, as we shall discuss in Chapter Seven).

The American School would suggest that feedback can yield freedom.

This is somewhat understandable given the origins of the Window in group dynamics workshops, where extensive feedback was the norm. However, as the now-classic movie, *Bob, Ted, Carol and Alice* so humorously (and painfully) illustrated, indiscriminate feedback outside the protected (and artificial) settings of the encounter group can be quite destructive.

The Johari Window concerns the impact which appropriate feedback has on a relationship. It is not a champion of universal feedback. Interpersonal understanding and clarity are the goal, not an expanded Q1. A fundamental question thus remains for the American School (and all advocates of feedback): Why do you want a large Q1 and why do we want feedback and disclosure to expand Q1? I will more fully address these questions and the dynamics of appropriate feedback and disclosure in Chapter Seven.

The matter of feedback doesn't end here, with regard to the American School perspective. There are many other good reasons to encourage feedback that leads to much more than just the expansion of Q1. First, skillful and thoughtful feedback can involve appreciation. The recipient of the feedback can gain recognition of their own distinctive strengths (see my discussion of the appreciative perspective and the Window of Strength in Chapter Two).

It is when we don't know how other people are reacting to us that we turn to traditional social norms.

Second, according to the American School, feedback can lead to personal learning. Having received feedback, I can do more of something I am already doing (an appreciation-based perspective). In reaction to this feedback, I can also do less of something or quit doing something (a deficit-based perspective).

There is a third alternative, I can do something new (transformational learning/double loop learning). I can make use of the feedback not only as a motivator for this transformation, but also as a guide for discovery of the new direction (a fuller description of these options is provided in Chapter Seven with regard to four models of change).

Third, the American School would suggest that feedback can yield freedom. It gives us more room to move in Q1. When other people are telling us what they think of us, we have many options as to how we can respond to this feedback. This represents the essence of optimism in the American School. While many people would suggest that feedback can lead to conformity, the American School suggests it leads to individuality.

The conformity that was emphasized in critiques of mid-20th Century society (*The Organization Man* and *Man in Gray Flannel Suit*, outer-directed man) is countered by a key American School assumption. It is assumed that we can more readily choose what we place in Quad One when information from Quad Two is available to us. It is when we don't know how other people are reacting to us that we turn to traditional social norms.

Or we try to find out how other people are behaving and assume that this is the way for us to behave. The American School would further suggest that timely and constructive feedback enables the other person in the relationship to expand her own Q1. Thus, freedom is expanded for both parties in an open and candid relationship.

The American School tends to be relatively naïve with regard to differing perspectives on feedback in other societies and cultures.

There is a fourth positive impact that the American School suggests is inherent in timely and constructive feedback. It can help two people build interpersonal trust. First, it builds trust in *intentions*. "I want to know what you are thinking of me so I can improve our relationship."

I was consulting with a large human service delivery system in which the leaders of one large unit in the system were running into problems with the central administrative unit of the overall system. These unit leaders decided to ask the central system administrators for feedback with regard to how they could improve their relationship with the central system.

My client leaders were not focusing on how the central administrators had helped create the problem, nor were they trying to give feedback to these administrators; rather, they were asking for constructive feedback that would enable them to identify their own person role in helping to create the problems.

The central system administrators were initially quite surprised about this request for feedback. They were even suspicious of the underlying motives. Soon, however, the surprise and suspicion turned to appreciation, respect and trust. The central administrators began to provide feedback and found that this feedback was being openly received and acted upon by the unit leaders.

Things began to improve—in large part because feedback was requested. The central administrators were accustomed to being blamed for everything. This was something new: other people asking for feedback so that they could identify and correct their own behavior. It was not only new, it was also constructive and effective!

Members of the American School would suggest that honest, constructive feedback can also enhance trust in *competency*. "I know how to ask for, accept and make use of feedback." The central administrators in the human service delivery system were impressed with not only the unit leader's willingness to accept feedback (trust in intentions), but also with the skillful and careful way in which these leaders solicited and engaged the feedback.

It is assumed that all cultures are operating in the "American" spirit.

The unit leaders asked questions to clarify the feedback and took steps to ameliorate the problems identified in the feedback. This led the central

administrators to consider their own role in the problems that had existed for many years between themselves and their unit colleagues. They modeled the feedback soliciting, receiving and enacting process of the unit leaders—further evidence of their trust in and respect for the competencies of these leaders.

The American School is less likely to emphasize the impact which feedback has on the third form of trust: a *shared perspective*. This form of trust is often ignored because the American School tends to be relatively naïve with regard to differing perspectives on feedback in other societies and cultures. It is often assumed among practitioners of American School training and consultation that all parties value feedback and an expanded Q1.

It is assumed that all cultures are operating in the “American” spirit. This assumption of shared perspective was generally warranted in the case of the human service delivery organization with which I consulted. Most of the unit leaders and central system administrators were deeply embedded in the American spirit of candor and task-related openness.

There was one member of the unit leadership team, however, and one member of the central system administration who had recently come from other societies. One of the members of the unit leadership team had come from an Asian society and one member of the central administration had come from an African society. The Asian-born unit leader was very uneasy about asking for feedback.

On the one hand, it showed disrespect for the central system administrators. “Shouldn’t they be giving us feedback, when they think it is appropriate? We seem to be saying to them that they don’t know when or how to give us feedback.” Conversely, the African-born administrator was very reticent to give any feedback, because in his society feedback is usually given in a more indirect manner. It is insensitive and a sign of intense anger to give someone direct feedback, when it is usually being given through a third party.

When the assigned role is valued by the group, then everyone in the group colludes to make Person A highly skillful in this role.

This example, and many others regarding cross-cultural perspectives on feedback, suggest that the American School’s enthusiasm regarding direct and open feedback processes needs to be tempered with a recognition of differences. The first phase in any feedback process, when people from different cultures are involved, is a discussion about the differing perspectives on and interpretations of the process of feedback. Trust in both intentions and competencies will be enhanced by this initial step of building trust in shared perspectives (or at last shared understanding of differences in perspectives).

The British School

Whereas the first quadrant (public self) is “owned” by the American school, this second quadrant is clearly “owned” by the British School. Those who view interpersonal relationships from this perspective—especially those who are strongly influenced by the Kleinian (Neo-Freudian) branch of the British school—are fascinated with that which we don’t know about our relationships with other people. Quad Two is very large for these observers of human interactions and it is filled with many psychic dynamics and complexities.

The Psychic Echo Redux: I first spoke of the “psychic echo” when describing the dynamics of Quad One in Chapter Three. The third phase of this echo (when the voice hits the wall and begins to bounce back) is all about feedback and it exemplifies the British School’s caution about the veracity of interpersonal feedback. When someone else is powerful, famous, charismatic or a major player (in some capacity) in a group of which we are a member, we must be careful about the quality and timing of the feedback we give. We may be “buying into” the self-image of the person

receiving the feedback or colluding with other members of the group to assign a specific role and cluster of personal characteristics to the person receiving the feedback.

There is an old saying that there is no one more beautiful and lovable than someone who loves us. This is an exquisite

We don't actually know if these miraculous feats really occur (in the musical or in real life), in part because of our own strong desire to believe that the projected idealization is real.

(and sometimes painful) example of the “psychic echo.” Person A is in love with Person B. She identifies some characteristics in Person B that Person B is trying to convey to the world (“I am clever.” “I am handsome.” “I am sensitive.”).

Person A accepts this feature in Person B and reconfirms it with Person B through her (Person A’s) actions, nonverbal expressions, and feedback. Person B is delighted to receive this confirmation and,

in turn, is more likely to acknowledge, accept, appreciate and reconfirm the projected self-images of Person A. As a result, both Person A and Person B appear to be even more beautiful, smart, and talented to one another. They are both confirming each other’s desired self-images. Beauty is, indeed, in the eye of the beholder.

Similarly, in a group, Person A may be assigned the role of “peacemaker” or “intellectual.” Person A unconsciously accepts this role (the influence of Q4), accepts projections and reinforcements by other members of the group, and suddenly becomes the peacemaker or intellectual. When the assigned role is valued by the group, then everyone in the group colludes to make Person A highly skillful in this role.

Person A becomes a terrific peacemaker or intellectual. Alternatively, if Person A is assigned (and accepts—sometimes by subtle or not so subtle coercion) a role that is not valued, then group members collude (with Person A’s concurrence—another Q4 intrusion) to “deskill” Person A in this role. As a peacemaker, Person A creates more conflict than he resolves. As an intellectual, Person A is remarkably dense and insensitive to what is going on around her.

There is to be no “bad news” when the idealized person is assumed to be perfect.

The roles played by “peacemaker” and “intellectual” in a group can be quite powerful and the feedback “echo” can be quite distorted given the unconscious needs of the group. There are even more powerful (and primitive) roles, however, that are played out in groups—especially groups that are under pressure.

For instance, we find the idealized self being played out as a role in some groups. One member of the group becomes almost “saint-like.” She is unable to do anything wrong and she may begin to believe in her own perfection.

We see this acted out dramatically in several of the musicals created by Andrew Lloyd Webber during the last decades of the 20th Century. *Evita* is about the wife of an Argentine dictator (Juan Peron). She is idealized by the poor of Argentina, despite her own misuse of public funds. Similarly, we see the idealization of Deuteronomy, the leader of the feline society in *Cats*, who is so powerful that he can choose the recipient of a reincarnation every year at the end of the Jellico ball.

Perhaps the most powerful (and controversial) of the projections being explored by Webber concerns Jesus Christ (in *Jesus Christ Superstar*). Judas Iscariot serves as the person who sees through and questions the projections placed on Jesus (similar to the role that is played by the Che Guevara character in the stage version of Webber’s *Evita*).

As is often the case in real life, the idealized figures in all three Webber musicals can perform wondrous (even miraculous) feats, in part because of the collusion of other members of their group. We don’t actually know if these miraculous feats really occur (in the musical or in real life), in part because of our own strong desire to believe that the projected idealization is real. In a similar manner, we project negative images on other figures—whether this person

is Judas or Che—who see through the idealized projection. They are identified by the group as villain or (at the very least) “party-poopers.”

Feedback and Idealization: Specifically, with regard to feedback coming out of Quad Two, the British School suggests that very strong, reinforced barriers are erected by members of a group when one of its members is idealized (either in a positive or negative fashion). There is to be no “bad news” when the idealized person is assumed to be perfect. In *Jesus Christ Superstar*, Judas tries to engage Jesus in a dialogue regarding how things have “gotten out of hand.”

Not only would Jesus have nothing to do with this negative thinking, those around him (especially Mary Magdalene) are quite annoyed with Judas. He shouldn’t even broach a negative subject, given how overwhelmed (and yet always giving) Jesus is with his love and kindness for other people. Similarly, there is not much tolerance in groups under stress, for any good news about the negatively idealized person in the group. We have no interest in hearing anything positive about Saddam Hussain, nor about any of the other archenemies of our society (such as Hitler or Stalin).

Do I refuse to give feedback because I don’t want the other person to become real?

An idealized self gets reinforced if the idealized person has power. The

psychic echo is certainly influenced by the distribution of power in an interpersonal relationship or group.

As I frequently note throughout this book, feedback from another person is often withheld or distorted as a result of power differentials between the giver and receiver of the feedback. However, as the British School so insightfully notes, this distortion does not require threat or even a differentiation in formal power.

The distortion only requires an “apparent” discrepancy in power—as a result of either positive or negative power being projected onto the idealized member of the group. Interpersonal and group analysts from the British School would agree with their colleagues from the American and Continental schools that the command inherent in feedback given by someone with superior power can be coercive in nature and can be enforced with power. The British School observers, however, would suggest that the ultimate impact of this coercive feedback is often unpredictable. We can’t really anticipate or understand what occurs when the coercion takes place unless we are aware of the projections that reside behind the power.

It is important that those in a place to give feedback (holders of Quad Two information) know why they don’t want to give someone else feedback—especially if the recipient of feedback holds more power than the giver of feedback. It is also important for the idealized person in the relationship or group to know why they don’t want to receive feedback from the other person in the relationship or from other members of a group.

The potential (and idealized) recipient of the withheld feedback should ask: “Am I holding on to an idealized self?” The potential giver of the withheld feedback should ask: “Have I discarded, isolated or projected aspects of myself onto another person? Do I refuse to give feedback because I don’t want the other person to become real? Would this force me to accept aspects of my own unwanted self?”

The British School also offers a more positive side about power with regard to members of a relationship or group

We can’t really anticipate what occurs unless we are aware of the projections that reside behind the power.

being the target of projections from other people. In his later years, Wilfred Bion identified this positive role.¹³⁴ While the later work by Bion is rarely cited, it offers many rich implications regarding the role of leadership and power in a group.

According to Bion, a powerful person (on whom much is projected) can provide and serve as a container of the anxiety that is experienced by followers when they can't personally handle this anxiety. Much as a parent can hold the anxiety of a child while it is growing up, so the leader of a group or the leader in an interpersonal relationship can temporarily hold the anxiety of others, until such time as the anxiety is reduced or transformed, or until such time as the other person(s) can handle and manage the anxiety themselves.

The member of a group on whom considerable courage is projected can readily play this role of container for the anxiety experienced by other people. By serving as a container, the leader can help followers transform or reframe the anxiety and associated, anxiety-provoking objects, people and events. Leaders help with this transformation or reframing through use of the wisdom (dependency assumption), courage (fight/flight assumption) or vision (pairing assumption) that is projected on to them.

The Continental School

Though Quad Two is "owned" by the British school, the Continental school also has much to say about this dimension of human interaction and stakes its own claim with regard to social-critical insights about this quadrant. Q2 is very big and very important for Continental School, in large part because its contents and dynamics are strongly influenced by the power relationships that exist between the parties involved in this interaction. Power strongly influences the content and timing of potential feedback.

We need feedback to "fill us up."

An initial Continental school question can be posed regarding power relationships: "who is allowed to give feedback?" There are several related questions: "What are the repercussion and implications embedded in the feedback for both parties?" There is also the matter of postmodern "narcissism"—a term that Christopher Lasch uses to describe our contemporary situation.¹³⁵

We need feedback to "fill us up." We are obsessed with self: "Enough about me. Why don't we shift to you? So, what do you think about me?" We are not only obsessed with self, but also desperate to know what other people want us to be. I would also suggest that there is narcissistic machismo. We request feedback to show that we "can take it."

Social Construction and Feedback: There is the matter of social construction, which I first introduced with regard to Quad One. We need feedback to confirm our beliefs and self-image. This often sets up a self-fulfilling prophecy—we surround ourselves with other people who are like us. Social constructions are reinforced by power. As a result, many narratives are never told. Many constructs are never shared—because they are held by people who have no power. One of three things often occur. In some cases, these narratives are lost.

One of my colleagues, Richard Smith, studied two Native American tribes in California, learning the languages of

This often sets up a self-fulfilling prophecy—we surround ourselves with other people who are like us.

both tribes and interviewing the last living elders. As someone who was terminally ill, Richard sought a small amount of money from both governmental and philanthropic sources to finish his work (by bringing in an assistant).

He was unsuccessful in obtaining these funds and died without completing his work. The narratives of both tribes are now lost. These narratives had been conveyed from one generation to the next by oral (rather than written) means. They were never recorded for posterity and are now lost. It is indeed tragic to witness the death of entire cultures and narratives.

Alternatively, those without power discredit their own constructs: “I must be crazy or ‘backward’ because I never hear my story or construct coming from credible sources.” This self-discrediting strategy is particularly noteworthy in the arena of alternative medicine (in North America and elsewhere in the world).¹³⁶ Many healers, herbalists and healthy lifestyle advocates during the first three quarters of the 20th Century felt like “second class” citizens in the health care community. They sometimes discounted or at least were quite defensive (or mute) about the remarkable story of success they could share about healing or about the prevention of illness or injury. Their narratives of health have been recently found to be valid. Today we recognize the health benefits associated with exercise, natural (organic) foods and one’s positive state of mind.

There is a third alternative. Community leaders and spokespeople may never share their stories or constructs outside their immediate community. This strategy is readily apparent in the ethnic ghettos that still exist in many North American cities and in the distinctive languages (e.g. “Ebonics”) that are created in these ghettos and minimally used outside the ghettos.

I must be crazy or ‘backward’ because I never hear my story or construct coming from credible sources.”

We see this strategy used in communities that are isolated, not because of prejudice and discrimination, but because citizens purposively choose to live in lifestyle enclaves.¹³⁷ Retirement communities and condo complexes for affluent, unattached and youthful adults exemplify residential enclaves, whereas weekend sport car rallies and ballroom dancing clubs offer periodically convened enclaves. In each case, distinctive narratives (often filled with jargon, oblique references, abbreviations and nicknames) are created, sustained and kept from public view or scrutiny.

A fourth alternative can also be added to the mix. The minority narrative or construct becomes a source of conflict or even revolution. We see this strategy being manifest in the multiple efforts to bring minority studies into collegiate curricula and in the efforts to legitimize the teaching of “minority” languages (such as Spanish and Ebonics) in our school systems. In these cases, advocates are asking for equal treatment: “our narrative is just as valid and important as the majority narrative.”

In other cases, the minority wants their narrative to replace or at least supersede the majority narrative. Members of the minority group proselytize and recruit other people to their new social construction.

This strategy is abundantly evident in the rise of evangelical churches in North America and Islamic fundamentalism throughout the world. It is particularly evident today in the efforts of many conservative Christians to bring the creationist narrative of “intelligent design” into our school systems as a counter to the Darwinian narrative of “natural selection.”

These highly motivated efforts to eliminate cognitive dissonance reinforce the commitment of minority believers to their distinctive social constructs and elicit frequent conflict between those who embrace differing constructs and narratives.

This fourth strategy is very powerful and pervasive when there is heavy investment in the alternative narrative—as is often the case with regarding to religious beliefs and political ideologies. The presence of a second (or third) viable narrative is a threat to the narrative one holds dear. The other narrative creates “cognitive dissonance”¹³⁸ and must be eliminated or discounted immediately.

A complex addendum can be offered (and often is offered) to an emotionally-laden narrative—suggesting that the true believers will be vindicated or even “saved” by some superior authority or power and that the nonbelievers (those holding the other narrative) will either be found to be in error or condemned to some horrible fate (unless redeemed or forgiven by the charitable true believer). These highly motivated efforts to eliminate cognitive dissonance reinforce

the commitment of minority believers to their distinctive social constructs and elicit frequent conflict between those who embrace differing constructs and narratives.

There may be the development of a mature commitment in relativism: we recognize and learn from diversity yet know that we must live by a specific narrative.

There is yet another response that involves social-psychological development among all parties. There is the movement from a dualistic frame (only one right way to see the world and only one truth) to a multiplicity or expedience frame (if there is no one right way to view the world, then any way is acceptable, as long as you have the freedom or power to engage this viewpoint). As some pundits have noted, there is a new Golden rule: “those with the gold will

rule.”

Hopefully, there is movement beyond this expedient multiplist frame. There is a shift from multiplicity to a reasoned relativism in which multiple narratives are appreciated, understood and accepted. The person, group, organization or society shifts to either a relativistic “smorgasbord” in which each narrative stands independently alongside other independent narratives, or a “melting pot” relativism in which there is a concerted attempt to blend the diverse narratives or create a higher level, shared narrative regarding the acceptance of all narratives (“we are a nation of many colors and many traditions.”)

Finally, there may be the development of a mature commitment in relativism: we recognize and learn from diversity yet know that we must live by a specific narrative. We must construct the world in a particular manner, while living our lives as responsible parents, employees, leaders and citizens. There may even be a step beyond this commitment in relativism.

This is something that Richard Rorty calls the “ironist” perspective in which we fully embrace several different narratives that may (ironically) contradict one another.¹³⁹ At any one moment and in any one place we operate from one of the narratives and constructs, knowing full well that we must engage a different narrative and construct at other times and in other places. Rorty describes this as a contingent way of thinking and acting.

Implications and Applications: What to do about Q2

After this complex analysis of Quadrant Two, we are left with the fundamental question still unanswered: What do we do about Q2? We must create conditions for receiving feedback. This means that we must find time and place for Q2 and create conditions for constructive feedback. We must find or build trusting relationships—learning from the American School and its emphasis on the building of trust in intentions and competence. We also must be sensitive to cross-cultural differences and invite an initial dialogue regarding differing perspective on the nature and purpose of feedback.

It is even more important in a relationship to discover appropriate occasions and appropriate sequence of interactions that lead to constructive feedback in this relationship.

We can push the envelope of the American School even further by participating in something called “double loop learning.” I will have more to say about double loop learning later in this book (Chapter Seven); however, at this point I can recommend the creation of processes by which and settings in which we reflect with significant people in our lives on ways in which each of us has been most receptive to and benefited most from feedback given by the other person.

While it is important to learn from the content of specific feedback, in the long run it is even more important in a relationship to discover appropriate occasions and appropriate sequence of interactions that lead to constructive

feedback in this relationship. The truth about our self in a specific relationship (from Quad Two to Quad One) is not the most important thing.

Feedback about the struggles to give helpful and constructive feedback (2nd Order Learning) is more important and more difficult to give than the feedback itself (1st Order Learning). This appreciative and double loop learning can be invaluable in not only the improvement of a current relationship, but also the establishment of future relationships.

“When and how am I open to feedback in this specific relationship and what does this tell me about requesting and receiving feedback in future relationships?” With this double loop learning, we can more readily let other people know that we want feedback and how-and-when we want it. I will say more about this in Chapter Seven.

We can also listen to lessons being taught by the British School. We invite both parties in the relationship to reclaim their projections. The British School also encourages us to appreciate the wisdom of defenses. We can assume an appreciative perspective with regard to being selective and timely in the request for and reception of feedback from other people. It is particularly important for us to appreciate the wisdom of our defenses when we seek to become more aware of self-feedback.

The British School encourages us to look at our own slips of the tongue. These slips can occur when we feel safe and

“When and how am I open to feedback in this specific relationship and what does this tell me about requesting and receiving feedback in future relationships?”

when we are ready to gain insights about ourselves—this is part of the wisdom of our defenses.

Our slips should be appreciated: these slips offer us small self-insights. We are giving ourselves feedback (Q4 to Q1 or Q3). On the other hand, the wisdom of our defenses suggests that there are good psychological reasons for being blind to certain things and we should respect our own reticence to receive feedback from other people or probe to deeply into our own slips of the tongue.

The British School suggests that we should also appreciate ways in which our “shadow” (more about this in Chapter Ten) is telling us about our self. We should pay attention, in particular, to energy levels and fatigue—for our defenses will consume an enormous amount of psychic energy that tends to translate into physical energy.

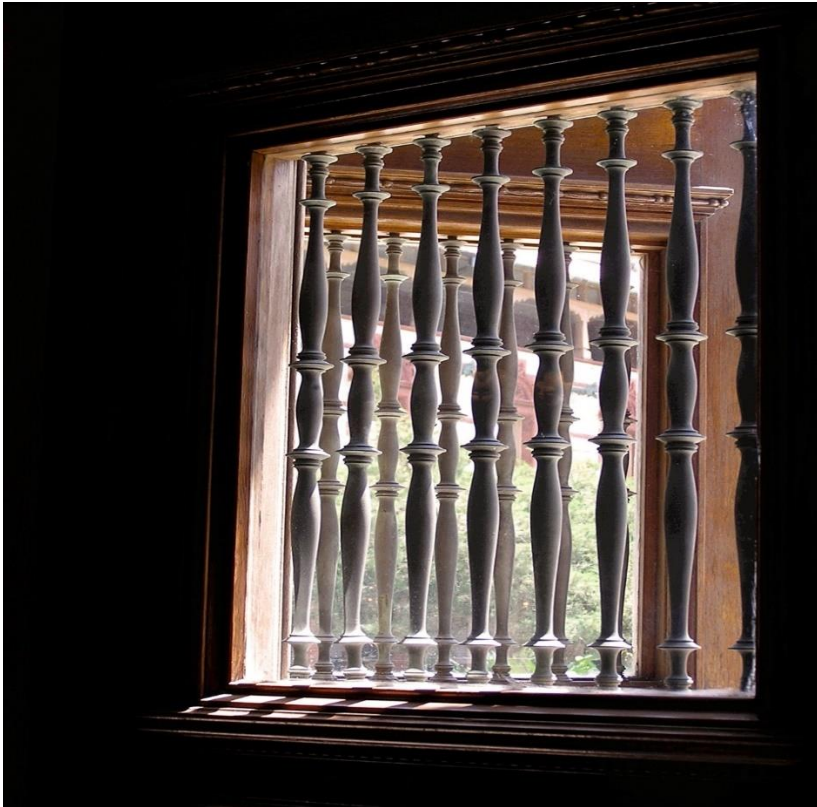
Our defenses will consume an enormous amount of psychic energy that tends to translate into physical energy.

Looking Forward

With these preliminary recommendations regarding Quad Two and the processes of constructive feedback in mind, we are ready to turn to a companion element of human interaction—Quadrant Three—and to the processes of constructive disclosure. This where the intricate dance becomes particularly interesting and important. We are taking the lead in this dance and have much to “say” about the quality of specific relationships.

Section Four

Quadrant Three



Chapter Ten

Quadrant Three: The Hidden/Protected Area

I suspect that Quad Three was favored by Joe Luft—especially as it is brought to bear when Joe was facilitating group learning. While feedback certainly can take place in a group setting, it is often a bit artificial since the behavior being observed is not being engaged in a “typical” interpersonal setting. Disclosure, on the other hand, is the “real thing”. We find a safe place in which to share something about ourselves. This moment of disclosure is precious.

The third quadrant is all about privacy. This is the hidden dimension of interpersonal relationships. What is known to self and not known to others is the private, hidden or (I suggest in the New Johari Window) “protected” realm. Here discretion reigns. And here is where Joe Luft suggests we can find moments for this privacy and discretion to be set aside on behalf of our own interpersonal growth.

Struggle for Control

While discretion and protection are of primary importance in Quad Three, it is important not to overlook an even more fundamental challenge operating in this quadrant. It is in Quad Three that we so vividly see the tension between internal and external control of self. This quadrant is all about the extent to which I can control the swirling potential for disclosure that sets the stage for leakage of protected material into public view. (Quad One)

We find a safe place in which to share something about ourselves. This moment of disclosure is precious.

Internal Control of Self

The third quadrant is a repository for what you know, including what you know about yourself and about others, and prefer to keep to yourself. This is the perspective of Quadrant 3 when there is a strong internal locus of control (a bias that underlies the original Johari Window). In essence, the disclosure of internally-controlled Quad Three (Q3:I) involves two fundamental issues: (1) what does this other person *want* to know about me and (2) what does this other person *have a right* to know about me.

First, what do other people want to know? Do I tell them about my unsightly rash or my hemorrhoids? Probably only if they are my intimate partner or physician. What about my financial fears or my dread of growing older or dying? Probably only if they are my therapist, financial advisor, coach or spiritual counsellor. Should I tell this other person that I really have an aversion to people who are loud or who dominate a conversation?

Probably only when this other person exhibits these traits—but how long do I wait until revealing this Quad Three bias and my Quad Two perceptions of their annoying behavior? This is a difficult process of interpersonal discernment. Distinctions are difficult to draw. Some people are over-disclosing. They share everything about themselves. Let me

The disclosure of internally controlled Quad Three involves two fundamental issues: (1) what does this other want to know about me and (2) what does this other person have a right to know about me.

reveal something about my actual Quad Three. I generate an intense dislike for people who “babble” on about their life. They drive me nuts even when they’re not talking to me—but are inundating some unfortunate stranger on a bus or airplane with all the personal facts about their lives.

There are other people who are very reticent to say much at all about their personal lives or feelings. While I personally prefer these people, I recognize that these under-disclosing people can evoke distrust (intentions) or at least hesitancy in other people with whom they relate. We all need a little information about other people—if for no other reason than to regulate our own relationship with them.

Joe Luft describes this regulatory function in his original analysis of the Johari Window:¹⁴⁰

At any moment you can reveal one of these private facts or reactions, make it part of quadrant 1, and have it take its place in the ongoing relationship. You may suspect that such disclosure will stimulate a similar or related disclosure by the other party with whom you are interacting. In the early phases of a relationship with a new acquaintance or with an associate on the job, the Q3-to-Q1 action may be most frequent. Strangers in a new group tend to open the small first quadrant by voluntary shifts of private knowledge into the open.

The second fundamental issue is even more complex and challenging in many interpersonal relationships. What does this other person have the *right* to know about me? Am I required to let them know about my fears, my incompetence, my sexual orientation, or my disabilities? The issue of “outing” is very important in this regard. In recent years, there has been a growing sensitivity concerning the rights to privacy among gays and lesbians.

These men and women should be able to disclose their sexual preferences to other people at a time and in a manner of their own choosing. When other people disclose these preferences (“out” their gay or lesbian colleague), the privacy has been violated and the “outed” person has lost control of his or her third quadrant.

The issue of “outing,” however, goes well beyond the domain of sexual preferences. What if you have a disability that is manifest periodically but is often not apparent (such as epilepsy or migraines)? When and where do you share this information with other people and is it acceptable for some other person to “out” you (tell other people) about your disability? What if you are a fair-skinned African American who can readily “pass” as an Anglo American?

When and where do you disclose? Why should you ever have to disclose? Is it ever proper for other people to “out” you with regard to your race (or ethnicity)? I could readily point to many other Quad Three domains (for example, political preferences, childhood history, and pervasive fears or hopes) that might or might not be disclosed and that other people might disclose about us (“out us”) without asking our permission.

The issue of “outing” goes well beyond the domain of sexual preferences.

In some formal settings (such as interviewing prospective employees), there are explicit rules and legal regulations regarding what we are allowed to ask of other people, or about what we can refuse to disclose to other people. Unfortunately, these legal safeguards don’t protect us or provide us with guidance in most settings.

This is where the three dimensions of trust come into play. We are more likely to monitor our disclosure and be very careful of our rights (even obligations) to withhold Quad Three information if we do not trust another person’s *intentions* or *competencies*, or if we do not believe that this person shares the same values and *perspectives* on life.

When there is sufficient trust, then two things tend to occur. First, we are more likely to disclose personal matters because we believe the other person will make appropriate use of and be discrete in sharing this information.

Second, we are more likely to feel comfortable in engaging in meta-level communication (see Chapter Seven for a fuller description of this process). We can talk about our relationship with the other person, identify what we are trying to accomplish in this relationship, and identify appropriate levels and content of Quad Three disclosure for both parties.

We are more likely to monitor our disclosure and be very careful of our rights to withhold Quad Three information if we do not trust another person's intentions or competencies, or if we do not believe that this person shares the same values and perspectives on life.

External Control of Self

We can add to Luft's list the psychodynamic insights about self that are gained from dreams, slips of the tongue, and our own mistakes. These are sources of wisdom that have been offered by the Freudians, Jungians and other psychoanalytically oriented observers. Sigmund Freud was among the first to examine the psychodynamics of these seemingly haphazard mistakes. As early as 1901, Freud noted that:¹⁴¹

The disturbance in speaking which is manifested in a slip of the tongue can in the first place be caused by the influence of another component of the same speech—by an anticipatory sound, that is, or by a perseveration— or by another formulation of the ideas contained within the sentence or . . . text that it is one's intention to utter. . . . The disturbance could, however, be of a second kind . . . it could result from influences *outside* the word, sentence or context, and arise out of elements which are not intended to be uttered and of whose excitation we only learn precisely through the actual disturbance.

As Freud suggests, there is rich learning in not only taking seriously the words that are actually spoken, but also examining how these words relate to what the speaker intended.

For Freud, the key to understanding this leakage of material into Quad Two comes from examining the discrepancy between the intended word or phrase and the actual word or phrase that was spoken. This discrepancy is the "disturbance" and, as Freud suggests, there is rich learning in not only taking seriously the words that are actually spoken, but also examining how these words relate to what the speaker intended.

The Jungians take a further step. They suggest that there is an intrapsychic agent that often is responsible for these slips—the "shadow." They offer wonderful advice about the ways in which the "shadow"—operating as a "trickster" inside each of us—finds a way to "trip us up" (through our gaffs, confusions and flops). The "trickster" trips us up so that our ego doesn't become too inflated and so that we can be fully exposed to less attractive aspects of our selves (our blind quadrant) that other people, unfortunately, often see quite clearly. I will have more to say about these psychodynamic insights.

Interaction between Two People

Let's return to our ongoing case study regarding Sheila and Kevin. They might begin to meta-communicate by discussing the appropriate nature of their working relationship. They might determine which areas of their lives and which ideas, values and feelings should (and perhaps even must) be shared if they are to do an effective job in helping to lead the institution about which they both care. Given that Kevin has some legitimate concerns about

Jung's "shadow"—operating as a "trickster" inside each of us—finds a way to "trip us up" (through our gaffs, confusions and flops).

privacy, there is certain material in his Quad Three that Kevin has every right to keep in Quad Three (with regard to his interaction with Sheila).

These boundaries are perfectly clear and appropriate. Other boundaries may be less defensible. What about Kevin's concerns that he might not be doing an adequate job? What about Sheila? Certainly, she should share some of her expectations regarding the work that she wants Kevin to do. On the other hand, Sheila has the right to keep to herself some of her hopes and fears regarding her institution and her role as leader of this institution. She has no obligation to share these thoughts and feelings with Board members.

As in the case of Kevin, there are other parameters regarding Quad Three disclosure that are more debatable. What about her past reliance on the financial expertise of other people? Shouldn't Kevin be aware of this past history?

As I mentioned in an earlier chapter, these more controversial disclosures by either party require considerable trust

Ironically, this level of disclosure about what we don't want to disclose often opens the door to greater trust in competence, intentions and perspective.

(all three kinds) and could increase tension between Sheila and Kevin. The challenge for these two people is to meta-communicate successfully about potential disclosures—without disclosing specific Quad Three content. This is not easy to accomplish—and a dilemma is often posed in seeking to engage in this level of disclosure.

Kevin would have to say, "I'm uncomfortable in talking about skills and expertise I might or might not have, yet I know that you need to know what I can do when working with you on the finances of this institution." Sheila, in turn, would have to say, "I really don't want to share my own concerns about my financial expertise and about your financial expertise, though I know that you need to know how you can be of greatest help to me and to this institution."

Ironically, this level of disclosure about what we *don't* want to disclose often opens the door to greater trust in competence, intentions and perspective and to an increased willingness to discuss some of this problematic Quad Three material. At the very least, this meta-level disclosure reveals the dilemmas that exist in the relationship between Sheila and Kevin (and that exist, for that matter, in most sustained relationships). Being aware of these dilemmas, both parties can be more empathetic and more patient with one another as they seek to establish a viable interpersonal relationship.

Involuntary disclosures are, of course, also being made. This is where external locus of control (Q3:E) enters the picture. Social custom actually prescribes the kinds of things ordinarily exchanged. Resistance to sharing things like the kind of work you do, your place of residence, your reactions to the weather, and general information on why you happen to be at the meeting are noted by others and assumed to be indicative of a desire to be left at a certain psychological distance.

If the group reinforces social custom by jointly concurring on what is shared—for instance, the kind of work each one does—then it would be much more serious to hold back. But the real question in early relationships concerns disclosure over which one has control. To what extent does one share private reactions and feelings—especially about what is going on at the moment?

The real question in early relationships concerns disclosure over which one has control.

According to Luft, "A qualitative shift in the atmosphere takes place with the sharing of private reactions, tension may mount above the conventional meeting level, and the prospects for significant interactions are increased."¹⁴² (For further discussion, see the section on trust and appropriate self-disclosure in Chapter Seven).

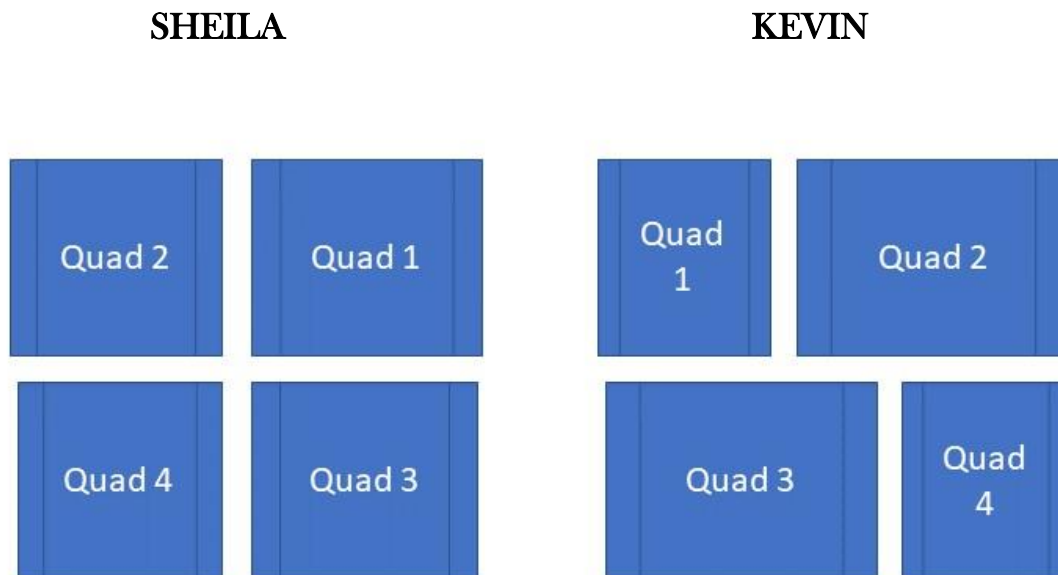
Alternative Johari Models

As I did in the previous chapters regarding quad one and quad two, I will briefly examine the interaction between Sheila and Kevin from two alternative perspectives.

Disjointed Interaction Model

Undoubtedly, if Kevin were to expand his own unshared impressions of Sheila, there would be considerable pressure on Kevin's Quad One—particularly with regard to his relationship with Sheila. He would be withholding a substantial amount of information from Sheila about his perceptions of her (Quad Three).

His Quad 2 is also likely to remain small, for Kevin is unlikely to have gained new insights about himself and how Sheila might be triggering some of his own fears and his own tacitly held assumptions about women in authority (or women in general).



This large Quad Two and Quad Three will be commonly found in relationships where there is considerable differentiation of power—especially when in the one-down position (as is the case with Kevin). Perhaps, as the British school suggests, we are guided by the signal anxiety associated with material in our Quad Four that is associated with specific relationships we have established—such as one in which we are the subordinate and have only limited power.

When we explore a specific relationship, we might find that only certain aspects of this relationship are “safe” for us to explore. Other aspects trigger considerable anxiety (the signal function). We learn quickly to set aside these aspects in order to focus on those that are less anxiety-ridden. Kevin, for instance, might find that he can explore his relationship with Sheila as an authority figure, but can't explore his relationship with her as a woman.

An even more threatening topic might be the combination of authority and gender. Sheila might remind him in certain ways of his own authoritarian (controlling) mother. This would be much too threatening an issue for Kevin to address. The wisdom of Kevin's defenses would kick in and he would move rapidly to another topic.

We learn quickly to set aside these aspects in order to focus on those that are less anxiety-ridden.

Thus, using the stabilized image model, we would portray Kevin as a man who has some selective knowledge about his relationship with Sheila that previously was unconscious.

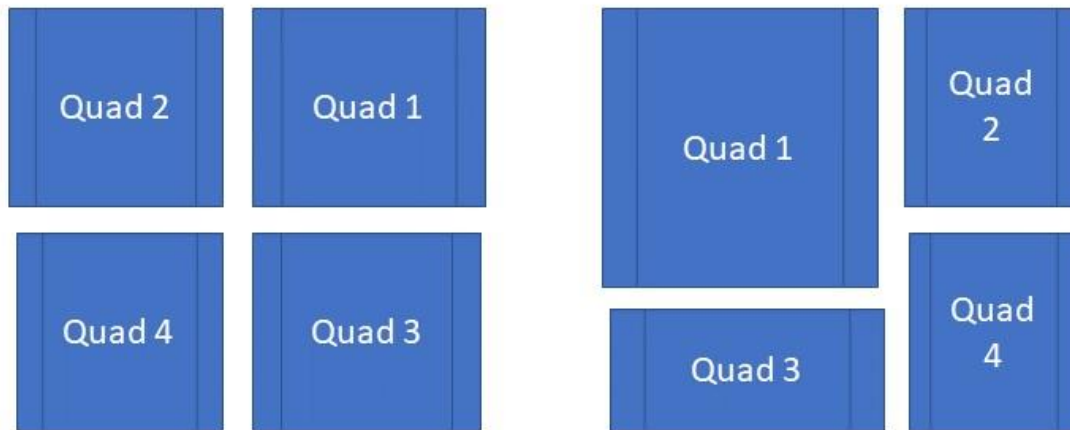
While he can't yet share this knowledge with Sheila (Quad Three to Quad One), he can monitor his own interactions with Sheila and make use of his new insights about authority to dampen his reactions to Sheila and even change the way in which he interacts with her.

We can anticipate at some point that Kevin will feel impelled to disclose something, even if he continues to withhold some Quad Three information about Sheila with her and if he still is oblivious to his own untested assumptions and attendant fears.

Kevin's assumptions (and perhaps even his fears) are likely to be altered only when he interacts with Sheila in a genuine and open manner (moving material from Quad 3 to Quad 1). As in the case of most (if not all) disjoined interpersonal relationships, tension exists and is only resolved with a shift (and alignment) among the widows, as well as about Sheila (Quad Two).

SHEILA

KEVIN



Kevin's sharing might, in turn, lead to the sharing by Sheila of her own perceptions of and assumptions about Kevin (movement of Quad Three into Quad Two).

It is then possible, as Kevin reacts to Sheila's disclosure, that she will gain greater access to her own tacitly held assumptions about how men relate to women in authority (or even to broader assumptions about men in general: their wants, needs and fears).

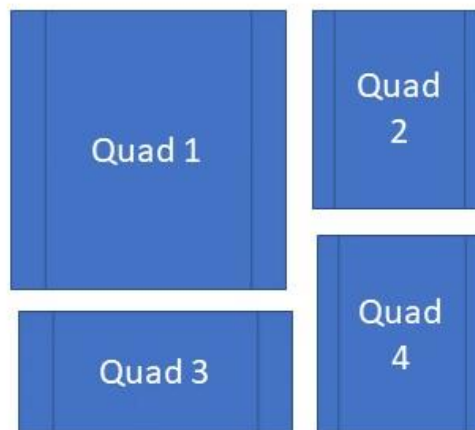
At this point, Kevin witnesses how Sheila reacts to his disclosure and when she begins to disclose more about herself (expanding her own Quad 1). There just might be a moment of shared learning and insight as the windows of both Sheila and Kevin come more closely into alignment.

Her own tacitly held assumptions about how men relate to women in authority (or even to broader assumptions about men in general: their wants, needs and fears).

SHEILA



KEVIN



Let's turn to a different scenario regarding Sheila and Kevin. Another shift might have occurred. Kevin might have learned a few specific things about his unconscious life (Quad Four) with reference to Sheila from his therapy or coaching session, or human relations workshop.

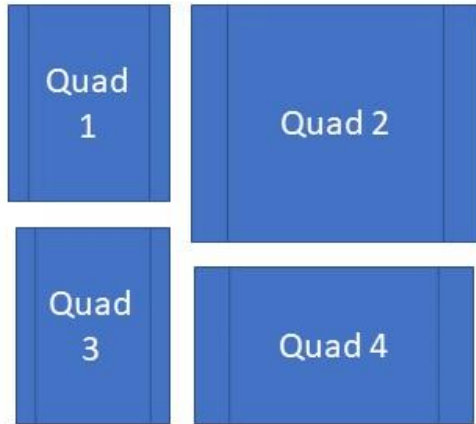
He might, for instance, have learned something about the unconscious factors that influence his relationship with people in authority or, instead, that influence his relationship with mature women.

There just might be a moment of shared learning and insight as the windows of both Sheila and Kevin come more into alignment.

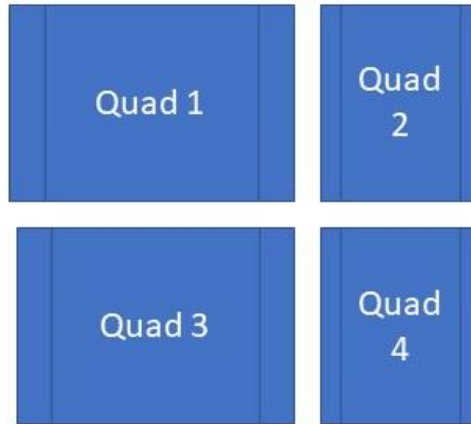
This would impact both Quad Four (which shrinks) and Quad Two (which also shrinks) The stabilized model allows for these very selective insights that we are likely to gain about another person.

Kevin's insights would require change in quadrant three. At the very least, we are likely to see a change in the content of quadrant three as Kevin alters his perceptions of Sheila.

SHEILA



KEVIN



We can't accurately predict, however, whether quad three will increase or decrease in size. Quad Three might grow larger—for Kevin is now able to gather in and acknowledge more accurate information about Sheila. On the other hand, Quad Three might shrink in size, as Kevin throws out most of what he “knows” about Sheila and awaits new information-(probably by interacting with Sheila in new ways and disclosing more information about her in order to test its validity - a move from quad 3 to quad 1).

KEVIN

Option One: Quad Three Grows Larger

BEFORE

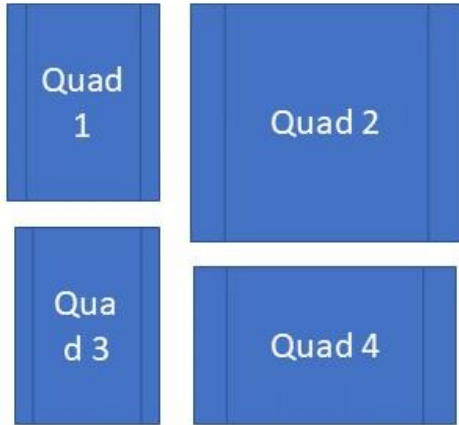


AFTER

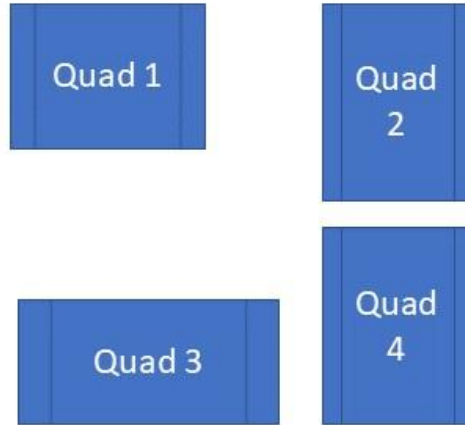


Option Two: Quad Three Grows Smaller

BEFORE



AFTER



As you can see from the second graphic, I am introducing a new concept: the “no man’s [person’s] land.” I have designated it by leaving this area blank on the graphic. This is an area that must soon be filled-in—often leading to a sequence of moves between the quadrants.

In this case, quad three first shrinks (as Kevin grows less certain about what he “knows” about Sheila) and then expand in size (as Kevin begins to gather new and more valid information and insights about Sheila).

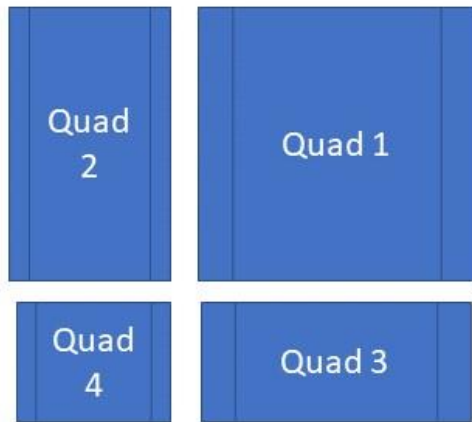
Quad Three might shrink in size, as Kevin throws out most of what he “knows” about Sheila and awaits new information-

This shift, in turn, will push Kevin to share his information and insights with Sheila (moving quad three to quad one)—which, in turn, is likely to lead Sheila to increase her own disclosure (expanding her quad one).

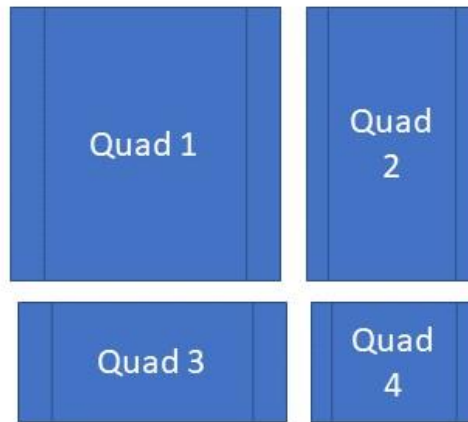
Quad three first shrinks (as Kevin grows less certain about what he “knows” about Sheila) and then expand in size (as Kevin begins to gather new and more valid information and insights about Sheila).

With this new interpersonal dynamic in place, there is not only a relief in the tension inherent in disjointed windows, but also an opportunity for both Kevin and Sheila to learn more about themselves (reducing the quad two for both of them).

SHEILA



KEVIN



Stabilized Interaction Model

This alternative model allows for selective movement of Quad Four material into Quad Three or selective disclosure of information about oneself to another person (movement of material from Quad Three to Quad One).

There are no automatic changes in either Sheila or Kevin as a result of an expansion of Quad Three (such as Kevin's non-shared impressions of Sheila).

Kevin could expand his third quadrant by coming to fuller realization of the previously unconscious processes (Quad Four) influencing his relationship with Sheila. Quad Three, in other words, can expand and Quad Four shrink (when the disjointed model is applied) without impacting either the first or second quadrant.

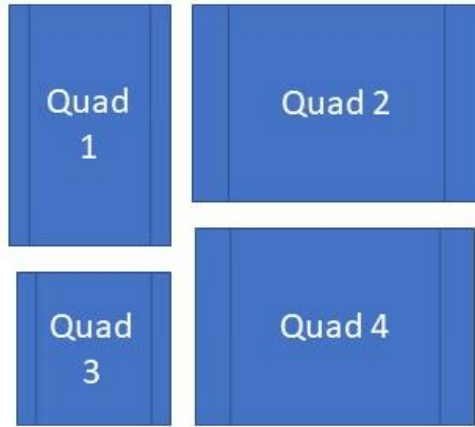
Let's return to the earlier scenario: new insights for Kevin about Sheila (the movement of material from Quad Four to Quad Three) have come from a therapeutic session, coaching engagement or training workshop. Kevin has examined his troubling relationship with Sheila.

His perspectives have changed. He is reframing his own relationship with Sheila: Quad Three is changing. This Quad Three revision need not influence the size of any other quadrant if the stabilized model is applied.

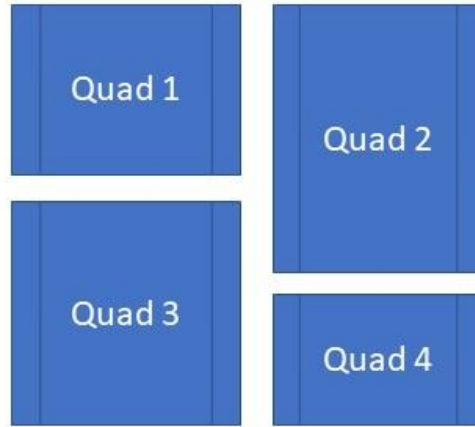
Kevin has examined his troubling relationship with Sheila. His perspectives have changed. He is reframing his own relationship with Sheila: Quad Three is changing.

KEVIN

BEFORE



AFTER



It is important to note that Quads One and Two remain the same size, even though they take on different shapes. These two quads remain “resilient” – adjusting as Quad Three expands, but not changing fundamentally, with regard to the content they hold or the influence they have over the relationship between Sheila and Kevin.

The stabilized model can also be applied to the selective disclosure of information by Kevin. He can select the specific information about himself that he shares with Sheila—resulting in reduction in the size of Quad Two and increase in the size of Quad One.

SHEILA



KEVIN



As in the case of selective movement of Quad Four material into Quad Three, the selective movement of Quad Three material into Quad One will inevitably create some potential tension. We devote considerable energy to selecting what we do and what we do not want to share. This often distracts attention from the other person, leaving us with a stilted relationship—and one in which Quad Three material is “leaking out” while we desperately try to selectively control what is disclosed.

Looking Forward

We don’t talk about ourselves—and withhold information about ourselves for several reasons—not only because we are defensive or private and introverted, but also because we don’t think other people are interested. We hate people who are always talking about themselves. Why do they think other people are interested? We then go too far in the other direction. Only people who are really interested in us—our family and neighbors—learn much about us.

We devote considerable energy to selecting what we do and what we do not want to share.

As I mentioned earlier, our workplace is often now our neighborhood. However, in this new workplace neighborhood we don’t know how much or what content to disclose. We don’t want to bore people who don’t really care about us. We don’t want to offend people—risking a harassment suit.

As members of a litigating society, we are faced with an expanding list of things about which we can’t talk and, in particular, about which we can’t joke. This can readily shut us down, leaving us with a very large third quadrant.

Alternatively, we can take an appreciative approach by telling other people (Q1) when we are interested in what they say and share with us. This sets the stage for other people to feel comfortable in engaging in appropriate levels of disclosure (Q3).

Ultimately, much of this negotiation regarding levels of disclosure concerns the nature and extent of control we have over our interpersonal relationships. We turn in our next chapter to this matter of control—especially as it relates to Quad Three.

Engagement of energy to protect distracts attention from the other person, leaving us with a stilted relationship. Quad Three material is “leaking out” while we desperately try to selectively control what is disclosed.

Chapter Eleven

Quadrant Three: The Locus of Control

There is a strong bias toward internal locus of control when it comes to Q3. We want to control what is given out to other people and often ignore the fact that information about our sense of self (especially our feelings and attitudes toward other people) is leaking out all over the place (Q3:E to Q1).

Furthermore, while Quad Three is often linked directly to an internal locus of control (Q3:I), there are many dynamics about Quad Three that are directly related to the social context within which the disclosure is being or could be made (external locus of control) (Q3:E).

Q3-I: The Withheld Self

There are several reasons why we choose to control our disclosure to other people. Some of these reasons make perfect sense in a postmodern world that often involves an invasion of our privacy and an overwhelming demand on our time and energy. Some of the other reasons are less justifiable and contribute to the destructive dynamics of misguided human interactions.

I will specifically identify five reasons and frame them, as I have in previous chapters, as different senses of self: private self, cultural self, false self, reticent self, deferential self, defiant self and prejudicial self.

Private Self

Participants in a postmodern world—which includes most of us—are often in search of personal boundaries and, even more generally, personal integrity. I have already described the challenges of the saturated and overwhelmed self in a postmodern world. Like Greta Garbo, we sometimes “want to be alone.” The world is intruding on our personal space.

We don’t know who we are or who we will become. We don’t want to open ourselves up to other people until we are clearer about our “true” self.

We fear that by opening up our self-identity we will be obligated to take in the stories and needs of those people with whom we have disclosed. In other words, we fear that the movement of our Quad Three material to Quad One will mean that we will have to absorb the Quad Three of other people—and we are already filled to capacity (saturated and overwhelmed).

Like Greta Garbo, we sometimes “want to be alone.”

Resistance to disclosure can take several forms. It can be passive: “I don’t want to show you.” It can instead be quite active: “I don’t want you to know.” Both the active and passive modes of privacy require an assumption of internal control, though the active mode goes far beyond the passive mode. The active mode is

There are many dynamics about Quad Three that are directly related to the social context within which the disclosure is being or could be made.

based on the assumption that we can somehow control what other people learn about us (which may come from sources other than our own personal disclosure).

Cultural Self

The search for privacy can vary across cultures in both form and cause. We might choose not to disclose something because it would be rare in our culture to share these matters. “I don’t want to tell you because it is against my tradition to talk about this.” It is not unusual, for instance, in some Asian cultures, to opening talk about the amount of money one has earned in a year, whereas in most Western cultures it is almost as offensive to talk explicitly about earned income as to talk explicitly about sexual performance. Both money and sex are to be discussed indirectly in Western cultures, with subtle cues revealing the requested (or non-requested) information about financial or sexual achievements.

There are also major differences in levels of disclosure in American and German societies. Americans appear to be much more open and more disclosing when first meeting someone—but are much less open than Germans once the relationship is established. Much as in the case of American homes (and the American school of interpersonal relationships), the American psyche is apparently open to free disclosure on the outside, but it imposes major barriers regarding more intimate disclosure when the relationship is established. German homes and societies tend to impose barriers at the front end of a relationship, but many fewer barriers to disclosure once the relationship is established.

As I noted earlier in this book, it is rare that one is invited to the home of a person from a Chinese culture until a relationship is very mature. On the other hand, once one is invited to the home of someone from a Chinese culture, a profound openness is experienced.

Both money and sex are discussed indirectly in Western cultures.

Through their actions they declare: “my home is your home.” This is not the case in the typical American home. As a result of these cultural differences in type and level of social boundaries, Chinese immigrants or visitors may be quite disappointed to discover that being invited into an American home does not mean the establishment of a deep, committed relationship (as I discovered in my own life—and as I describe in an earlier chapter). Similarly, disclosure by an American does not signal the establishment of a long-term, intimate relationship.

False Self

If disclosure by an American does not signal commitment to a long-term relationship, then why do Americans have a reputation for being open and gracious? I propose that this impression comes from the distinctly American skill of creating a “false self”—the Quad One persona I described in Chapter Three. Americans learn how to “fake” openness and disclosure.

We learn how to talk about something other than the weather, yet never really get far beyond the weather. We talk about our children, yet rarely say much about our own hopes and fears regarding these members of our family. We share information about our job and the struggles we are having with our boss or co-worker, yet don’t disclose much about our underlying fears (or hopes) about the role we might be playing in worsening these struggles.

Disclosure by an American does not signal the establishment of a long-term, intimate relationship.

As the recipient of this disclosure, we listen attentively and seek to be receptive and understanding—yet often feel bored or even irritated that our time is being wasted. These feelings, in turn, are often accompanied by a pervasive sense of guilt, given that we should care—and care deeply—about everything that this other person is disclosing to us. Perhaps, we are bored or irritated because this disclosure is actually trivial, often well-rehearsed and repeated many times over with many people.

We learn how to talk about something other than the weather, yet never really get far beyond the weather.

True and genuine disclosures often involve the sharing of perceptions and feelings about one another at this moment, rather than about third-party interactions that occurred in some other place and at some other time.

Genuine disclosure often involves meta-communication about what we do and do not want to disclose—the kind of meta-communication in which Kevin and Sheila might engage. These conversations are rarely boring. They may be threatening and even disturbing, but they rarely evoke either irritation or guilt.

When does movement from a false self to a more genuine disclosure occur? Will Schutz suggests that we must first address the interpersonal issues of inclusion and control in our relationships before we can honestly disclose. We must first establish that we really want to interact with one another (inclusion) and establish ways in which we will each contribute to and influence the nature of our relationship (control).

This must occur before our disclosures cease to be superficial and distant from the immediate situation and interpersonal dynamics. In a parallel manner, I suggested earlier in this book that shared trust in intentions, competence and perspective is a prerequisite to genuine disclosure. I will have much more to say about these elements of disclosure in Chapter Seven.

Discrete Self

What about the person who refuses to engage a false self—who would rather say nothing than “chat” about unimportant matters? What about the person who is reticent to talk about much of anything with strangers or recent acquaintances? These people have strong external barriers (like our Chinese colleagues) and are quite discrete in what they say and who they talk to about personal and interpersonal matters. When they do disclose, the material that is moved from Quad Three to Quad One tends to be important. It is rarely boring for other people.

The discrete self is commonly found among older men and women. As I noted previously, adult development research reveals that older adults tend to nurture fewer relationships than they did at a younger age.¹⁴³ The relationships that they do nourish, however, tend to be deeper and longer lasting.

Shared trust in intentions, competence and perspective is a prerequisite to genuine disclosure.

There is more genuine and sustained disclosure of important Quad Three material and less wide-spread (indiscrete) disclosure of superficial or well-rehearsed and distant material from Quad Three. We may find that the discrete self (as well as the selective self I described in Chapter Two) is being exhibited more often during the coming years given the “graying” of America (and many other countries in the Western world).

Deferential Self

We might assume that other people are indifferent with regard to our interests and needs—or even our stories. This is the case when I genuinely assume that another person (or other people in general) doesn't want to know much about me—or at least specific aspects of myself. I fear being “boring,” “too talkative,” “too self-occupied.”

This is different from the “false modesty” ploy in which we bring attention to our own self indirectly by deferring in a rather public manner to another person (“Oh, I'm not important. You are the one who deserves accolades.”) We are talking here about genuinely held assumptions of disinterest.

The discrete self is commonly found among older men and women. Adult development research reveals that older adults tend to nurture fewer relationships than they did at a younger age.

I have served as president of a graduate school. At a reception, I was asked to recount a story regarding the initial formation of the school. It is, in fact, an interesting story (dating back to the Haight-Asbury/Flower children period in San Francisco) and reveals much about the abiding values of my school. However, I mistakenly thought that very few people would be interested in this story. It would “bore” them.

I was surprised and delighted to notice the level of genuine interest, as a small group of current and potential students gathered around to hear me recount the school's founding story. I was “obtuse” (Q3) with regard to this narrative and the impact which its disclosure would have on the listeners and on their relationship to me (as president) and to our interesting, value-based graduate school. At times, we simply don't know that other people want to hear our story about something that is important to us.

Defiant Self

There is a third dynamic operating with the Q3:I that in many ways is the opposite of the deferential self. This is the defiant self that uses internal control to withhold information about self. “I'm not going to tell you!” This dynamic requires two assumptions.

First, I have to feel some anger toward the other person—otherwise why be defiant. Often this anger arises from the violation of trust on the other person's part—or at least a seeming violation of trust. In many instances, even if the mistrust is unwarranted at the time of the defiance, it is soon warranted, because the recipient of the defiance is likely to become mistrustful of the defiant one and take actions that lead to reciprocal mistrust.

At times, we simply don't know that other people want to hear our story about something that is important to us.

The second assumption in this defiant scenario represents the opposite stance from that of the deferential self. We have to believe that other people are actually interested in what we have to say. The defiant self can only “punish” other people if these other people truly want to hear what the defiant person has to say.

In many cases, this is not true, and the defiance has very little effect. The recipient of the defiance may actually experience relief in knowing that they won't have to put up with the disclosure of a person whom they don't trust and have grown to dislike.

Prejudicial Self

The deferential and defiant selves concern specific relationships and my reticence to share parts of myself with specific people in the world. The prejudicial self is based on much less selective criteria. “I refuse to share information about myself with a specific group of people.

I don’t trust them (in terms of intentions, competence and/or perspective). I don’t want to establish a relationship with them and don’t want them to think that I am in any way interested in what they have to say or how they might react to my disclosures.”

The defiant self can only “punish” other people if these other people truly want to hear what the defiant person has to say.

The dynamics of prejudice goes even further with regard to disclosure. As in the case of the defiant self, I might choose not to disclose as a way of “getting back” at other people or as a way of establishing or reinforcing my position of power and control over “these people” or the interpersonal setting in which we must meet together.

At an even deeper level, this reticence to disclose might reveal a fear of becoming involved with these people or finding my prejudices disconfirmed.

One of my colleagues is a long-time social activist, who is fighting for the rights of minorities in the United States. She indicated recently that she really doesn’t want to get to know the people she opposes in her community, nor does she have any interest in empathizing with the other side.

“I can’t continue to work against them and be passionate in my opposition to them if I get to know them as distinctive human beings. I am more likely to get to know them if I share something about myself with these people.” While her resistance to disclosing with people she doesn’t trust or like is quite understandable, it is also a form of prejudice and, ironically, represents the very dynamics of separation and distortion that she is fighting against in her work.

At an even deeper level, this reticence to disclose might reveal a fear of becoming involved with these people or finding my prejudices disconfirmed.

The reticence to disclose in a postmodern world is quite understandable. However, this reticence does come at a cost. System theorists suggest that high boundaries in any system eventually lead to the death of the system.

Systems with high barriers or heavy boundaries—called “closed systems”—generally are or soon become inanimate objects. Nothing enters or leaves a heavily bounded, closed system. There are closed-system people. They are men and women who are aloof and impersonal. They are “cold as a stone.” On the other hand, a system may have low barriers. Its boundaries are highly permeable. Things can easily move in and out of a low bounded system.

It is known as an “open system.” System theories suggest that low boundaries lead to a lack of system integrity. The system readily falls apart. As W. H. Auden suggests, the center can’t hold. There are open-system people. They are often inappropriate in their levels of disclosure. They dump personal information on everyone.

They are the men and women on airplanes that tell you their entire life story and don’t stop even when you pretend to fall asleep or put on the headphones. They are “warm-hearted” but scattered and insensitive to other people’s needs for privacy.

Systems theorists would suggest in our postmodern world that we must have a strong self of self. However, it is hard to have clear sense of self in our postmodern world, given Ken Gergen's description of the saturated self. We must therefore make a choice.

She indicated recently that she really doesn't want to get to know the people she opposes in her community, nor does she have any interest in empathizing with the other side.

We must either create high boundaries (and risk becoming inflexible, cold and aloof) or create low and more flexible boundaries (and risk losing our sense of self and our integrity). Ultimately, in our postmodern world, with the demand for flexible boundaries only the second option is viable. We must therefore continually identify very clear intentions and a clear sense of self.

We must be clear about our intentions, and must be selective in our disclosure and, more generally, in our engagement with other people. If we have low boundaries—if we are inclined to disclose everything to everyone—then we are likely to lose any coherent sense of self in a postmodern world. When we lose this sense of self, then we have also abandoned an internal locus of control. We come under the control of external forces. We become fragmented and expedient people who can't be trusted in any important human interaction.

Q3-E: The Obtuse Self

Just as there are several reasons why we choose to control our disclosure to other people, there are also several reasons why we choose to give up this control and allow the world around us to dictate the level of disclosure and the type of material from Quad Three that we share with other people. As in the case of the internal locus, some of these reasons make perfect sense in a postmodern world that requires us to adapt to changing social contexts and shifting social norms; however, some of the reasons for embracing an external locus of control with regard to disclosure are less justifiable.

We must be clear about our intentions, and must be selective in our disclosure and, more generally, in our engagement with other people. If we have low boundaries—if we are inclined to disclose everything to everyone—then we are likely to lose any coherent sense of self in a postmodern world.

As in the case of many reasons for internal locus of control, these irrational reasons for abandoning control over Quad Three disclosure can contribute to the destructive dynamics of externally constrained human interactions. We will look at four externally based senses of self: assumed self, ascribed self, coerced self, and conforming self.

Assumed Self

We often make assumptions regarding what other people know about us. This sense of self is help implicitly. It is not subject to much review—and we often ignore its content. I assume you can tell something about me from my role (correction officer, boss, athlete) or the setting in which I find myself. This sense of self is particularly powerful in a highly conscribed setting – often called a highly enmeshed or high context setting—such as a jail, corporate board room or football field. In this setting, one's role occupies virtually all of one's public self (Quad One) and this self is so large and prominent that there is little need to share much of Quad Three.

While this conscription may not create much of a problem in societies where virtually all roles are ascribed and handed down from generation to generation (see discussion of ascribed self below), it can create major problems in a contemporary society where one is expected to be something more than his role. In modern and postmodern times, Quad Three may be very poorly developed in a person who lives primarily through a highly conscribed role. People who occupy these roles frequently find it very difficult to interact with other people outside their role or to abandon or retire from this role.

Ascribed Self

This sense of self is clearly and publicly assigned to each member of a specific society. In many societies, each citizen

I assume you can tell something about me from my role (correction officer, boss, athlete) or the setting in which I find myself.

is born into a social-economic class and will remain in this class throughout their life. In many old European cities, for instance, each trade has its own section of town and its own church.

I remember walking through the streets of Tallinn, an old Hanseatic-League city in the country of Estonia. There was a church just for warriors and a church for merchants. Each class and occupational

group lived in a specific part of the city, with the upper classes and more prestigious classes living on higher ground in Tallinn and further from the city walls that fortified the city than those in lower socio-economic classes.

In many sub-Saharan African societies, newborn children are “dropped” into an existing social structure and given a specific role and set of social responsibilities from birth. All children in these societies are to learn how to adapt to their role in this social structure before venturing out to find their own individual identities.

Coerced Self

In some highly regulated and often punitive social structures, we are told who we are, what we are to say and what we are to do. This coerced sense of self is found in prisons, in concentration camps and in other settings that are heavily bounded and filled with potential or actual violence.

In Tallinn, there was a church just for warriors and a church just for merchants.

At the extreme, we find brainwashing, when at some point, the coerced self actually becomes the true self—the external control is internalized and the “prisoner” no longer needs be kept in chains, since they have now placed the chains around their own “soul.”¹⁴⁴ The control of self has moved from the exterior to the interior.

Conforming Self

We need not be coerced in order to seek conformity to the dominant rules and values of a society. We can choose to comply with these rules and values by picking up both obvious and subtle cues from our environment. We become quite sensitive to these cues so that we might “fit in” or “go along.” This conformity, in turn, allows us to feel less anxious, allows us to be more successful in our career or family, and allows us to spend less time figuring out “who we are.” This sense of self parallels the notion of false self with regard to internal locus of control.

At the extreme, we find brainwashing, when at some point, the coerced self actually becomes the true self—the external control is internalized—and the “prisoner” no longer needs be kept in chains.

We play out a role and espouse a set of values not because at some deep level we wish to do so, but because we have abandoned any sense of personal integrity and integration. When we embrace a conforming self, our third quadrant can become quite barren.

We no longer have much to keep secret, because we have fully aligned our sense of self with that which is acceptable in our society. Our public self (Quad One) becomes very large and malleable, while our private self (Quad Three) becomes small and often quite rigid. This, in turn, provides fertile ground for the expansion (and potentially destructive empowerment) of the unknown self (Quad Four).

Saturation and Disclosure

It is often hard to gain a clear sense of self in our postmodern world—whether or not we choose to embrace an assumed, ascribed or conforming self. Part of the Quad Three problem in our postmodern society concerns the “saturated self.” It is hard not only to gain a clear sense of self in our postmodern world, but also to know what type of “self” we want to or should (if oriented toward a conforming self) convey to another person. We are inclined to sift through and shift among different senses of self.

How much should I disclose about myself and what specifically do I disclose? And how much time and attention do I devote to the other person? One more question: How much and what do I want to know about this other person? In traditional premodern societies and in most modern societies, the rules of engagement are clear and consistent.

It is often hard to gain a clear sense of self in our postmodern world—whether or not we choose to embrace an assumed, ascribed or conforming self.

Social class structures make it even easier to know what and how to share some part of us with other people. The assumed, ascribed and conforming selves are much easier to engage—and the coerced self is all-to-common in these societies.

From the perspective of our internal locus of control, we must always strike an uneasy balance between our desire for information from the other person (“I want to know”: information flowing from the outside to the inside) and our desire to share information about ourselves with the other person (“I want to tell you”: information flowing from the inside to the outside).

We don’t know the rules and often don’t really know much about the person with whom we are relating. We are living in what Bennis and Slater many years ago prophetically called the “temporary society.”¹⁴⁵ We often must adjust our relationships because of the many different roles we play in our multiphrenic, postmodern society.

A similar challenge faces each of us when we shift our perspective to an external locus of control. We begin to worry not about what we chose to share with or receive from other people, but instead about what information the other person wants to share with us or what information they want to receive from us. Once again, in our postmodern world, unclear rules, temporary relationships, and shifting roles, makes it difficult to *anticipate* what other people want and need.

We don't know the rules and often don't really know much about the person with whom we are relating.

We can try to somehow control the situation through *proactive communication* – convincing another person of what they want to share with us or want to receive from us. Many powerful psychotherapists exert this type of influence. They declare themselves to be “neutral” or “non-directive,” yet through the few words they do offer and through their nonverbal expressions, they influence what their patients disclose.

Through their not-so-subtle reinforcements (head nodding, smiling, statements like “interesting” or “can you say more about this?”), many therapists (as well as coaches, counselors, radio talk show advisors and self-help gurus) have a major impact on what is said to them and asked of them. This may even be the case with the father of modern psychotherapy: Sigmund Freud. Some of Freud’s recent critics have proposed (with some justification) that Freud got what he was looking for from his late 19th and early 20th Century patients:¹⁴⁶

A consensus has begun to emerge among historians and critics of psychoanalysis about what really happened . . . It appears that Freud either bullied his patients into reporting childhood seduction episodes or foisted upon them such stories, and that he later lied about the whole seduction episode.

Could this same proactive communication pattern be found among skillful (and perhaps manipulative) men and women who sell us cars, homes, insurance or a “perfect” partner for life?

For those of us who are not very influential or skillful as proactive communicators, the alternative is *reactive communication*. We await the disclosures or requests from the other person and then decide how we want to respond to the discloser—if and how we want to fulfill their requests.

This is where Quad Two and Quad Three so closely interact. Someone (I’ll call this person, “Sam”) wants me to share something about myself (Quad Three): “So, tell me how you’re doing. How do you like this conference? Have you met anyone who is very interesting?”

I don’t know Sam very well, having bumped into him at a session of the conference and having gone out with Sam (and six other conference attendees) for lunch after the session. I find Sam to be a bit of a bore.

We await the disclosures or requests from the other person and then decide how we want to respond to the discloser—if and how we want to fulfill their requests.

He dominated the luncheon conversation, didn’t seem to be listening to what other people said at the luncheon, and missed the point being made by the speaker at the session we both attended. So now I have the misfortune of bumping into Sam after another conference session.

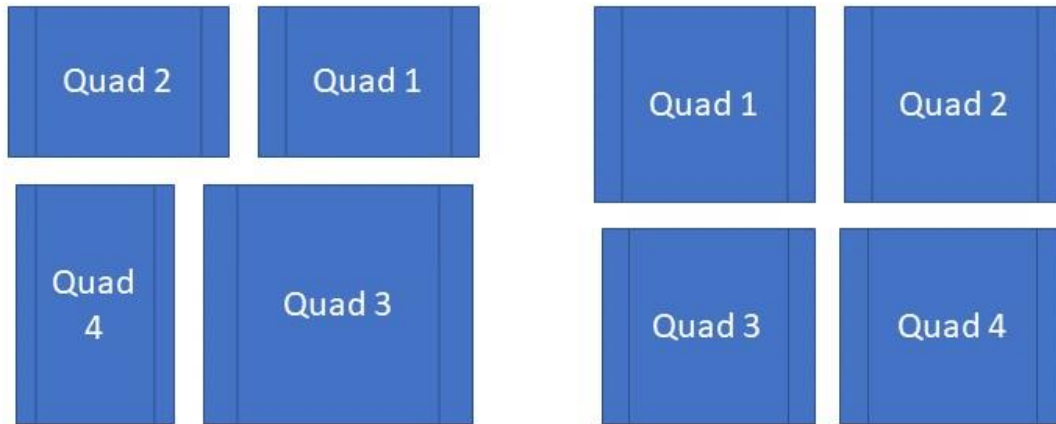
He asks me to disclose something about myself (“How are you doing . . . How do you like . . . ?”). How much do I tell him? I don’t think he will really listen, and, frankly, I have little interest in establishing a relationship with Sam. Even more importantly, how much of my Quad Two information about Sam do I share with him? This is the interesting and difficult part about the Quad Two and Quad Three interdependence.

Some of what I have to share in my third quad is information about Sam that probably exists in his second quad (opaque/blind self). Do I let Sam know that: (1) he is *not* one of the interesting people I have met at this conference, (2) he is actually disrupting my enjoyment of the conference and/or (3) I find him to be an insensitive, dominating boor! If I shared any or all of this information with Sam, his Quad Two would certainly shrink (perhaps at the cost of some psychic pain). We might diagram what would occur in the following way:

Relationship A [Before]

Bill

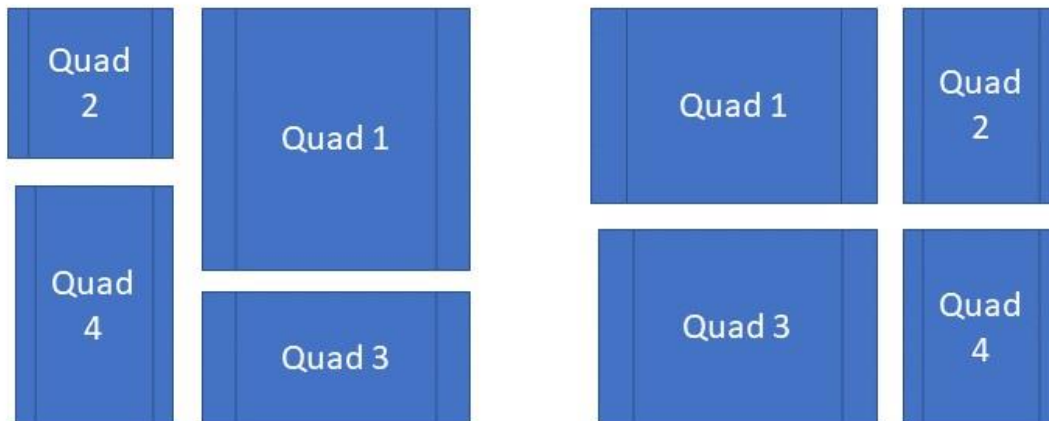
Sam



Relationship B [After]

Bill

Sam



In this case, my public self (Quad One) would have expanded from relationship A to relationship B because of my sharing of hidden impressions about and reactions to Sam (Quad Three). Sam's public self would have expanded because he now knows more about the way in which at least one person (me) perceives and judges him (Quad Two).

Sam requests the disclosure, yet I was the one, ultimately, who had the greatest influence on both Sam's window and my own window—unless Sam chooses to ignore or re-interpret my feedback to him.

"I like you and expect you to like me and tell me that you like me" - a bit of a "love fest."

It should also be noted that Sam's third quadrant (information regarding me) would no doubt expand. His Quad 3 could be filled with a lot of angry thought about me, along with some assumptions regarding by own bias and assumptions (especially with regard to him). Conversely, he might be appreciative of my disclosure about

him and, therefore, incorporate some positive things about me in his third quadrant.

If these are positive impressions about me, then he might move these impressions into his Quad One and share them with me. This could be the beginning of a more positive relationship between Sam and me (though perhaps one that becomes too much of "I like you and expect you to like me and tell me that you like me" - a bit of a "love fest.")

The interplay among quadrants doesn't stop here. If you look carefully, my Quad Two is now larger in size. This means that now there is a greater amount of information that Sam holds about me, which he has not yet shared. My feedback to Sam would, no doubt, evoke an impression of me by Sam. He might now see me as jealous, arrogant, insensitive, dangerous—at the very least a person to avoid in the future.

He might now see me as jealous, arrogant, insensitive, dangerous—at the very least a person to avoid in the future.

Alternatively, he might see me as a caring, sensitive person who is providing him with helpful feedback. It depends, in part, on how I deliver the feedback to Sam. It also depends on how Sam receives the feedback. My assumption (bias) is that Sam will not receive my feedback in a positive manner and is likely to gain a very negative (and distorted) perception of me.

As a result, I am unlikely to offer him the feedback, and if I do offer any feedback, I am unlikely to take his feedback to me (Sam's Quad Two) very seriously:

Sam: "Well, you're not very interesting either!" *or*

Sam: "What do you mean . . . you talked more than I did during the luncheon. You're the one who dominated the conversation!" *or*

Sam: "You know, I didn't need you to dump all of your own insecurities on me!"

So, for good reason, I will probably respond to Sam's request for disclosure (my Quad Three material moving to Quad One) with superficial statements that enable me to disengage quickly from this mildly disturbing relationship:

Bill: "I'm doing fine and like the conference. Sorry, I have to dash off to a meeting with an old friend [not another session, because Sam might join me.]"

Before we leave this disturbing (and disturbed) relationship, there are two other observations to make about the shift in windows after my (unlikely) feedback to Sam. You will notice that it is not only my Quad Two that increases in size. Sam's Quad Three also increases. He now must add further information to his hidden self (Quad Three)—information about the guy at a conference who verbally attacked him (or thoughtfully confronted him) with impressions of his behavior during an informal luncheon meeting with several colleagues. Does Sam share this experience with anyone else in his life? His wife? His best friend? His therapist or coach?

In sharing this information from his expanded Quad Three, might Sam find that there is some truth in what I said to him? Even though Sam might have wanted to kill the messenger (me), might he learn something about himself through his own disclosure to supportive people in his life, or through his own ongoing processing of this feedback? It is rare that we are *not* defensive when receiving difficult, negative or disconfirming feedback from other people.

This doesn't mean, however, that we don't learn, eventually, from this feedback. Perhaps, I should find a way to convey some of my impressions to Sam, even if this might evoke a negative reaction from Sam. I should be able to "weather the storm." Could I myself learn from this encounter something that might be uncomfortable about me?

Maybe I am projecting on to Sam my own boorish behavior? Am I afraid of Sam's reaction to my feedback or of what he might say to me in response this feedback—reflections on my own behavior that might contain a seed of disturbing truth about myself?

It is rare that we are not defensive when receiving difficult or disconfirming feedback from other people.

This latter reflection suggests one other shift in the two windows—a shift that further encourages an honest exchange between Sam and me. In Joe Luft's original window, with its highly interdependent pains, the fourth quadrant (unknown) in both windows decreases in size. Both Sam and I can learn more about ourselves, even if the personal learning is a bit painful for both of us. Both of us will gain access to potential areas of ourselves (Q4). My fears might be justified (but manageable).

Perhaps some of Sam's feedback in reaction to my feedback is accurate. Maybe I am sensitive to his domineering behavior at lunch because I am also inclined to be domineering. Perhaps I am competitive with Sam (and anyone else who is verbally active) and am worried that other people won't find me interesting. Could these issues from my childhood and adolescence still be playing a part in my reactions to other people? There is still much I can learn—maybe I should interact with Sam in a way that can be of interpersonal value to both of us.

Maybe I am sensitive to his domineering behavior at lunch because I am also inclined to be domineering.

Q3-I: Direct and Indirect Disclosure

It certainly makes sense in most instances that Quad Three is governed by an internal locus of control. After all, don't I have the right (and capacity) to restrict what I share with other people? To a certain extent this is true. Under most conditions, Quad Three should operate primarily from the perspective of an internal locus of control. Obviously, we can share information about ourselves with other people (moving this material from Quad Three to Quad One).

We can also let other people know of our Quad Three desire to find out more about ourselves from them (moving our Quad Three request to Quad One). If successful, this latter request precipitates a move of Quad Two material in the other person into their first quadrant and into my first quadrant as well.

I call the first type of Quad Three sharing, *direct disclosure* ("I want to tell you") and the second type *indirect disclosure* ("I want you to tell me—I want to know more about what you are holding in Quad Two about me"). This is an important distinction, especially when considering the interpersonal dynamics in many human service settings. The "helper" provides very little direct disclosure.

However, the helper may provide substantial indirect disclosure by encouraging a “client” to disclose her own perceptions and feelings regarding the helper. This profile of disclosure is particularly common among those helpers with a strong psychodynamic orientation who explore the nature of a client’s transferential perspectives and feeling regarding the helper.

In the case of men and women who are highly self-oriented (often called “narcissistic”), we may find both direct and indirect disclosure: “Let me tell you about myself and when I’m done talking about myself, I’ll ask you to tell me about myself!” In the case of a relationship with an unequal distribution of power or a large dose of mistrust, we may find very little direct or indirect disclosure, or we will find direct disclosure regarding nothing but superficial materials from Quad Three (the false self).

In many human service settings, the “helper” provides little direct disclosure.

If there is any indirect disclosure (request for feedback), it is often engaged as a protective strategy to

insure occurrence of the intended effect of a specific interaction. I say to myself (but not the other person): “I want to be sure that you see me, think about me, and feel about me, the way I have intended through the nature of my interactions with you.” I will have more to say about these disclosure dynamics in a later chapter.

Q3-E: Proactive and Reactive Disclosure

The amount of direct and indirect disclosure from Quad Three is not entirely a matter of internal decision-making processes. As I noted above, with regard to external locus of control, the environment in which we are interacting with other people can have a powerful influence. I just identified an environment that has a powerful influence—namely, the therapy session.

I also suggested that power differentials and levels of trust can influence the extent and balance between direct and indirect disclosure. In essence, the environment or, more specifically, the interpersonal context within which Quad Three to Quad One disclosure occurs can be categorized in one of two ways (much as in the case of direct and indirect disclosure with regard to an internal locus of control). The interpersonal context can encourage or discourage *proactive disclosure*. It can instead encourage or discourage *reactive disclosure*.

An interpersonal context that encourages positive proactive disclosure is one in which people want to share information about themselves with others. This is a context in which there is considerable trust regarding both intentions and perspective.

The environment in which we are interacting with other people can have a powerful influence.

There is a bit of irony here, for only through honest disclosure of intentions and perspective can trust be established. We have a “chicken-and-egg” dilemma that is not easily solved. Trust in competency is also important. Can this other person “handle” what I have to disclose?

Once again when we see competence, then we are more likely to disclose. When we disclose, others are more likely to see us as competent and we can more readily discern if the other person is competent enough to receive our disclosure in a constructive manner. Positive proactive disclosure is often found in temporary settings—personal growth groups, executive coaching sessions, spiritual retreat centers.

These times and places serve as “sanctuaries” in which powerful norms regarding openness and safety can be established and reinforced, and in which interpersonal training can occur. Interpersonal contexts that discourage

proactive disclosure often are filled with mistrust, power differentials, impending threat or unclear interpersonal norms.

An interpersonal context that engenders positive reactive disclosure is one in which we are encouraged by other people to share Quad Three information about ourselves. Other people seem to be genuinely interested in us.

Power differentials and levels of trust can influence the extent and balance between direct and indirect disclosure.

We find that our assumptions are proven wrong about what they already know about us (the assumed self) what they want to know about us (deferential self) or what they need to know about us in order to establish a trusting, effective and sustainable relationship. Trust, once again, is very important.

We are still concerned with intentions (why do they want to know more about me?) and competence (can they take in what I say without distorting it or making use of it in an inappropriate manner, such as “outing” me with other people)?

An interpersonal context will discourage reactive disclosure when other people seem indifferent to us, when it doesn't feel safe, or when norms regarding disclosure are unclear or inconsistent. Like many of my colleagues who facilitate groups, I have often begun my work with a new group by offering a “warm-up” exercise that requires some disclosure (“What would you like to achieve in this workshop?” or “Share with us the worst job you have ever had”).

I can disclose too much about myself, leading other people to be quite reticent about asking for more disclosure.

If someone comes in late, I often give them a bad time by telling them that “everyone in the room has already shared their most intimate secret [or most embarrassing moment in their life] . . . you're next!” While they almost immediately realize that I am kidding them, there is that moment of sheer terror on their face when they confront an interpersonal context where the norms regarding disclosure are unclear. Am I a skilled group facilitator—or a sadist!

Internal and External Locus of Control in Interaction

Several important dynamics are revealed when we look at the Quad Three interplay between the direct and indirect disclosure that arises out of an internal locus of control, and the proactive and reactive disclosure that arises out of an external locus of control. First, the direct disclosure that is engaged with an internal locus tends to create a positive proactive context (external locus): when I disclose things about myself (Quad Three to Quad One) then other people are more likely to disclose things about themselves.

We have a curvilinear relationship: very negative and very positive interpersonal contexts will discourage indirect disclosure, while moderately positive contexts encourage our request for feedback (indirect disclosure).

Direct disclosure also can create a positive reactive context in which other people want and ask for even more information about me. This relationship, however, is curvilinear in nature. I can disclose too much about myself (the narcissistic inclination), leading other people to be quite reticent about asking for even more disclosure.

Conversely, a positive proactive and positive reactive context (external locus) will encourage direct disclosure, whereas an interpersonal context that discourages both proactive and reactive disclosure usually makes a request for feedback from others (indirect disclosure) even more risky and inappropriate.

The relationship between interpersonal context and indirect disclosure is a bit more complex than that between interpersonal context and direct disclosure.

On the one hand, we are more likely to ask for feedback in a positive, supportive context than in a negative, threatening context. On the other hand, we may be less in need of this feedback in a positive, supportive context, since other people are more likely to share their own Quad Two information about us without having to be asked.

“If this isn’t a safe place, if you don’t really care about me, or if I don’t really know what is appropriate or inappropriate to disclose, then I’m going elsewhere—to a place that is safe, caring and clear!”

Perhaps we have another curvilinear relationship: very negative and very positive interpersonal contexts will discourage indirect disclosure, while moderately positive contexts encourage our request for feedback (indirect disclosure). I will avoid feedback or even find a way (often nonverbal) to request that another person not give me feedback (“Don’t tell me”) if the context is threatening and non-supportive. I don’t need to say anything if the context is positive.

Looking Forward

Ultimately, in my relationships with other people, I may claim my internal locus of control—especially when confronted with an interpersonal context that is negative. I can avoid this interpersonal context all together: “if this isn’t a safe place, if you don’t really care about me, or if I don’t really know what is appropriate or inappropriate to disclose, then I’m going elsewhere—to a place that is safe, caring and clear!”

The problem is that this absent interaction might deprive me of important self-learning as well as the fulfillment of some important interpersonal need that (ironically) might require me to “meet the enemy.” I turn once again in the next chapter to the matter of interpersonal needs and reintroduce the three schools so that they might speak to the opportunity for interpersonal learning related to Q3.

Chapter Twelve

Quadrant Three: Interpersonal Needs and The Three Schools of Thought

In this chapter I continue my detailed exploration of quadrant three, as I did with regard to quadrant one and two. Once again, I turn to analysis of interpersonal needs and explore quadrant three through the lens of the American, British and Continental school.

Interpersonal Needs

The dynamics of Quad 3 is the opposite of Quad 2 with regard to the fulfillment of interpersonal needs. A's task in Quad 3 is to actively express her needs to B (and other people) so that B (and others) might respond in a manner that meets A's needs. It is a matter of reciprocity—and this phase of the intricate interpersonal dance is often quite hard to negotiate. Do we know what we want and is it appropriate to ask other people to help us fulfill these needs? We must find answers to these often-elusive questions if we are to fully participate in the dance.

Inclusion

If I have a strong need for inclusion, then the fundamental question becomes: “Do I want these other people to fulfill this interpersonal need for inclusion (as well as other interpersonal needs)?” There are two closely related concerns: “Do I want to determine if I will engage in this relationship or become a member of this group and do I want to determine or at least influence the selection of other participants in this relationship or other members of the group.” “I fear that I will have to be involved in a relationship or with a group of which I don't want to be a member.”

These concerns about interpersonal inclusion that are housed in Quad Three can take on either a proactive or reactive form. In the case of a proactive stance, I decide not to express my need for inclusion; in the case of a reactive stance, I wait for other people to identify and articulate my need for inclusion.

When I am proactive with regard to the retention of a need for inclusion in Quad Three, then it is likely that I don't want to disclose this need to other people. I take a reactive stance when I have a strong need for inclusion, but don't express this need (it remains in Quad Three). I somehow expect other people to “know” that I have this need.

“I fear that I will have to be involved in a relationship or with a group of which I don't want to be a member.”

This retention of my need for inclusion in Quad Three might be a result of at least three different interpersonal conditions. First, I might not want to enter this particular relationship or join this particular group; hence, I don't want to disclose my need for inclusion (proactive) or don't want other people to discover my need for

inclusion (reactive). At the heart of the matter is a *fear of unwanted acceptance*.

Second, I might not disclose my need for inclusion (proactive) or wait for other people to identify my need (reactive), because I am afraid that these other people will reject me and disregard my need for inclusion. This is a *fear of rejection*. Third, I might keep my need for inclusion in Quad Three, because I assume that other people aren't interested in my need for inclusion. This would be a *fear of indifference*.

These assumptions that lead to my reticence to disclose my need for inclusion might prove to be unwarranted. I will never know because I have never tested out these assumptions. Other people might simply be unaware of my need for inclusion, since I keep it in Quad Three. Self-fulfilling prophecies often abound when the need for inclusion is hidden in Quad Three. I don't disclose my need, because I assume that other people will reject or be indifferent to this need.

Other people don't respond to my need, because they don't know of this need (not because they wish to reject me or are indifferent to my need). I interpret their apparent non-responsiveness as evidence of their rejection or indifference. This further dampens my desire to disclose this need for inclusion. The chain of self-fulfilling prophecy is strengthened and unwarranted assumptions are reinforced.

Control

A different fundamental issue is likely to be prominent if there is a strong need for control. The question to be asked is: "Am I in charge?" The closely related interpersonal concerns and questions are: "I want to lead or at least influence what happens in this relationship or group."

There is a *fear of unwanted acceptance*, a *fear of rejection*, and a *fear of indifference*.

And "I fear being ignored in this relationship or group and left isolated with little support for my ideas and desired direction from the other participant in this relationship or other group members."

As in the case of the other two interpersonal needs, those concerns about interpersonal control that are housed in Quad Three can take on either a proactive or reactive form. In the case of a proactive stance, I decide not to express my need for control; in the case of a reactive stance, I wait for other people to identify and articulate my need for control. When I am proactive with regard to the decision not to disclose my need for control (by keeping it in Quad

I might not specifically want to be "in charge" or be highly "influential" in this relationship or group. It is not likely to a successful relationship or group.

Three), then it is likely that I don't want to disclose this need to other people.

I take a reactive stance when I have a strong need for conclusion, but don't express this need (it remains in Quad

Three). As in the case of the need for inclusion, I somehow expect other people to "know" that I have this need for control—they should invite me to be "in charge" or at least be "influential." I should not have to be explicit about this need.

This retention of my need for control in Quad Three might be a result of at least three different interpersonal conditions. First, I might not specifically want to be "in charge" or be highly "influential" in this relationship or group. It is not likely to a successful relationship or group. Alternatively, I don't really care about the outcome of this relationship or group; hence, I have little investment in the outcome. As a result, I don't want to disclose my need for control (proactive) or don't want other people to discover my need for control (reactive).

At the heart of the matter is a *fear of unwanted responsibility or authority*. Second, I might not disclose my need for control (proactive) or wait for other people to identify my need (reactive), because I am afraid that these other people will reject my authority or influence. Worse yet, they might disregard my need for control and my competency in exerting this control.

As in the case of the need for inclusion, this assumption is based in a *fear of rejection*. Third, I might keep my need for control in Quad Three, because I assume that other people aren't interested in my need for control.

They have their own agenda as well as their own control needs—and perhaps view my need for control as somehow a source of competition. As in the case of inclusion needs, this assumption would be based on a *fear of indifference* or perhaps a *fear of competition*.

These assumptions can lead me into serious trouble, for my reticence to disclose my need for control could prove to be unwarranted. I will never know if other people want me to take charge, because I have never tested out these assumptions.

These assumptions can lead me into serious trouble, for my reticence to disclose my need for control could prove to be unwarranted. I will never know if other people want me to take charge, because I have never tested out these assumptions. Other people might simply be unaware of my need for control (as well as inclusion or openness), since I keep it in Quad Three. Self-fulfilling prophecies often abound in this situation, as they did when the need for inclusion is hidden in Quad Three. I don't disclose my need for control and influence because I assume that other people will reject or be indifferent to this need.

Other people don't respond to my need because they don't know of this need (not because they wish to reject me, are indifferent to my need or believe that I am not capable of providing control or influence). I interpret their apparent non-responsiveness as evidence of their rejection, indifference or negative assessment of my competence. This further dampens my desire to disclose this need for control. Once again, the chain of self-fulfilling prophecy is strengthened and unwarranted assumptions are reinforced.

Openness

A strong need for interpersonal openness is often associated with a third fundamental issue that is framed in the following question: "How open do I want to be?" A closely related question is: "What happens to our relationship if I tell you what I really think and feel?" There are two other prominent concerns for the person who greatly values openness: "I want to share my feelings, thoughts or reactions with this other person or with members of this group." However, "I fear group settings in which it is not clear when it is appropriate to speak up or to share aspects of one's inner world."

Self-fulfilling prophecies often abound in this situation. I don't disclose my need for control and influence because I assume that other people will reject or be indifferent to this need.

As in the case of inclusion and control, any concerns about interpersonal openness that are housed in Quad Three can take on either a proactive or reactive form. In both cases, the retention of my need for openness in Quad Three is indeed paradoxical – but all-too-common. I am not open about my need for openness. In the case of a proactive stance, I decide not to express my need for openness. Conversely, with regard to a reactive stance,

I wait for other people to identify and articulate my need for openness. When I am proactive in withholding disclosure of my need for openness (Quad Three) it is likely that I don't want to disclose this need to other people. I take a reactive stance when I have a strong need for openness, but don't express this need (it remains in Quad Three). As in the case of inclusion and control, I somehow expect other people to "know" that I have this need.

The withholding of my need for openness (retained in Quad Three) could result from one or more of three interpersonal conditions. I might not want to be open because I don't trust the intentions, competencies or perspective of other members of the relationship or group with regard to their reception of my openness. I don't want to disclose

my need for openness (proactive) or don't want other people to discover my need for openness (reactive) because I don't trust other people in this relationship or group. At the heart of the matter is a *fear of unwanted openness* (my own or other people's).

Second, I might not disclose my need for openness (proactive) or wait for other people to identify my need (reactive), because I am afraid that these other people will reject me and disregard my need for openness. This is perhaps the most painful forms of rejection—I don't want to know more about you. Thus, a *fear of rejection* may be particularly strong with regard to this third interpersonal need.

The retention of my need for openness in Quad Three is indeed paradoxical and all-too-common. I am not open about my need for openness.

Third, I might keep my need for openness in Quad Three, because I assume that other people aren't interested in my need for openness. Once again, this is a particularly powerful motive not to let people know that I wish to be open or wish them to be open. This is a particularly poignant version of the *fear of indifference*.

There is a parallel to our analysis of the self-fulfilling dynamics with regard to the undisclosed need for inclusion or control. Assumptions about other people's reactions to my openness can lead to my reticence to disclose my need for openness. And these assumptions might prove to be unwarranted, but untested (since I will have never tested out these assumptions by acting via disclosure of this need). Once again, other people might simply be unaware of my need for openness since I keep it in Quad Three.

This is a particularly powerful motive not to let people know that I wish to be open or wish them to be open. This is a particularly poignant version of the fear of indifference.

Self-fulfilling prophecies once again abound. I don't disclose my need for openness because I assume that other people will reject or be indifferent to this need. Other people don't respond to my need because they don't know of this need (not because they are "heartless" or frightened of my openness—as I might assume). I interpret their apparent non-responsiveness as evidence of their rejection or indifference.

As in the case of inclusion and control, this further dampens my desire to disclose any need for openness on my own part or on their part. The chain of self-fulfilling prophecy is strengthened in yet another way and unwarranted assumptions are reinforced. I know little about other people—and they know little about me. My own assumptions are self-fulfilled through my own inaction and failure to disclose my needs.

The Challenge of Interpersonal Needs Disclosure

To what extent do I keep my interpersonal needs "hidden" from view? How close do I play my cards to the vest? With regard to the internal pane of Quad Three (Q3: I) and internal locus of control, I must determine what I want to say, to whom I want to share this information, and in what setting I chose to offer this disclosure.

As we look to the external pane of Quad Three (Q3: E) and to external locus of control, I must be concerned about my interpersonal needs "leaking out." If I want to exert more internal control then I may either have to avoid specific people (with whom I tend to "leak" my needs) or choose, more generally, to remain alone in my life, without much interpersonal contact (other than what is needed for my basic survival).

Perhaps Greta Garbo wanted "to be alone" precisely because her interpersonal needs were so obvious. Her Quad Three-External pane may have been quite large. She may have been expressing her interpersonal needs in many

different ways and in many different settings. Perhaps, this is what made her a great actress—especially in silent movies—given that film of the 1920s and 1930s depended so much on the nonverbal expression of interpersonal needs. Given this expansion of Joe Luft’s original description of Q3 (by introducing locus of control and interpersonal needs), we can now turn to the diverse perspectives on Q3 that are offered by the American, British and Continental schools.

The Three Schools of Thought

As I have already done with regard to quadrants one and two, I turn to the three schools of thought regarding interpersonal relationships to provide diverse perspectives regarding how quadrant three operates. The key features regarding these three perspectives concern the process of disclosure: what are its benefits and drawbacks and how does it become engaged. As I will note, the value assigned to interpersonal disclosure varies from school to school - as does the extent to which candor and disclosure are to be trusted.

Perhaps Greta Garbo wanted “to be alone” precisely because her interpersonal needs were so obvious.

The American School

In an earlier chapter, I identified some of the benefits and drawbacks of feedback—which is positively valued by the American school. In this chapter I identify benefits and drawbacks associated with disclosure—an interpersonal process that is greatly valued by the American school. There is an American bias toward extraversion (Jung) and toward openness (Schutz).

Americans appear to gain energy from their interactions with other people (Jung would describe this as a tendency toward extraversion). Americans also seem to place a high value on candor (being “straight-forward” and “saying what you mean”) and confessional truth-telling about self (you can do just about anything, as long as you acknowledge that you did it and ask for forgiveness).

The value assigned to interpersonal disclosure varies - as does extent to which candor and disclosure are trusted.

While in some cases this bias is more in the word than in the deed (especially with regard to openness), there is a general sense that disclosure is inherently valuable. It’s hard to imagine sensitivity training, T-groups and encounter groups coming out of any country other than the United States. Is this bias toward extraversion and openness good or bad?

I would suggest there is both the positive and negative side to disclosure and will identify both (much as I did in Chapter Four with regard to Quad Two feedback). In keeping with the biases of the two schools, I will focus on the positive side of disclosure in this section on the American school and will turn to the negative side when I present the perspective on Quad Three that is offered by the Continental school.

Articulating Strengths: The American school would propose—especially in its recent emphasis on the appreciative perspective—that we reveal our strengths through movement of Quad Three material to Quad One so that these strengths might be effectively used in a specific interpersonal relationship or group.

In Chapter Two I presented the Window of Strength and suggested that many of the strengths of which we are aware are not shared with other people. In seeking to be modest, we don’t tell other people what we know or what we can

do.

In attempting to avoid accountability and responsibility, we fail to tell other people that we actually could be of some assistance in accomplishing a specific task. When we retain a large Quad Three and do not share its positive aspects, then according to the American school, these positive aspects are less likely to expand and are more likely to atrophy.

When these strengths are disclosed and used, they are more likely to further mature and be extended into many different domains. This resides at the heart of the American school's optimism about moving Quad Three material into Quad One.

Personal Learning: There is a second reason, according to the American school, for moving Quad Three material into Quad One. Disclosure allows us to test reality and (even more importantly) our own personal assumptions about this reality.

In attempting to avoid accountability and responsibility, we fail to tell other people that we actually could be of some assistance in accomplishing a specific task.

The person or group to whom we are disclosing can disagree with us or provide evidence to demonstrate that what we have to say is not accurate. They can also agree with us. In a safe and healthy setting (where honest disagreement is acceptable), this agreement can be of great value in helping us arrive at some sense of reality, independent of our own assumptions and social constructions (to which we will turn when considering the Continental school).

Disclosure serves a second important function with regard to personal learning. The people to whom we disclose have witnessed what we disclose. This is often overlooked as a benefit of disclosure. Mary Belenky and her colleagues write about the tendency of many women to live silently in their world.¹⁴⁷ These women retain a very large Quad Three. They don't feel they have permission to share their own perspectives and their own personal learning with other people.

As a result, they not only have no setting in which to test out their personal learning, they also have no one to honor and affirm this learning. When we share ideas in a public manner, these ideas take on more power and we are more likely to act on these ideas. When we remain silent, according to the American school, the ideas are likely to atrophy—much as in the case of Quad Three strengths that we do not share.

Building Interpersonal Trust: The American school offers a third benefit with regard to the movement of Quad Three material into Quad One. Disclosure helps to build all three forms of interpersonal trust. Trust in one's intentions tends to increase because I have been willing (and apparently want to) share information about myself. In many instances, this is because I want to improve or enrich my relationship with the other person (and believe that disclosure will contribute to this process of improvement or enrichment).

When we share ideas in a public manner, these ideas take on more power and we are more likely to act on these ideas.

Trust in competency is also likely to increase with disclosure. I demonstrate that I know how to disclose in an appropriate manner. Finally, disclosure tends to enhance trust with regard to perspective. Both parties in the relationship demonstrate through their mutual disclosure that they value disclosure and Quad One. They are both

operating in the "American" spirit.

This latter dynamic becomes particularly important (and often a source of considerable difficulty) when an interpersonal relationship is being established between two people from different cultures. I know that I must be very thoughtful and careful about what I disclose when working with colleagues from Taiwan. As I have noted previously in this book, the men and women I work with from Taiwan are much more candid than I am about certain matters

(such as their personal financial success) and much less candid about other matters (such as their disinterest in an idea or project I am proposing).

While the “American” spirit of disclosure is becoming more prevalent throughout the world (as are many other American values and norms of interpersonal relationship), there are still important cultural differences with regard to Quad Three material. The American school is sometimes quite naïve about these cultural differences.

Freedom: Finally, as implied in each of the other three benefits, the American school assumes that disclosure and the movement of Quad Three material into Quad One provides one with greater freedom. Other people are less likely to be surprised by what we choose to do, hence we have more options to consider. It is when we hold many secrets in Quad Three that we have to constantly think and rethink our actions: will this action reveal something about myself that I don’t want other people to know?

As advocates of the American school often suggest, it takes considerable energy to manage our lies and secrets. If we always have to remember what we have told one person and not told another person, then we are likely to error on the side of caution—taking very little action or taking action that is widely acceptable in the dominant society (embracing the conforming self).

There is also likely to be more freedom and options with regard to our relationships with those specific people with whom we have been open (moving Quad Three material to Quad One). The other person is more inclined to expand her own Quad One when we are disclosing. Given that we both have a greater amount of information about each other, the American school would suggest that we are likely to expand our own repertoire of interpersonal behaviors when relating to one another.

When we share ideas in a public manner, these ideas take on more power and we are more likely to act on these ideas.

With secrecy comes restriction of behavior. With disclosure comes freedom. These are fundamental assumptions in the American school. These assumptions provide a context for optimism about the potential for improvement in relationships through interpersonal disclosure. These assumptions, however, also provide a context for

considerable concern (voiced by the other two schools) about the authenticity of the disclosure and ways in which disclosure can be manipulated and manipulative. I turn now to these cautionary perspectives.

The British School

The third quadrant has not been as intensively explored by the British school as has Quad Two. Nevertheless, when the British perspective—particularly the systems branch of the British school—is applied to Quad Three, some valuable insights emerge. I will focus specifically on the systemic dynamics associated with the role of “discloser” in an interpersonal relationship or group.

The discloser is the one who first opens the door. She either opens the door by simply speaking up first or opens the door after being invited to do so by the other person in the relationship or by other members of the group.

The Discloser: The level of trust in a group is no greater than that of the person who is least open (largest Q3). This general rule comes from the American School. The British School generally accepts this rule—but focuses on the other end of the continuum: the person in the relationship or the person whom the group has chosen to be the “disclosure.” (smallest Q3/largest Q1) This person most readily discloses not only her own personal feelings, concerns and hopes, but often those that are shared by the other person in the relationship or other group members.

In other words, the discloser is the one who first opens the door. She either opens the door by simply speaking up first or opens the door after being invited to do so by the other person in the relationship or by other members of the group: “Why don’t you go first;” “So, what do you think?” “I bet that you have thought a lot about this issue, so why don’t you let us in on what you’re thinking?” “This seems to be your issue, so why don’t you talk about it first.”

What purpose is being served by the “disclosure”? The answer that the British school gives to this question is revealed in part through the selection of the disclosure.

If none of these invitations seems to be working, there is always flattery: “You always seem to be the one who is clearest [wisest, most insightful, most candid] about what is going on in this relationship [group], so I [we] would greatly appreciate receiving your clarity [insight, wisdom, honesty].”

The British School suggests that one person may be assigned the role of discloser—often based on stereotypes, socialization or power relationships. Some “types” of people are expected to disclose. Often women are expected to disclose more than men. Certain minorities (for example, Irish or Italians) are supposed to “have more access to their feelings” or to be more “candid” -- hence are assigned the role of discloser. Typically, less powerful participants in a relationship or group are expected to disclose more than more powerful people (unless they are “personalities”, i.e. celebrities or leaders, as I mentioned in Chapter Three).

A closely related question is: what purpose is being served by the “disclosure”? The answer that the British school gives to this question is revealed in part through the selection of the disclosure. As I just noted, this person is usually not a powerful member of the relationship or group.

You know a lot about me (the discloser), but I don’t know much about you. If I am less powerful than you in the first place, then I am about to become even less powerful. You can more readily predict my behavior, but I still can’t predict your behavior.

Alternatively, she is someone who is willing to give away a certain type of power (the power to withhold personal information) in exchange for other types of power (leadership, personal charisma, fame and so forth). This suggests, rightfully, that disclosure is often “costly” or at least “risky” in a relationship or group. Disclosure is risky for several reasons.

First, from the British school perspective, initial disclosures typically occur in a “vacuum.” No norms have been established for level or type of disclosure. We see this occurring in many interpersonal and group training programs. The old timers who have been in many other groups of a similar nature typically hang back, waiting for the more naïve newcomers to “break the ice” and offer the first disclosures about the relationship or group.

“I really want this relationship to work, because I have had a lot of trouble working with strong women.” “I really feel uncomfortable in this group . . . isn’t someone supposed to be leading us.” “I am so frightened right now . . .” Are these statements appropriate? It takes someone (the disclosure) to test the waters and establish interpersonal or group norms regarding what can and can’t be disclosed and discussed.

The second risk concerns the short-term (or perhaps long-term) imbalance in the relationship: you know a lot about me (the discloser), but I don’t know much about you. If I am less powerful than you in the first place, then I am about to become even less powerful. You can more readily predict my behavior, but I still can’t predict your behavior. From a British perspective, power comes in part through withholding of information—and, in particular, information about one’s own thoughts, feelings and potential actions. Those who are experts on the processes of interpersonal negotiation often stress this point and suggest that we should be very careful in a negotiation about what we do and do not disclose, and about when and where we disclose. The British school (and Continental school) is very sensitive to this power dynamic.

A third risk concerns ways in which the disclosed information is accepted, interpreted and used by other people. Given the power of self-fulfilling prophecies (to which I devote much more attention in Chapter Seven), it is not unthinkable that the preliminary disclosures of someone in a relationship or group—disclosures that don't have a precedence or even much of a context—will be interpreted in a manner that reconfirms stereotypes or specific assumptions about the “personality” or predispositions of the discloser. Let me offer two brief case studies that illustrate this self-fulfilling prophecy, as well as other risks and dynamics associated with the role of “discloser.”

Case Studies of Disclosers: A male of Italian origins, whom I will call “Peter,” is selected as the discloser in a relationship. The dynamics of this disclosure reinforces the stereotype of the “emotional” Italian with regard to anything that he says. Even to say that “I am not particularly emotional at this moment” would be interpreted as a defensive reaction by Peter against and denial of a “deeply emotional response.”

A statement by a female first discloser in a relationship or group, whom I will call “Ellen,” indicating that she is concerned about being placed in the traditional female role in the group (as secretary, refreshment coordinator, etc.) would be interpreted as “further evidence” that Ellen (or perhaps all women in the group) are “overly sensitive,” vulnerable,” or “uptight and angry.”

Given the power of self-fulfilling prophecies, it is not unthinkable that the preliminary disclosures of someone in a relationship or group—disclosures that don't have a precedence or even much of a context—will be interpreted in a manner that reconfirms stereotypes or specific assumptions about the “personality” or predispositions of the discloser.

The response of Peter and Ellen to the reactions of other people regarding their disclosure would reinforce the stereotype or personal assumption. If another person essentially denies Peter's declaration that he doesn't feel particularly emotion, then Peter is

likely to get more emotional—frustrated and even angry because his declaration is not being accepted.

The prophecy is self-fulfilled: “See, Peter does get easily upset and is emotional, just like every other Italian man.” Similarly, the group would probably take the traditional feminine role away from Ellen and assign it to another person—often a person whom the group has assigned the role of “friendly [and non-protesting] helper” or even “martyr.”

Ellen would be viewed as a “troublemaker” and, in her own withdrawal (as she tries to figure out what to do next with this group), Ellen is likely to be seen as “sullen,” or “hurt.” This could easily lead other members of the group to reinforce their stereotype that Ellen is (or perhaps all women in their group) is/are “too sensitive” or “vulnerable”—hence must be handled with “kid gloves.” This is likely to make Ellen even more frustrated and perhaps angry. We now have reinforcement for the assumption that Ellen is (and perhaps all women in the group are) “uptight and angry.”

Does specific disclosure reinforce social constructs or change them? Does disclosure conform narrative that is dominant?

The self-fulfillment loop is closed once again with regard to both Peter and Ellen. No new learning has occurred in either the relationship with Peter or the group's relationship with Ellen. There is no way in which either Peter or Ellen can get out of this “rule suction” without the assistance of someone else. Any further comments that either Peter or Ellen might make will only reinforce the stereotype or assumptions held (in Quad Two) by others in the relationship or group about the reasons for and “true meaning” of these disclosures.

If either Peter or Ellen was allowed to speak up and disclose these concerns at a later point—especially after Peter and Ellen had already offered a variety of other verbal comments (not about themselves) and had displayed a wide range of behaviors—the stereotyping and self-fulfilling assumptions would be less likely to be sustained.

The big risk, therefore, for the first discloser in a relationship or group concerns establishing an interpersonal “rut” in which the discloser’s personality and behavior is placed, never to be re-established in a more accurate and liberating framework.

The Continental School

The third quadrant is “owned” by the Continental school, just as Quad One is “owned” by the American school and Quad Two is “owned” by the British school. The social-critical analysis of the Continental school has much to say about this quadrant and, specifically, about the complex dynamics of interpersonal disclosure. The choreography has been even more intricate.

The Continental School focuses in particular on two fundamental issues. The first issue concerns conformity to existing social constructions. Does this specific disclosure reinforce social constructs or does it, in some way, change them? Does a specific disclosure conform to the narrative that is dominant in a specific social setting (or to the grand narrative that is dominant in most societies at a particular point in history)?

Richard Sennett suggests in European society that the location of disclosure has shifted during the past three centuries from public to private (home) setting.

If it conforms to existing social constructions and dominant narratives, then is this disclosure in some sense self-fulfilling (as I illustrated above with regard to the British school)? Does it tend to reinforce stereotypes and untested assumptions that reside within the social construction or dominant narrative? If it does not conform to the existing social constructions or to the dominant narrative, then can this disclosure even be understood and assimilated by other people?

The second issue concerns the context within which the disclosure occurs and the nature of the people receiving the disclosure. While the British school focuses on the role played by the discloser, the Continental school often looks to the recipient of the disclosure to gain insight about the dynamics of Quad Three. Those in the Continental school are likely to ask: Who can disclose in this setting?

The Continental school encourages us to focus on these settings. What do the settings tell us about the disclosure and nature of social constructions and narratives that attend this disclosure.

It might not just be the powerless people (as the British school is likely to conclude). In many traditional (premodern) societies, intimate conversations (movement of Quad Three material to Quad One) readily occur in front of a slave or servant. The latter person is not even considered a part of the social system in which the disclosure takes place. Thus, in a paradoxical manner, the discloser may actually be reinforcing his power by being open “in front of” (but with minimal acknowledgement of) the powerless person.

Those aligned with the Continental school also want to know where the disclosure takes place. Does it occur in the bedroom, in the bathroom, or in the Board room? As I mentioned previously, Richard Sennett suggests in European society that the location of disclosure has shifted during the past three centuries from public to private (home) setting.

In many premodern societies, a special room (parlor or drawing room) has been set aside for disclosure. There were also men's clubs or spas (and, in some communities, women's clubs or spas) where certain kinds of disclosure took place. A similar role was played during modern times by the "den" or "rec room" and, in public, by restrictive social clubs (Elks, Moose, Masons, Knights of Columbus, and so forth).

What about in postmodern societies? Is the virtual chat room the new setting for disclosure? Are we likely to find disclosure more often (and successfully) promoted in the lifestyle enclaves that I described in Chapter Two?

Are men and women most open with one another when they are talking about their antique cars (and their personal lives) at a weekend auto show or about their children (and themselves) at the Saturday soccer game?

*Christopher Lasch has written about *The Culture of Narcissism* and our obsession with gaining a true sense of self. We indulge this obsession primarily through the attention (and resulting affirmation) that other people provide by listening to our narcissistic disclosure.*

The Continental school encourages us to focus on these settings. It asks us what the settings tell us about the nature of the disclosure that occurs and about the nature of the social constructions and narratives that attend these disclosures and specific settings.

Filling the Gap: The Continental school moves beyond just the identification of narratives and settings in assessing the dynamics of Quad Three. Advocates of a Continental perspective would ask us why we need to disclose. Are the benefits articulated by the American school really worth the risks identified by the British school? Perhaps there are even deeper concerns being addressed through disclosure. As in the case of the other quadrants, the Continental school tends to dig deeper into our personal and collective psyche to find out about the peculiar dynamics of interpersonal relationships.

Perhaps we need disclosure to "fill us up" in our 21st Century, postmodern society. In a world in which we are saturated with many different senses of self, perhaps we need to hear our own narrative to be reassured that we do have a self (about which we can prepare a narrative). We fill ourselves up with our own narrative.

We saturate ourselves with our own stories and use these self-generated stories (internal locus of control) to counteract the stories that inundate us from outside our self (external locus of control). Furthermore, we have recipients of (and witnesses to) our disclosures. These people can reinforce our self-generated stories about self and give these stories external verification and credence.

Advocates of a Continental perspective would ask us why we need to disclose.

It is certainly defensible to conclude that our identity (the nature of our true self) is defined primarily by our relationships with other people. Thus, by disclosing about myself to another person, I am able to define myself and fill myself up in a manner that seems more tangible than

the hypothetical and externally imposed senses of self that "saturate" me in my postmodern world.

This desire to be filled up through confirming relationships with other people is a major theme in the social critiques offered by many mid-20th Century representatives of the Continental school. For instance, in *The Lonely Society*, David Reisman describes an "outer-directed" American society in which people seek confirmation of self from other people.

Christopher Lasch has similarly written about *The Culture of Narcissism* and our obsession with gaining a true sense of self. We indulge this obsession primarily through the attention (and resulting affirmation) that other people provide by listening to our narcissistic disclosure.

I only reveal that which will be confirmed with regard to my beliefs and values. I will only reveal to people who will support my beliefs and self-image. Robert Bellah would suggest that this is one of the attractions of a sheltered lifestyle enclave.

The most profound (and disturbing) of these critical analyses may have been offered by Arthur Miller, a playwright and keen observer of American culture, who constructs the great American tragedy (*Death of a Salesman*). He portrays a man (Willy Loman) who believes it is essential for one to be affirmed (“well-liked”) by other people and fails to construct his own personal sense of self—a sense of self that would enable him to endure the loss of job and social status.

Isolation and Polarization: The Continental school offers another perspective with regard to reasons why we might move material from Quad Three to Quad One. This perspective is social psychological in nature. In essence, I disclose information about myself and, in particular, my self-narrative in order to reconfirm my existing social construction.

I only reveal that which will be confirmed with regard to my beliefs and values. I will only reveal to people who will support my beliefs and self-image. Bellah would suggest that this is one of the attractions of a sheltered lifestyle enclave: I only have to relate to people who think and feel like I do and who will confirm the veracity of all my disclosures.

Roger Brown describes a similar phenomenon in describing the benefit to be derived from being a fan (fanatic) of a specific sports team, movie star or (in Brown’s own case) opera singer: ¹⁴⁸

The test of being a fan is very simple. Your own self-esteem must rise and fall with the successes and failures of your object of admiration. In addition, though you may be a solitary fan with no nearby like-minded group, a fan cannot rest content with his private opinion but must try to convince others that his evaluation is objectively correct. That means he must make propaganda to build a social consensus that will establish the reality he believes in.

In essence, we surround ourselves with other people who look and sound like us. They will like (and not challenge) what we share about ourselves. Alternatively, we will seek to bring other people around to our point of view—so that

We surround ourselves with other people who look and sound like us. They will like (and not challenge) what we share about ourselves.

we can avoid differing constructs and perspectives. We observe this dynamic not only in the lure of lifestyle enclaves, but also in the isolation and polarization of both political and religious groups in many mid- 21st Century societies.

Implications and Applications: What to Do with Q3

As we draw together the various perspectives on Quad Three, several fundamental conclusions emerge with regard to the importance of Quad Three and ways in which to move Quad Three material into Quad One. I will focus on three of these fundamental conclusions: (1) the value of safe settings in which to “try out” disclosures, (2) the learning inherent in selecting what to disclose and (3) the unpredictability inherent in disclosure.

Safe Settings: “Try it out!”

First, it seems that safe settings are needed for constructive disclosure to occur. The American school has taught us this. The British school has taught us that we must be careful in selecting this safe setting—we must be sure that we are not getting caught in a collusion whereby we become the designated discloser in a relationship or group setting. Given this emphasis on safety, it is also clear (as identified by the American school) that disclosure can yield many benefits. Therefore, it is important to give disclosure a try.

We should try out the role of discloser-- see how it feels and fits. We should float “trial balloons” - finding times and places where we can say to someone we trust: “What do you think would happen in setting X if I were to reveal Y?” Our colleague can not only be a witness to this disclosure, but also let us know whether or not this disclosure seems appropriate in setting X. By witnessing the disclosure (even though it may ultimately be intended for a different person or group), our colleague provides the setting for a “dress rehearsal.”

Once we have disclosed something (even to a friend), it carries less power. It is no longer as “big a deal.” We have said it and the world has not fallen down around us. Our colleague has received what we said and is now ready to strategize with us about when and where to make this disclosure to the person or group in question, and about how to articulate this disclosure.

It seems that safe settings are needed for constructive disclosure to occur. The American school has taught us this. The British school has taught us that we must be careful in selecting this safe setting.

If there is not a friend available for this pilot test, then one should obtain the services of a performance coach—someone who can provide the safe setting in which to try out the role of discloser and, more specifically, help set up the conditions for the preparation and rehearsal of a specific disclosure script.

Learning: On the Edge of Disclosure

Important personal learning takes place not just in the reactions of other people to our disclosure, but also on the edge of the disclosures themselves—particularly, the disclosures over which we have control (Q3-Internal). We learn from the questions we ask about Quad Three and from our answers to these questions: What do I tell the other person? Why do I share with them this information about myself?

Am I trying to improve my relationship with this person or am I providing this disclosure primarily for my own personal learning? Am I trying to “manage” my public image or is this disclosure about authentic and aligned aspects of myself (Q1)? Am I trying to elicit feedback from them (Q2) in order to either confirm or modify my self-image? Am I hoping that this disclosure will somehow help me access unknown aspects of myself (Q4)—as in the processes of psychoanalysis (free association on a couch)?

New insights about self are available on the edge of disclosure.

As these questions and the answers to these questions suggest, rich learning can be derived from deliberating about the time, place and reason for disclosure. New insights about our self are available on the edge of disclosure. Perhaps this is the greatest benefit inherent in the process of deciding whether or not to move material from Quad Three to Quad One.

These insights are likely to be even greater if we can talk with someone about our process of decision-making with regard to disclosure. Once again, this person can be a good friend or a skilled coach. This person becomes a witness to our reflective deliberations regarding the disclosure. She can gently probe us regarding the “real” answers to these

questions and can offer her own suggestions regarding what the answers might be to our questions (especially after witnessing our dress rehearsal of the disclosure).

Unpredictability: The Process of Unanticipated Discovery and Insight

This third implication provides a cautionary note to balance off the encouragement to disclose that is inherent in the first and second implications. The third implication is based on the concerns often voiced by the British school regarding indiscriminate disclosure. As I have repeatedly noted, when we disclose, there is a witness (or multiple witnesses) to this disclosure. I have also noted that something becomes more of a reality when it is witnessed.

This person becomes a witness to our reflective deliberations regarding the disclosure. She can gently probe us regarding the “real” answers to these questions and can offer her own suggestions regarding what the answers might be to our questions.

We must be careful about disclosure, therefore, for we may be dipping into a repository of unacknowledged or unprocessed information about ourselves (from Quad Four). We are entering into new territory once our disclosure is witnessed and once there is a reaction to this disclosure.

As long as I keep my “secrets” to myself, I can speculate all I want about how other people will receive this disclosure. Yet, when I actually observe the reactions then I am likely to discover something unanticipated about myself.

For example, I might find that I am more defensive than I had previously anticipated when recipients of my disclosure indicate that they are surprised about the information that I have disclosed. Why am I defensive? Did I think that these other people already knew this about me? Am I participating in my own self-fulfilling prophecy (“See, I knew that she would react badly to this disclosure.”)

Alternatively, I might be surprised that the recipients of my disclosure already know this about me. Have I been leaking my Quad Three material to such an extent that it already resides in other people’s Quad Two about me? Why haven’t these other people shared this Quad Two material with me? Why does it take my own disclosure (Quad Three) for other people to give me feedback (from their Quad Two)?

Does my disclosure and my colleagues’ subsequent feedback (“I already know this about you”) change our relationship—not so much because my colleagues now know something new about me, but instead because we can now talk about something that we have all already known for some period of time?

I might find that I am more defensive than I had previously anticipated when recipients of my disclosure indicate that they are surprised about the information that I have disclosed. Why am I defensive?

This material has resided in my own Quad Three and in the other people’s Quad Two for an unknown period of time. For how long has it been in my third quadrant? And how long has it been in their second quadrant? It can now reside in our shared Quad One. Is the real issue in our relationship one of trusting one another to own up to both our Quad Two and Quad Three material?

In essence, I am identifying an interpersonal dynamic that Luft hypothesized in his original Johari Window. He suggested that when we disclose something, there is likely to be new material from Quad Four that replaces the former Quad Three material. Given that I have repeatedly emphasized in this book that we need to honor the wisdom of our own personal defenses, it is important for us to be cognizant of our confusion and fear about disclosure. We must

Is the real issue one of trusting one another to own up to both our Quad Two and Quad Three material?

wait for the right time and place to offer material to another person from our third quadrant. This disclosure can often yield much greater personal insight than we could have anticipated.

Looking Forward

Both feedback from another person's second quadrant and disclosure of material from our own third quadrant can yield quite surprising insights for us regarding our self and our relationships with other people -even if we are in control of this disclosure (Quad Three: I) and dictate conditions for receiving the feedback. In each case we are touching upon the powerful dynamics of Quad Four (to which I now turn) - and these dynamics are never predictable and are always somewhat (if not profoundly) disturbing.

Section Five

Quadrant Four



Chapter Thirteen

Quadrant Four: The Unknown Area

The fourth quadrant is filled with paradox and enigma. It provokes convoluted questions similar to the one we all confronted in elementary school as junior philosophers: “If a tree falls in the forest, and no one is present, then does it still make a sound?”

In the case of our Johari Window, the question is: “How do we know Quad Four exists, if no one is aware of what’s in it?” Even if we accept “on faith” that the tree does make a sound and that Quad Four material does exist, how do we discover what is in this quadrant and how do we appreciate the impact which Quad Four content has on the other three quadrants?

Joe Luft suggests that we know what is in Quad Four through the processes of inference and reflection. First, let’s examine what Luft said about inference:¹⁴⁹

Understanding Q4 functions in the total picture is important because in everyday life there is obviously the same kind of problem. Relationships within organization are often so complex and intense and so resistant to rational, logical approaches that they clearly suggest the presence of deeply hidden and unknown areas of behavior. Thus, we can infer something about the content of our own Quad Four by noticing what is unusual about our relationships with other people.

We can also learn about our Quad Four material, Luft suggests, by reflecting back on our life experiences: “The residue of past experience and potential for future experiences are contained in Q4. Perhaps it is true that whatever has registered with us once psychologically may be assumed to exist in the unknown quadrant.”

Thus, through reflection backwards in our life, we may uncover memories (retained experiences and associated feelings) that seem not to be part of actively conscious experiences that are either shared (Quad One) or kept secret (Quad Three) from other people.

Joe Luft is very optimistic about not only the value of this Quad Four material in enhancing our interpersonal relationships, but also our capacity (psychologists call it “ego strength”) to acknowledge and work with this Quad Four material. Luft doesn’t think we need a psychoanalyst to retrieve and live with this Quad Four material. We only need a little courage and some supportive relationships and settings (such as in a human relations training group).

Furthermore, as both Luft quotations suggest, any suffering associated with the surfacing of Quad Four material is offset by the benefits inherent in moving this material into the other three quadrants. When we add Quad Four material to the accessible quadrants, we get a “total picture” regarding our self and discover our future “potentials.”¹⁵⁰

The fourth quadrant is filled with paradox and enigma.

It is axiomatic that with greater exercise of the individual's psychological resources, variety and diversity *increase*. The individual has more choice. He has more depth of feeling, more shades of experience. He has access to more associations of thought and in greater combination. He may suffer doubts where others have none. His inner richness opens him to all kinds of human states with one possible exception: He emigrates

away from a feeling of certainty. He can at the same time be more self-confident because he is more open to and aware of the realities of his human environment.

Clearly, Luft has infused his analysis of Quad Four and the value of moving Quad Four material into the other three quadrants with the optimism of the American school. Yet, as we have already seen in Luft's analysis of the other three quadrants, we can't readily dismiss him as either naïve or simplistic. He offers many exceptional insights regarding this final quadrant.

Potential for the Future, Residue of the Past

In essence, Luft views Quad Four as a rich, untapped gold mine for personal and interpersonal growth:¹⁵¹

What we inherit in our genes and what remains as yet unrealized are also important components of quadrant four. Latent talent may grow at any time in life depending on conditions and opportunities. People may bloom with extraordinary abilities in their later years, and as the life span is extended more persons have the opportunity to develop their Q4 resources.

Quadrant Four contains the untapped resources of the person: (1) what we don't know and what is potential about our interpersonal needs, and (2) what is about to come to center stage in our developmental process.

Erik Erikson—a famous psychoanalyst (and former actor)—addresses this concept of potential and residue by introducing a theatrical metaphor. He describes each of us as standing on a stage, playing eight different parts (developmental phases of life). At any one moment, one of these eight parts is front stage and in the spotlight.

We can learn about our Quad Four material, Luft suggests, by reflecting back on our life experiences.

We (the ego—or audience) are focused on this one phase; however, all of the other seven players are always present on the stage and are always part of the “play.” They reside at the back or side of the stage and are out of the spotlight; however, they always influence the phase that is in the spotlight. Some represent a phase that was formerly in the spotlight (residue). Others represent a phase that is yet to occupy center stage (potential).

Erikson further suggests that the former phases (or specific developmental issues associated with these phases) are likely to play particularly powerful roles (in relation to the spotlighted phase) if they were not very successfully played

Quadrant Four contains the untapped resources of the person.

out or negotiated when in the spotlight. We move on to the next phase.

However, the “baggage” (to mix our metaphors) from the previous phase(s) lingers and continues to interplay with or even interfere with the role being played by the phase that is currently in the spotlight. This, in turn, increases the chance that current developmental issues won't be successfully addressed. This, in turn, increases the chances that this phase itself will linger and impact on the next phase when it is in the spotlight.

Thus, the complexity and breadth of developmental issues at each phase may increase—if we don't successfully play out the current role and phase. The so-called mid-life crisis and despair of later life exemplify this compounding effect. With regard to the fourth quadrant of the Johari Window, this means that the residue of the past may be increasingly influential or even disruptive if developmental issues associated with this residue are never successfully addressed.

Q4 is likely to intrude more often in Q1. There is likely to be more unintentional leakage into Q3-External, and our clear and accurate receipt of feedback (Q2 to Q1) is less likely to occur. Our developmental “ghosts” appear at inopportune times—as they did in the life of Charles Dicken’s Ebenezer Scrooge—and demand attention.

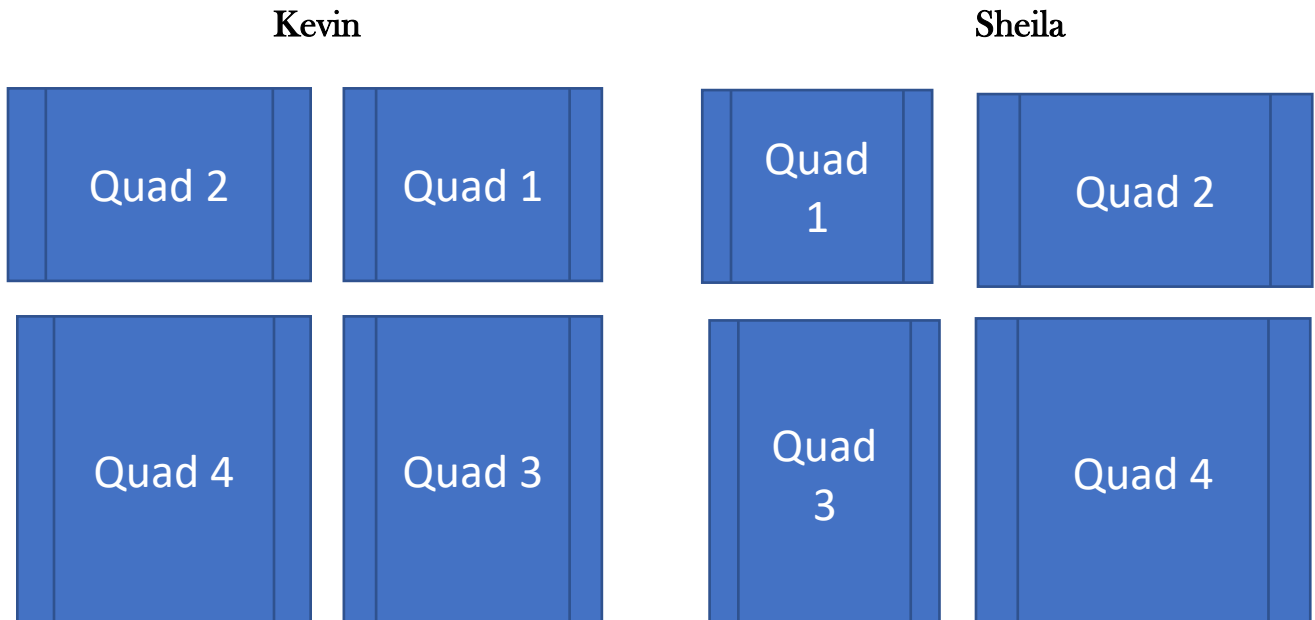
Interaction between Two People

In order to help both you and I better understand and appreciate the particularly complex dynamics of Quad Four in Luft’s original Johari Window, I will turn one last time to the relationship between Sheila and Kevin. Recall that Sheila is Executive Director of the Human Service Agency, and Kevin is her new Board Treasurer. As Kevin reveals more about his own performance fears (Quad Three to Quad One) and his concerns about Sheila’s dual relationships (Quad Two to Quad One),

Sheila reveals more about her own inadequacies regarding finances (Quad Three to Quad One) and her own perceptions and fears regarding Kevin’s competencies (Quad Three to Quad One). According to Luft (in all of his optimism), there is the opportunity for something wonderful (even magical) to occur! New opportunities open up for both Kevin and Sheila—resulting from the movement of Quad Four material (through Quads Two and Three) to Quad One.

The complexity and breadth of developmental issues at each phase may increase—if we don’t successfully play out the current role and phase.

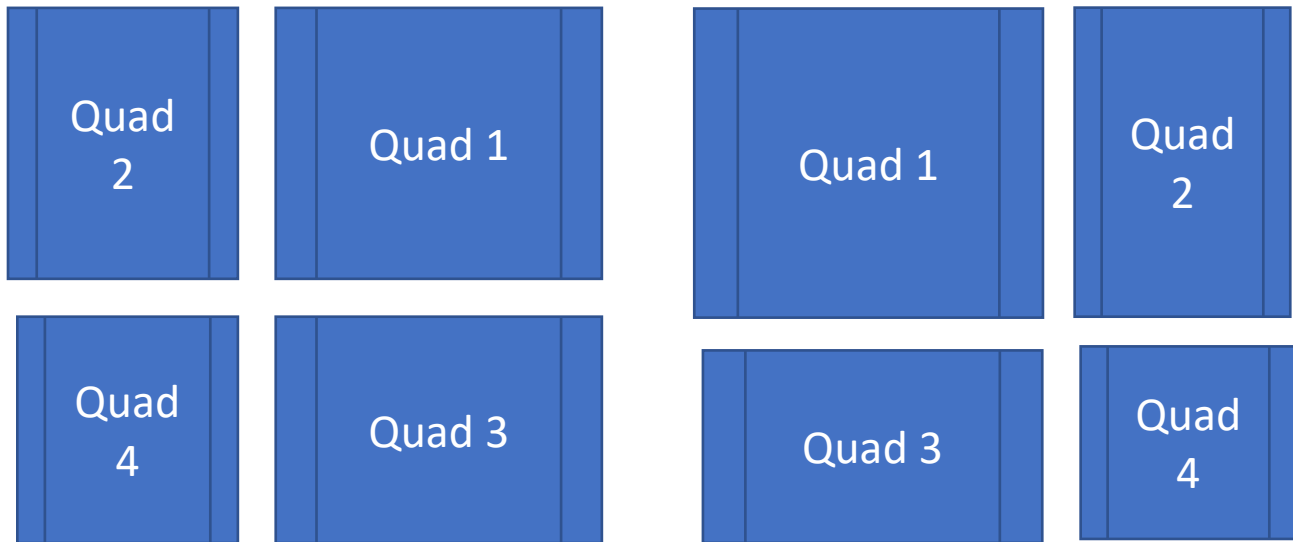
Before



After

Kevin

Sheila



What specifically might occur? Luft is sometimes a bit vague at this point—especially with regard to what occurs outside a human relations workshop setting. Given that I might be presenting outcomes of which Luft himself would not approve, let me offer my own personal hypotheses regarding what could happen if Kevin and Sheila's fourth quadrant material went through Quad Two and Quad Three to Quad One.

According to Luft (in all of his optimism), there is the opportunity for something wonderful (even magical) to occur!

Outcome One—Significant Learning

Both disclosure and feedback tend to increase overall levels of trust (all three kinds). Higher levels of trust, in turn, tend to increase the chances that we will ask for and willingly provide *support* to one another. We know, in turn, from both Csikszentmihalyi¹⁵² and Sanford¹⁵³ that if challenge is met by a comparable amount of support, then significant, highly motivated learning is likely to occur. This could happen with Kevin and Sheila. Kevin might learn about his own deep-seated fear of failing.

He might come to a profound recognition that he pulls back from new challenges because he lacks self-confidence and always sticks to the tried-and-true. He may come to an even deeper realization that he tends to attach responsibility (and sometimes blame) to other people (in this case, Sheila's relationship with his boss), so that he doesn't have to confront his own role in blocking new ventures.

This same moment of candor (and constructive problem-solving) could yield significant learning for Sheila.

This important revelation might emerge if Kevin is honest and forthright with Sheila about his concerns, and if Sheila, in turn, lets him know that the two of them can learn together about tackling the finances of their agency (perhaps with some consultation or mentoring from the former board member who previously served as Treasurer).

This same moment of candor (and constructive problem-solving) could yield significant learning for Sheila. She might come to realize that she tends to grow overly dependent on other people for expertise that she could acquire herself.

While Sheila certainly needs to delegate specific technical tasks to other members of her staff and to members of her board, it wouldn't hurt for her to become a little more knowledgeable about all aspects of her agency (including finances), so that she will be less fearful and ultimately less dependent. Sheila might also come to realize, at an even deeper level, that she can ask for help (such as being taught alongside Kevin about the finances of her agency by the former board treasurer).

While this type of learning is not readily acquired in most interpersonal relationships, it can be achieved if the interaction between two people is appreciative in nature.

While this type of learning is not readily acquired in most interpersonal relationships, it can be achieved if the interaction between two people is *appreciative* in nature. Each person can discover latent competencies and identify previous (forgotten) instances of success that are relevant to this learning (Quad Four material). Sheila, for instance, might recall moments in her own past when she could ask for help, while Kevin could acknowledge his own latent talent as a problem-solver and fast learner.

Outcome Two—Risk-Taking

Knowing that I will get accurate and helpful feedback and that I can readily disclose my fears and failures, the conditions are ripe for making use of the intuitions, dreams, visions and latent memories from Quad Four. I may misread, misinterpret or stumble in making use of this newly uncovered material; however, I have helped to create an interpersonal setting in which it is safe to take a risk.

Sheila and Kevin will undoubtedly make some mistakes in learning alongside one another. Sheila might irritate Kevin by asking too much of him early on in the mutual learning project (falling back on her proclivity to depend too much on people who are responsible for areas in which she has minimal expertise).

With Quad Four material brought into the public sector (Quad One), it is possible for me to be more accurate in my perceptions of other people.

Conversely, Kevin might be a source of ongoing frustration for Sheila as he waivers in his self-confidence and as he continues to be hesitant about engaging the new knowledge about finances that he has acquired when engaging in the actual job of being Board Treasurer.

Both Sheila and Kevin may rely too much on the former Board Treasurer. Neither Sheila nor Kevin may be willing to “kick off the training wheels” and begin to fully engage their new-found expertise in finances. Yet, if Sheila and Kevin can continue to be open with one another with regard to both disclosure and feedback, and if they can both be patient with one another and supportive, then the mistakes can be rectified without blame. Appropriate risks can be taken, and both Sheila, as CEO, and Kevin, as Board Treasurer, can become knowledgeable and self-reliant stewards of their agency's finances.

Outcome Three—Interpersonal Competence

With Quad Four material brought into the public sector (Quad One), it is possible for me to be more accurate in my perceptions of other people (having less intrusion of unconscious biases, assumptions and projections) and in my assumptions about how other people perceive me (having received trustworthy feedback about leakage of my Quad Four material into Quad Two).

Possessing this accurate information, I can be more effective in my relationships with other people. Quad Four still exists and remains very large—this is what makes me a vital and engaging person. However, in certain important domains (especially the significant interpersonal relationships in my life), I have more direct access to some of this material. I can share this material in an appropriate and timely manner with other people about whom I care deeply.

In many ways, the disjointed and stabilized models become most valuable when they are applied to a description and analysis of Quad Four.

This third outcome may ultimately be of greatest importance to Sheila and Kevin. Whether or not Sheila spends the rest of her life as a human service CEO, and whether or not Kevin does any more work with finances, both of these people will inevitably interact with other people in the future.

Furthermore, they will inevitably interact with people about whom they have concerns, hopes and other unexpressed thoughts and feelings. Sheila and Kevin can use their shared experience of constructive disclosure and feedback to learn more about their own interpersonal style and skills.

Engaging in an appreciative analysis of their own successful relationship, Sheila and Kevin could identify particular moments of disclosure and feedback that established trust, provided the opportunity for significant learning, and created a safe time and place for appropriate risk-taking regarding their mutual learning about agency finances and about authentic interpersonal relationships. There certainly is much to be gained by both Sheila and Kevin from this appreciative dialogue regarding their productive relationship.

Alternative Johari Models

In many ways, the disjointed and stabilized models become most valuable when they are applied to a description and analysis of Quad Four. The disjointed model highlights the dynamic interaction between Quad Four and its opposite quadrant, Quad One. While the original Johari Window requires that Quad Four material move through Quad Two or Quad Three before moving on to Quad One, the disjointed model allows for an immediate movement of Quad Four material into Quad One.

This alternative model enables us to explore (or at least speculate about) the rich interplay between Quad Four and Quad One.

Conversely, the stabilized model highlights the dynamic interaction between Quad Four and both Quad Two and Quad Three—being freed from the constraints of the original Johari model.

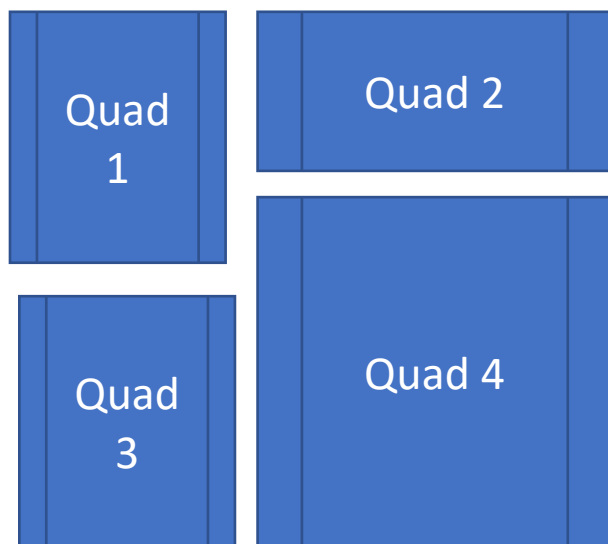
The Disjointed Model

This alternative model enables us to explore (or at least speculate about) the rich interplay between Quad Four and Quad One. Such an interplay has been the fodder for many historic psychological analyses. We can point to Freud's analysis of the dynamic interaction between conscious and unconscious processes, or to Jung's analysis of the persona

and shadow in dynamic interaction. We can point instead to the British School's (Bion's) equally as rich and provocative analysis of the dynamic interplay between the explicit working agenda of a group and its' implicit agenda regarding the confirmation of unconscious group assumptions.

I will focus, therefore, on this interplay between Quad Four and Quad One in applying the disjointed model to our understanding of human relationships. There are four possible scenarios with regard to the relationship between Quad Four and Quad One: (1) small Quad One and large Quad Four, (2) large Quad One and large Quad Four, (3) large Quad One and small Quad Four, and (4) small Quad One and small Quad Four. I will begin with the scenario that has been assumed by the psychodynamic theorists, such as Freud, Jung and Bion, to be most prevalent, namely a small public quadrant (One) and a very large and powerfully unconscious quadrant (Four).

Small Quad One/Large Quad Four: This is a very scary scenario for both parties in a relationship. It is as if the person with the small Quad One and large Quad Four is about to explode—there is so little exposed and so much that is not only unknown to either party, but so very much not under either party's control.

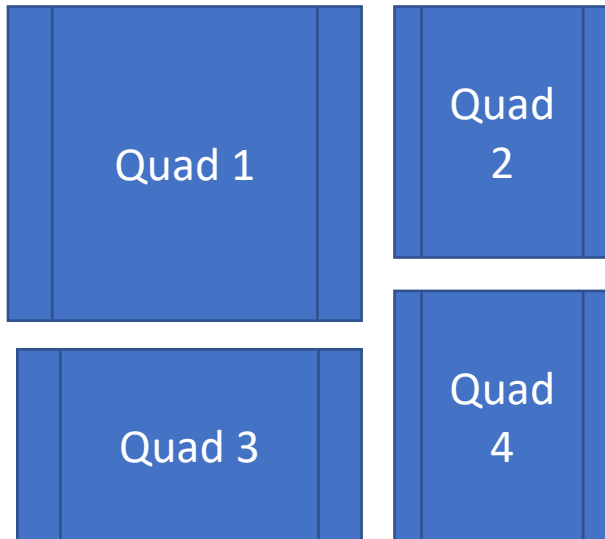


Unpredictability hangs in the air, filling both participants in the relationship with a pervasive feeling of apprehension, a profound sense of mistrust, and often a compelling desire to escape from this threatening relationship. Each party often blames the other and makes the basic error of attributing this undesirable relationship to an enduring flaw in the other person's personality, rather than to some flaw in this particular relationship or to some destructive dynamic operating in the setting where this relationship is being enacted.

The frightening nature of this condition is often exacerbated by several factors. First, the Freudians may be right in suggesting that a large Quad Four will inevitably lead to the leakage of some material into Quad Two. The Quad Four dam is filled to capacity. Some of its contents inevitably will spill over through slips of the tongue, nonverbal messages, inappropriate humor (often called "gallows" or "dark" humor), or other channels of interpersonal communication.

Unpredictability hangs in the air, filling both participants in the relationship with a pervasive feeling of apprehension, a profound sense of mistrust, and often a compelling desire to escape from this threatening relationship.

The recipient of this Quad Four material may herself not be overtly aware that this material now resides in her own Quad Three (Hidden Self) and in the other person's Quad Two (Opaque Self). However, she is aware that something is wrong and that a substantial amount of important information regarding this relationship is not being addressed by either party. The person who is "leaking" is also aware that something is wrong—but he doesn't have a grasp of what is happening or how to "fix" the relationship.



All of this is not really new at this point in our analysis of Quad Four dynamics, for the original Johari Window can adequately predict and describe this condition. The real power of the disjointed model concerns the direct movement of Quad Four material into Quad One. There is no intermediate move into Quad Two or Quad Three. We are talking about the immediate (and often dramatic) public display (Quad One) of unconscious Quad Four material.

This is most clearly displayed during the early stages of a psychotherapy session—where both therapist and patient are aware of and seek to identify and talk about the patient's unconscious material. The patient moves Quad Four matter into Quad One for collaborative review and analysis by the patient and therapist.

This collaborative venture often involves the use of free association, projective tests (such as the Rorschach Ink Blots), interpretation of dreams, and analysis of irrational aspects of the patient's perceptions of and feelings toward the therapist (called "transference").

The person who is "leaking" is also aware that something is wrong—but he doesn't have a grasp of what is happening or how to "fix" the relationship.

A similar condition exists in a group therapy session. This is the setting in which Bion first noted the simultaneous existence of both a conscious and unconscious life in groups and in which Bion first sought to openly describe and discuss (bring to Quad One awareness) the unconscious agenda of the group (collective Quad Four).

What about the movement of Quad Four material directly into Quad One during “normal” interactions? Does this ever occur? Actually, it occurs quite often. While the direct movement from Quad Four into Quad One is never really “normal”—in that it tends to evoke strong emotions and can produce remarkable transformations in an interpersonal relationship—it is not uncommon and has been the subject of many novels (both romantic and terrifying).

We know of this direct movement in the sudden eruption and display of passion between two people who previously were either strangers or were engaged in a very different kind of relationship. A man and woman who work together suddenly realize that they want to be more than friends and colleagues. They are “consumed” in their newly identified and deeply felt attraction for one another. They declare this attraction to the other party—and sometimes the entire world!

We see this passionate movement from Quad Four to Quad One dramatically displayed in a 1979 movie called *The Seduction of Joe Tynan*. This movie explores both the seduction of power and of sexuality in the life of a potential presidential candidate. We repeatedly witness the movement of Quad Four desires into the Quad One of Joe Tynan (played by Alan Alda). In one scene that takes place in a Washington D.C. hotel suite, Tynan and his campaign associate (played by Meryl Streep) suddenly realize that they are physically attracted to one another.

While the direct movement from Quad Four into Quad One is never really “normal”—in that it tends to evoke strong emotions and can produce remarkable transformations in an interpersonal relationship—it is not uncommon and has been the subject of many novels (both romantic and terrifying).

Alda is first to verbalize his attraction and wonders if they are about to make love. Streep responds by indicating that they are of course sexually attracted to one another, but she had been hoping that they would both have the good manners not to indicate that these feelings exist or that they are going to make love. She didn’t want their Quad Four passion to move to Quad One (other than through physical action—making love!!).

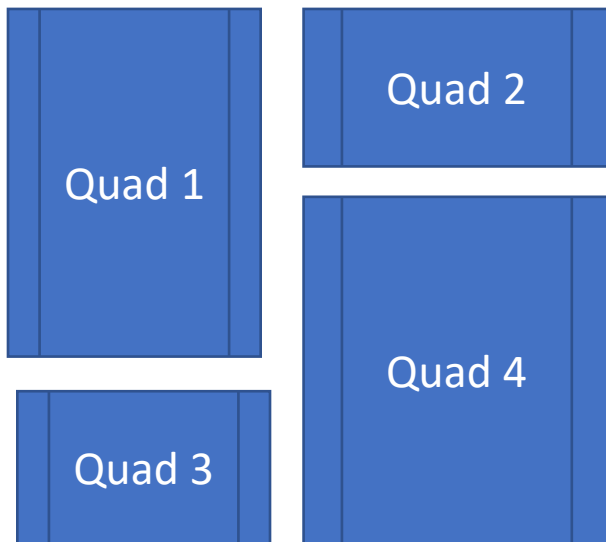
Unfortunately, we also see this direct movement from Quad Four to Quad One in the sudden explosion of anger and attendant violence.

A “mild-mannered” husband unexpectedly lashes out against his wife or children, having previously repressed (Quad Four) his frustration and alienation regarding all aspects of his life. While the people we love should never be the target of this Quad Four to Quad One eruption, this misdirection of emotional display is not uncommon.

It is very hard to predict what is about to occur when Quad Four material moves to Quad One. That is why this movement is often so frightening—and why it is often represented with great dramatic impact in many science fiction novels, movies and comic books (for example, in Robert Lewis Stevenson’s classic, *Dr. Jekyll and Mr. Hyde*, and in many widely-portrayed comic book (and now motion picture) figures, such as the *Hulk*).

Large Quad One/Large Quad Four: this scenario offers “fertile ground” for personal growth and interpersonal insight. A large amount of material remains unknown in Quad Four, yet there is a yearning—often a naïve enthusiasm—to bring this material to the surface and to share it.

If the small Quad One and large Quad Four is the assumed starting point for a typical psychotherapy session, the large Quad One and large Quad Four represents this session when it is “cooking”—there is still much material that remains unconscious, but there is also much material that has been brought to the surface and analyzed.



This scenario also seems appropriate for human relations training program—which Joe Luft conducted for many years—and which has served as a base for much of his work on the Johari Window. In human relations programs, participants often are amazed and delighted (after the initial discomfort fades away) to discover new things about themselves.

A “mild-mannered” husband unexpectedly lashes out against his wife or children, having previously repressed (Quad Four) his frustration and alienation regarding all aspects of his life.

This new information comes not only from the feedback they receive from other participants (Quad Two material to Quad One), but also from other exercises that are conducted during the program that are more oriented to personal growth than to interpersonal sensitivity. This shift (or expansion) in focus from interpersonal to intrapsychic awareness represented a major (and quite controversial) transformation in the human relations movement in North America.

Whereas the traditional T-groups of the 1960s and 1970s tended to focus on interpersonal feedback and disclosure, the “encounter” groups (especially on the West Coast) tended to incorporate a series of exercises that required very little interpersonal interaction, but extensive intrapsychic reflection. John and Joyce Weir have similarly conducted workshops that invite participants to take full ownership for all of their own interpersonal perceptions and feelings and to explore their own sources of feelings through participation in exercises that encourage a regression to more primitive states of being. Participants in encounter groups or related training programs often drew lifelines or family shields. They used finger painting to discover something about their internal life themes.

Other human relations training programs range from climbing mountains or sitting beside lakes (to relate one’s own

In human relations programs, participants often are amazed and delighted (after the initial discomfort fades away) to discover new things about themselves.

inner states to that of the mountain or lake) to the use of exercises in “ropes programs” that physically challenge participants (triggering intrapsychic issues such as personal courage and interdependence). There are also human relation programs that focus entirely upon one’s inner life, without the use of any external events. These

workshops often involve very quiet exercises that focus on journal writing and contemplation (notably in the Jungian-based Progoff workshops).

In each of these diverse human relations workshop activities, participants find themselves in an environment or help to create an environment that is filled with trust and support. Firmly established norms encourage the candid sharing of thought, feelings and images (Quad One) that come directly out of one's unconscious world (Quad Four).

We find a similar dynamic operating in the Tavistock (British School) programs, though emphasis is placed in these programs on the public sharing of unconscious material (basic assumptions) that has been generated by and plays a powerful role in the life of the group (rather than personal unconscious materials).

In more "normal" settings we find this scenario played out among those people who appear to be spontaneous or even foolish in their sharing of material that has just emerged from Quad Four. We allow (and even encourage) this spontaneity in artists of all kinds, whether they be visual artist, playwrights or poets. Comedians are also allowed and even encouraged to openly share newly emerging Quad Four material.

Robin Williams, Jonathan Winters and the cast of a television show called "Whose Line Is It Anyway" come immediately to mind as skillful impromptu comedians. Through their use of deep-acting (Stanislavsky) techniques, we also see this occur among actors and even (as I mentioned in Chapter Three) among flight attendants, bill collectors and other people who learn to "manage their heart."

There is much less admiration or support when this immediate movement of Quad Four material into Quad One is enacted in most other settings. We rarely appreciate this type of spontaneity and openness among those working in a business setting, in a commercial interaction, or in most other public settings. We allow people to regress to a more primitive state at a football game, during a *Marti Gras* celebration, or at a New Years Eve celebration, but still expect them to restrain their behavior. We usually don't expect them to explore and share their "inner child" while rooting for their home team or celebrating.

There is one other setting and role that allows for (and encourages) the direct movement of Quad Four material into Quad One. This is the setting of "foolish" play and, more specifically, the role played by the "fool." The fool serves

Firmly established norms encourage the candid sharing of thought, feelings and images (Quad One) that come directly out of one's unconscious world (Quad Four).

a very important function in most societies—as the British School and, specifically, Kets de Vries has often told us.¹⁵⁴

At times, the fool can be a "truth-teller" who "becomes the guardian of reality and, in a paradoxical way, prevents the pursuit of foolish action."¹⁵⁵ In other settings, the fool is a trickster who "is endowed with uncanny powers of insight and prophecy. He (the fool is usually

a male figure) is both underdog and cult hero, a mirror to people, a jester who produces order out of chaos by connecting the unexplainable to the familiar. . . . [T]he trickster is a figure onto whom we can project our own foibles, ideals and fears, and as such plays an important role in many societies."¹⁵⁶

We see a strong alignment, in this second role of fool, between the British School's description and the Jungian notion of a "shadow" function that is served by specific intrapsychic dynamics and by specific people, occupying "shadowy" roles in organizations. At yet other times, the fool is simply foolish – the butt of jokes, the person on whom all blame is assigned, the fallen hero.

In this role, according to Kets de Vries,¹⁵⁷ the king and fool provide a *psychological equilibrium*: "the power of the leader needs the folly of the fool. . . . The duality of the king/fool relationship emphasizes

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the Janus-faced nature of power. The sage/fool is often the only person who can protect the king from hubris [ego inflation].”

The role of the fool is usually highly circumscribed. Only a few people in any one society are allowed to be this spontaneous in their Quad One articulation of unconscious Quad Four material from either their own psyche or the group’s psyche. Furthermore, these men and women ultimately have to pay a major price for this foolish behavior—and they usually are not allowed to play any role other than fool.

Large Quad One/Small Quad Four: By Joe Luft’s criteria, this third scenario would represent a highly evolved person. She would be found in settings and in specific interpersonal relationships that have been very conducive to personal growth. The evolved person no longer has a large amount of unconscious (Quad Four) material (at least as related to this specific interpersonal relationship or group)—but is still open to sharing material (Quad One) that does emerge from Quad Four (or the other two quads).

Those who conduct therapy or human relations programs are supposedly operating with a relatively small Quad Four, given that they themselves have engaged in training programs (or therapy sessions) that bring unconscious material into full awareness. There is a major fork-in-the-road, however, when it comes to the amount of disclosure (Quad One) in which these “evolved” people participate.

The fool serves a very important function in most societies.

In most therapeutic settings, the therapist is not to disclose much about themselves (small Quad One)—but is instead expected to keep this material hidden (Quad Three). Similarly, in the case of many human relations training models, the trainer or facilitator is not to disclose much about their personal feelings, thoughts or images (regardless of the source).

In Tavistock workshops, the group consultant does share their own images of the group’s unconscious life as it comes to their own awareness, though they would rarely share information regarding their own personal unconscious material as this comes to awareness. In some other human relations training models (especially those encouraging Quad One sharing of intrapsychic material), the group leaders do openly share their own newly emerging Quad Four material. They model Quad One disclosure and through this modeling encourage the Quad One sharing of newly identified (and appreciated) Quad Four material by the workshop participants.

Out in the “real” world, we find the large Quad One/small Quad Four scenario played out—often tragically—in the “spent” artist, who doesn’t have much more to say, write or paint, but keeps replicating the same old themes in her work. The long-standing fear that psychotherapy “robs” an artist of his inspiration and unconscious material may relate to this scenario.

We see this scenario also being played out in the “narcissist” who has obsessed about his own psyche so much that he no longer has much new to say about himself to other people. He repeats the same story for the hundredth time about the remarkable insights he gained about himself during a seaside walk in 1976 or the great self-revelation he gained from attending a Harold Pinter play in 1995.

Even more generally—and more importantly—each of us needs to be careful about over-disclosure, even if we are not burned-out artists or boring narcissists. Joe Luft and the original Johari Window have often been misunderstood in this regard. Luft has always advised discretion and thoughtfulness about what we disclose.

Out in the “real” world, we find the large Quad One/small Quad Four scenario played out—often tragically—in the “spent” artist, who doesn’t have much more to say, write or paint, but keeps replicating the same old themes in her work.

We must decide what is appropriate to share with other people (particularly about material that has just emerged from Quad Four)

and must be sensitive to the feedback other people provide us (directly or indirectly) about their interest in the material that comes into our consciousness from the fourth quadrant. Often times it would be much wiser for us to divert this material from our public quadrant (One) to our hidden quadrant (Three). We lose nothing by being a bit circumspect regarding the new-found insights that come directly from our fourth quadrant.

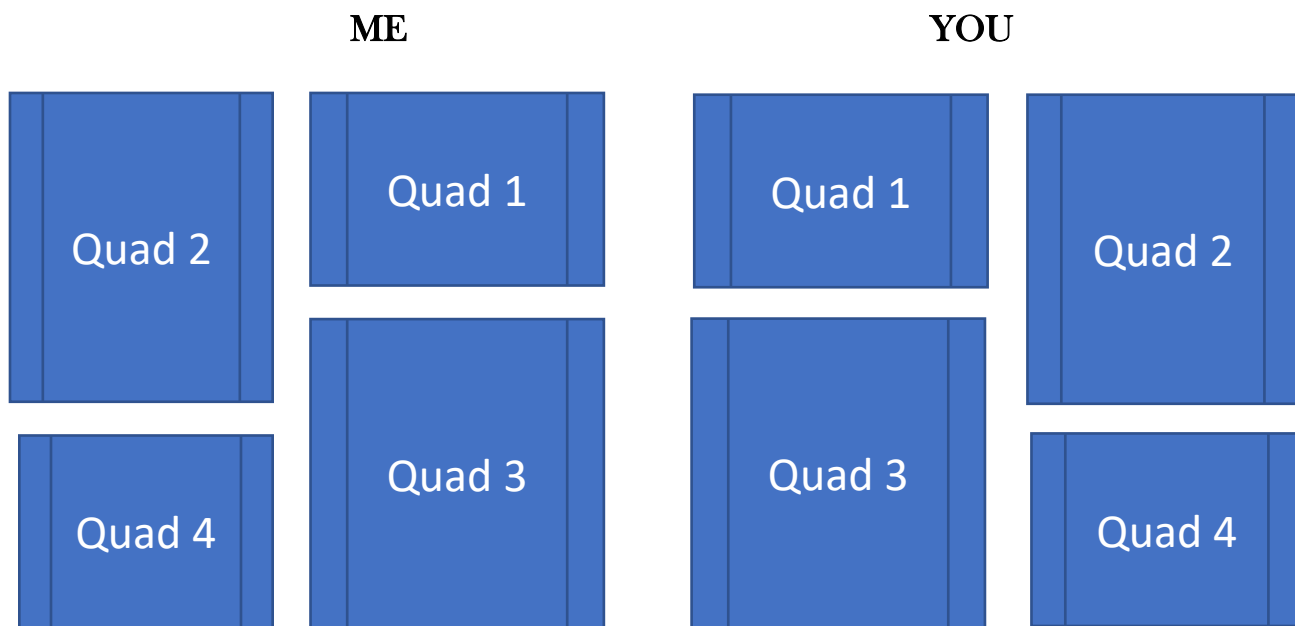
Small Quad One/Small Quad Four: Up to this point, in discussing the first three scenarios, I have focused on the direct relationship between Quad One and Quad Four. In each case, however, something has also happened in the disjointed model with regard to either Quad Two or Quad Three. When both Quad One and Quad Four are large (scenario two), both Quad Two and Quad Three shrink in size—they play a diminished role in this scenario. When Quad Four is large and Quad One is small (scenario one), then Quad Two grows larger.

We lose nothing by being a bit circumspect regarding the new-found insights that come directly from our fourth quadrant.

As I noted in discussing this first scenario, there is likely to be not only spontaneous displays of Quad Four in Quad One, but also leakage (slips of the tongue, nonverbal messages and so forth) into Quad Two. In the case of the third scenario (large One, small Four), the third quadrant grows larger.

As I just mentioned, the person who has substantial access to their own Quad Four material (as seasoned therapist or personal growth workshop leader) must be discrete in disclosing her own Quad Four material. Much of it is likely to be moved into Quad Three, to remain hidden from public view.

As we approach the fourth interpersonal scenario, we see that both Quad Two and Quad Three play an important role. Both of these quadrants expand as Quad One and Quad Four decrease in size. In this fourth scenario, I hold considerable information about myself (Quad Three) and you hold considerable information about me (Quad Two) that comes from Quad Four; however, none of this material gets shared by either party.



Where do we see this scenario being played out? The key condition for the engagement of this scenario appears to be one of misplaced or lost trust—of being “burned” by another person or a specific setting. Conditions in the recent past have been ripe for the emergence of Quad Four material into the other three quadrants: we find ourselves in the

midst of an intense personal growth workshop, in the midst of a passionate, romantic encounter, or in the midst of a drug-induced euphoria.

Much has come “to the surface” about who we are and about our feelings, thoughts and images regarding another person. It is now “the morning after” and we deeply regret what has been said and done. Furthermore, there is often a sense of betrayal regarding the other person: they have seen more of us than we want them to have seen and now, “in the cold light of day” we face them and their intimate knowledge of us with minimal interpersonal trust. We feel like a fool (“send in the clowns”) and hate the other person for having witnessed (and perhaps helped to elicit) aspects of ourselves that weren’t even know to us (Quad Four).

At this point in the relationship, there is usually little more that can be done—we face interpersonal constipation. “I have learned a lot about myself, and I know you know a lot about me that you haven’t shared. However, at this point, I don’t trust (all three types) you or the setting sufficiently to try expanding Quad One either through disclosure or feedback.”

This scenario speaks to the harm that can come from the temporary loss of discrete control over one’s disclosures—resulting either from creation of a temporary environment that encourages inappropriate disclosure (a powerful but poorly conceived personal growth workshop) or from production of mind-numbing and disinhibiting neurochemicals (generated by the brain in response to passion or in response to ingestion of alcohol or some other toxic drug).

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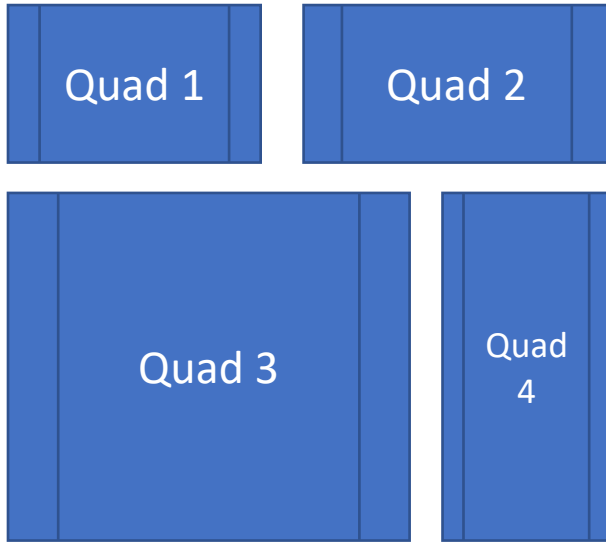
We all know that these conditions are to be avoided—and caution our own children about these conditions. Yet we find ourselves even as mature and responsible adults lured into events or consuming drugs that lead us to temporary “highs” and mind-altering exposure to Quad Four material. These temporary lapses in Quad Four inhibitions leave us, in the end, regretful, embarrassed and angry regarding our short-term flirtation with fourth quadrant and sharing of material from this quadrant.

Stabilized Interaction Model

When I introduce the stabilized interaction model into our analysis of Quad Four dynamics, several interesting results occur. They all involve the relationship between Quad Four and the two adjacent quads (Two and Three). I will first address the option of a large Quad Three and Small Quad Four and of a small Quad Three and Large Quad Four. I will then shift to the other two possibilities: a large Quad Two and Small Quad Four and a small Quad Two and Large Quad Four.

We find ourselves even as mature and responsible adults lured into events or consuming drugs that lead us to temporary “highs” and mind-altering exposure to Quad Four material.

Large Quad Three/Small Quad Four: When there is a large Quad Three and Small Quad Four, the stabilized model will resemble the following:



The basic message when this Quad Four dynamic is in place becomes: “I know much about myself but don’t want to share it.” This dynamic is exemplified by the fully analyzed therapist who shares very little about herself with patients. She has a great deal of access to Quad Four and has moved it into Quad Three—but she doesn’t want to move it into Quad One.

The self-insights help the therapist in her work with patients; however, there is still a tension between Quad Three and Quad One—especially if this interpersonal pattern extends to other people in the therapist’s life. This is where the stabilized interaction model offers some real insights.

In the traditional Johari Window, both Quad One and Quad Two would shift if Quad Three was large and Quad Four was small. In the case of the stabilized model, the first and second quads remain the same size, while Quad Three is growing and Quad Four is shrinking in size. This is part of the tension.

From outward appearances (Quad One and, indirectly, Quad Two), everything is the same. But inside the therapist, much has happened. There has been substantial growth in self-insight.

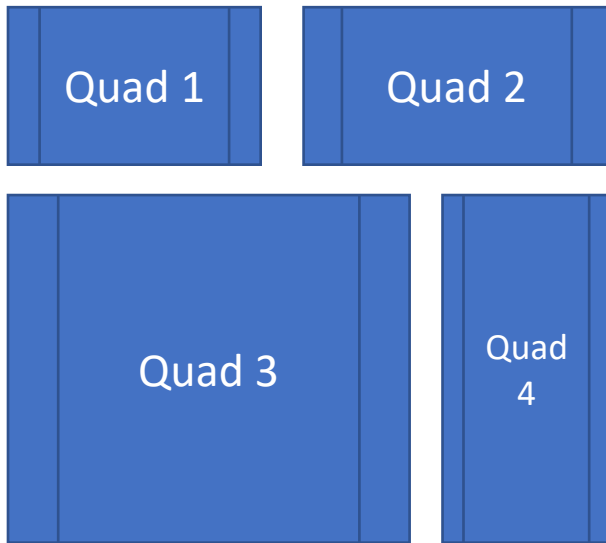
This insight, however, isn’t shared with others. Not only are other people unaware of the growth they might also be perplexed (as friends and family members) with the seeming lack of change in the therapist despite the insight-rich analysis she has completed. Everything is kept inside. Nothing is out there for significant others to view. Similar tension may exist for people who have participated in a high-impact personal growth workshop that is very private (such as a Proffoff Journal Workshop, meditation workshop, or extended stay at a Zen Retreat Center).

After participating in one of these workshops, I might pose the following questions: “How much of the new self-insight do I want to share with significant other people in my life . . . especially since little of my new insights have come from other people. Are my new insights ‘wacko’? Will other people understand what I have learned, since my insights have been gained in isolation?”

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Tension can be reduced by selectively sharing more of one's private self—in an appropriate manner and at an appropriate time and space—thereby increasing the size of Quad One. One can also make use of feedback (Quad Two to Quad One) to determine the appropriate process, time, space and material to disclose. The stabilization model in this instance is transformed into the traditional Johari model:

STABILIZED MODEL

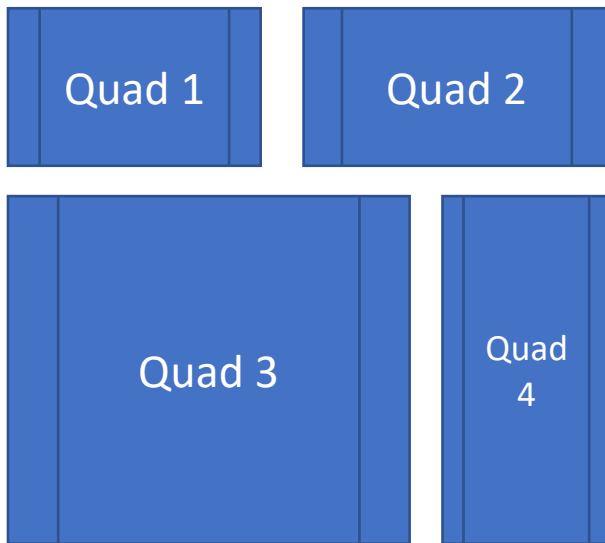


TRADITIONAL JOHARI MODEL

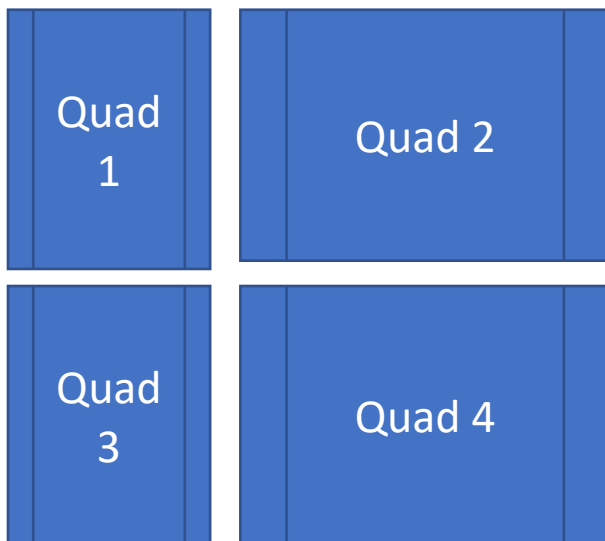


Alternatively, one can begin to ignore Quad Four material or defend against it, thereby keeping Quad Three small (and producing little that moves into Quad One):

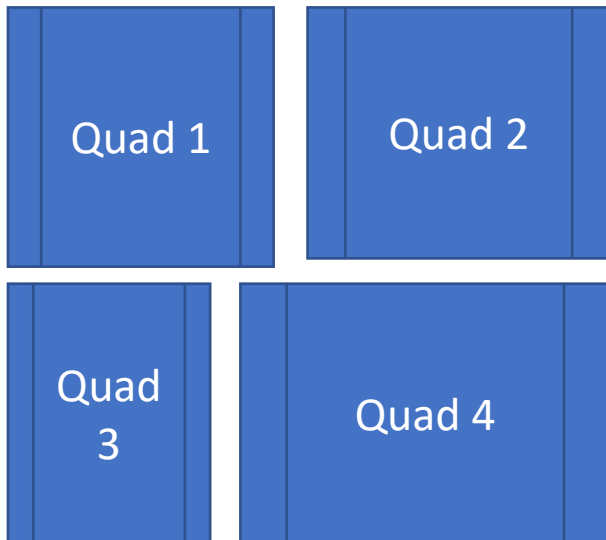
STABILIZED MODEL



TRADITIONAL JOHARI MODEL



Small Quad Three/Large Quad Four: when the third quadrant is small and the fourth quadrant is large with a stabilized model, the following representation would appear:



If this Quad Four dynamic is engaged then the following statement would be appropriate: “I don’t know much about myself (at least my “unconscious self”), hence don’t have much to keep private.” Since Quad One remains the same (doesn’t shrink in size as it will with the traditional Johari Window), there is tension.

I appear to be superficial or uninteresting, Eric Berne suggests that this person is someone who has no “child” in their psychic makeup or no “parent” - they are only “adults” and, as such appear to be “sterile” or devoid of anything that makes them truly “human.”¹⁵⁸

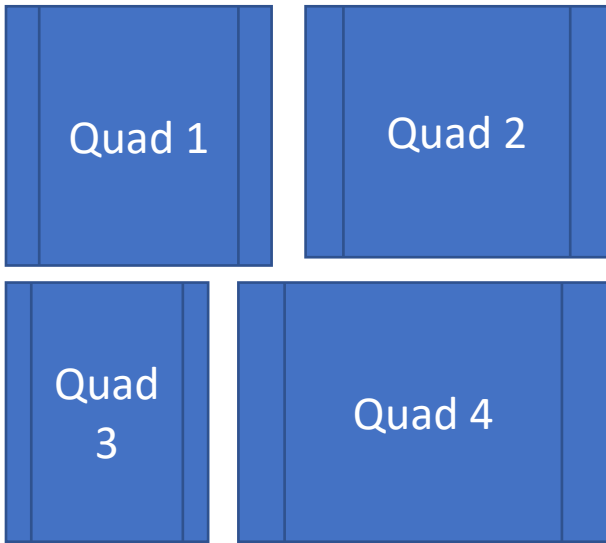
It is also important to note that Quad Two remains the same. This can be an even greater source of tension. People who interact with us would be inclined to say: “I have given you feedback, but you don’t seem to be doing anything with it. My feedback has been dropped into a deep well or bottom-less pit.”

Since other people can usually observe the impact of their feedback through the “leakage” (usually nonverbal behavior) of Quad Three (Private Self) material, the frustration (tension) can be even greater and more justified, when they see that Quad Three remains small.

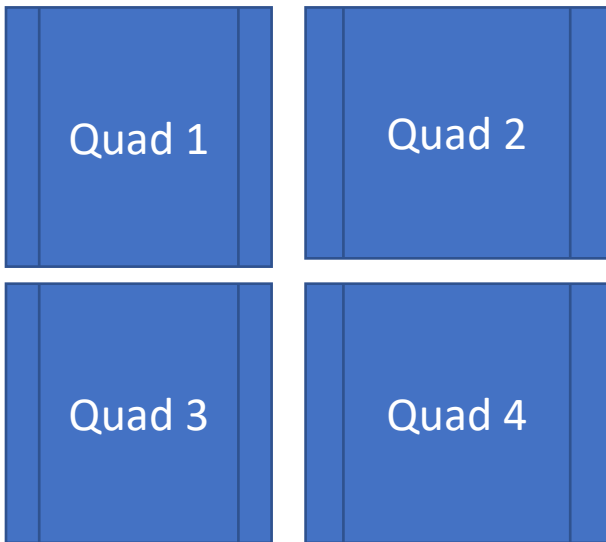
Tension can be reduced by spending time and devoting attention to learning more about myself—perhaps by asking for feedback from other people:

Eric Berne suggests that this person is someone who has no “child” in their psychic makeup or no “parent” - they are only “adults” and, as such appear to be “sterile” or devoid of anything that makes them truly “human.”

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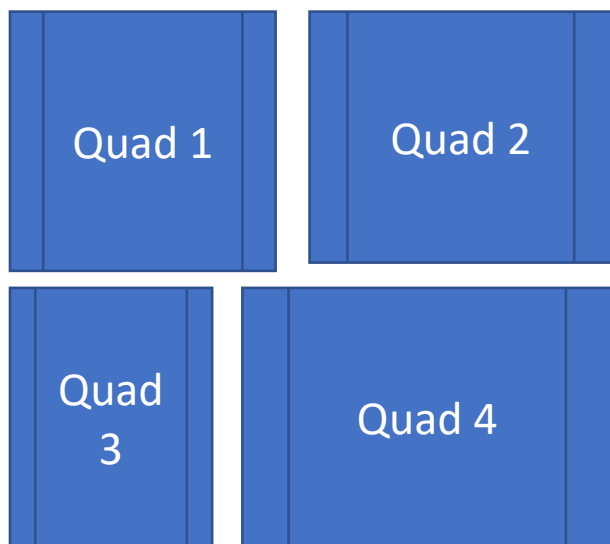


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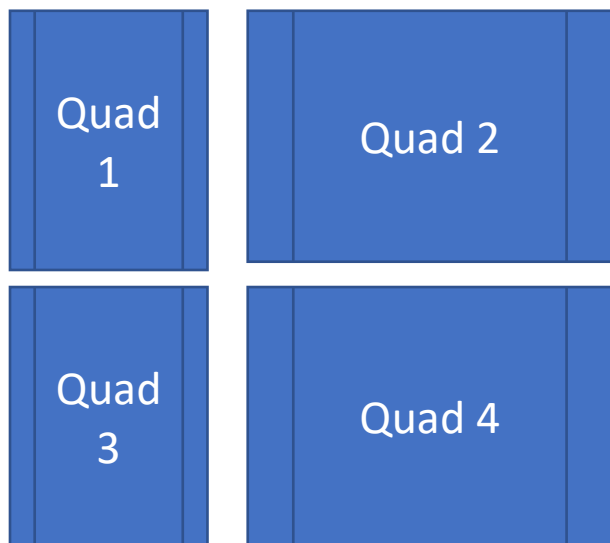


Alternatively, I can further retreat (small Quad One), so that other people don't expect much of me as their retreating colleague:

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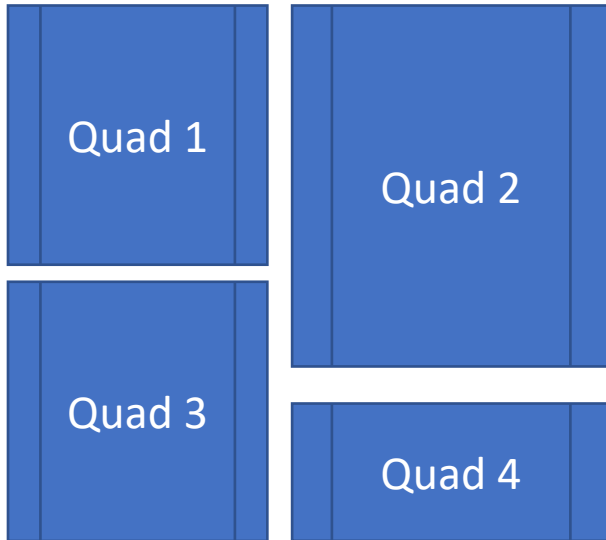


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We now turn to the stabilization models that relate specifically to the shifting relationship between Quad Two and Quad Four.

Large Quad Two/Small Quad Four: with this Quad Four configuration, the following statement is appropriate: “My Quad Four has had a major impact on my behavior and other people are fully aware of these changes, but I am not very aware of the changes myself (large Quad Two/no change in Quad Three).



There is one major source of tension with this configuration. As noted in the statement above, this person’s public (Quad One) and private (Quad Three) panes have not changed. In the traditional Johari Window, Quad One would expand and Quad Three would become smaller. Not so with the stabilization model. The stabilization model of interpersonal tension may be more accurate than the optimistic model offered by Joe Luft.

Our “unconscious” life is seen by other people before being seen by ourselves. The primary tension is held by the other people who witness the intrusion of Quad Four into our presentation of self.

It may often be the case that our Quad Four material moves to Quad Two before moving to either Quad One or Quad Three: our “unconscious” life is seen by other people before being seen by ourselves. The primary tension is held by the other people who witness the intrusion of Quad Four into our presentation of self.

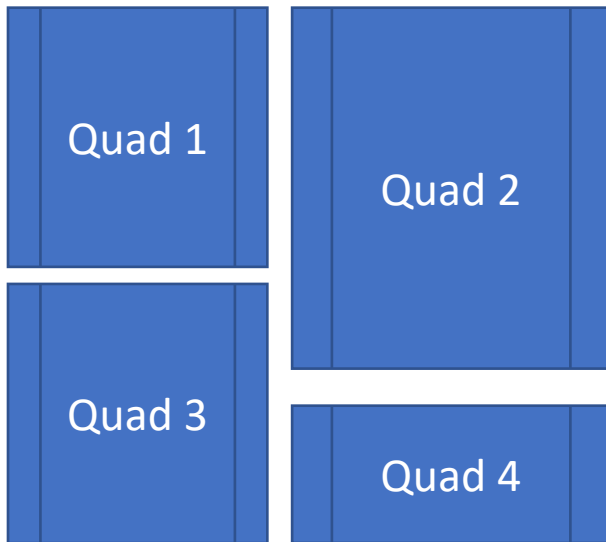
If they are therapists or workshop leaders, these other people typically have our tacit (perhaps explicit) permission to share their observations (Quad Two to Quad One). But what if these other people are family members, friends or even casual acquaintances?

How much should they share? “Dare I risk your negative and defensive reaction?” “Is it my ‘job’ to tell you about yourself . . . after all, I’m not your therapist!” “Am I correct in my observations . . . after all, I’m not trained as a therapist!” The tension can be reduced by the observer if this person ignores and eventually forgets what they have observed:

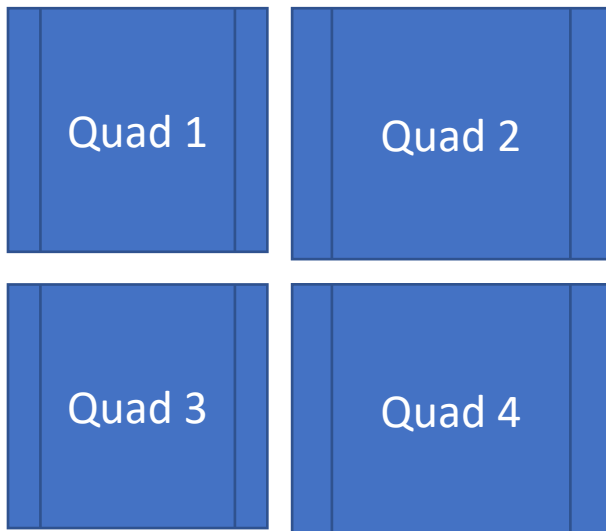
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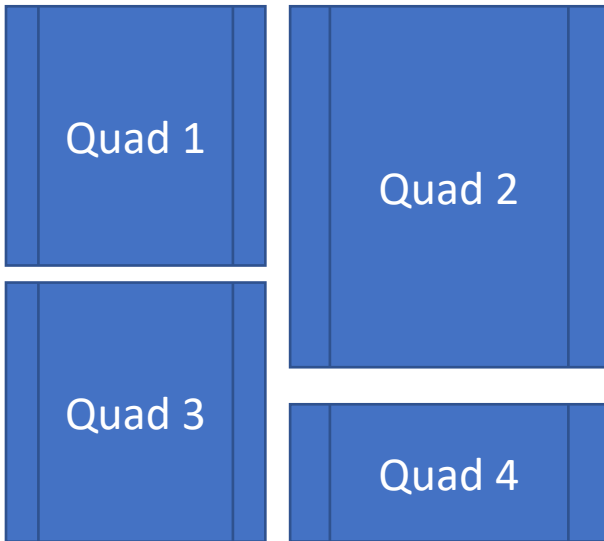


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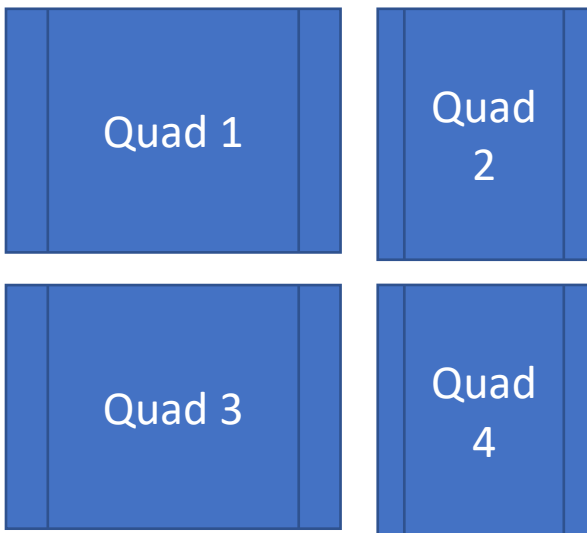


Alternatively, the tension can be reduced by sharing the observation, thereby increasing the size of Quad One:

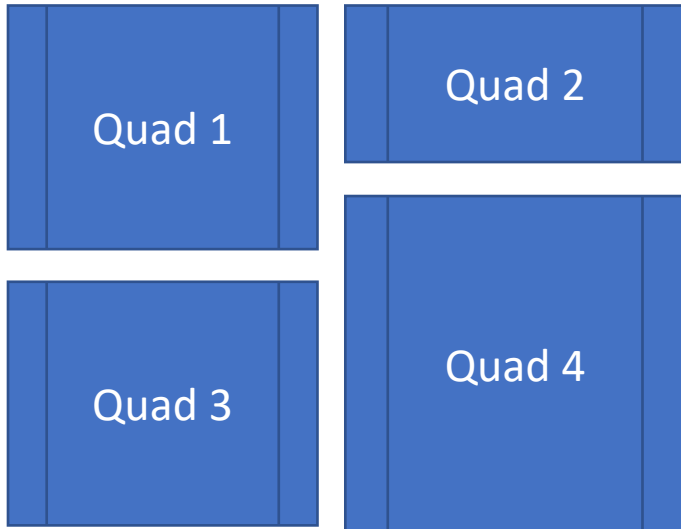
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AFTER



Small Quad Two/Large Quad Four: when the second quad is small and the fourth quad is large, the following statement would seem appropriate: “I have a large amount of unconscious material that remains ‘well-protected’ from other people.”



In Jungian terms, this person’s “persona” (mask) is selectively strong (very thick). Nothing leaks out through these strong personal barriers, unless the person with the mask wants the leaking to occur.

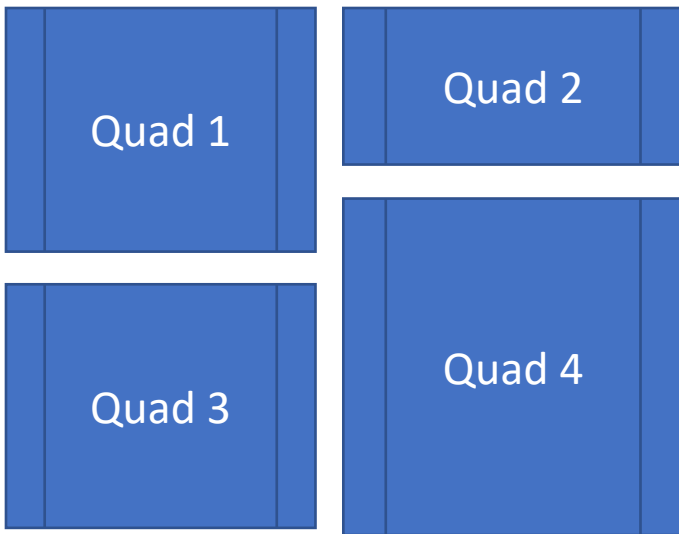
The tension in this configuration resides not only in the presence of this selective barrier, but also in the lack of alignment of this large Quad Four and small Quad Two with the size of Quad One and Quad Three. This person remains relatively open (Quad One). However, they devote considerable energy to managing this quadrant—and must always be diligent (since Quad Four is large and perhaps even growing in power, given that it is being repressed).

This person’s private self (Quad Three) remains fairly large, but doesn’t grow larger, even though Quad Four remains large. Nothing much is being learned about oneself from Quad Four material. Energy must be expended in protecting this boundary between Quad Three and Quad One, just as energy must be expended in protecting the barrier between Quad One and Quad Two.

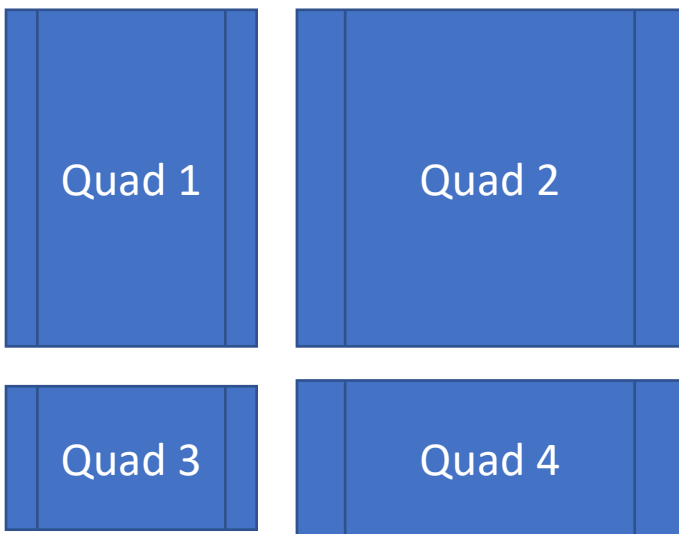
In Jungian terms, this person’s “persona” (mask) is selectively strong (very thick). Nothing leaks out through these strong personal barriers, unless the person with the mask wants the leaking to occur.

The tension can be reduced by relaxing one’s vigilance and allowing Quad Two to expand. This shift can be of particular value if other people will provide us with feedback about what they observe in our behavior, how they interpret what is observed, and how this behavior impacts on their own relationship with us when we have relaxed our defenses. This is one of the values inherent in effectively run human relations workshops:

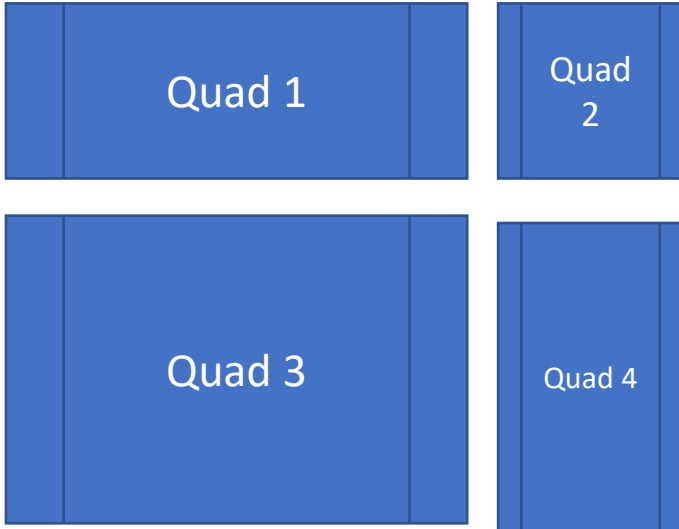
BEFORE



ALLOWING OTHER PEOPLE TO SEE OUR FOURTH QUADRANT

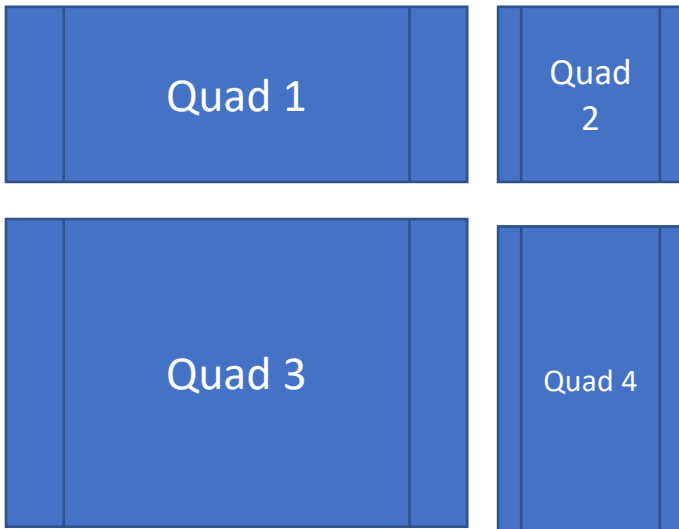


ASKING FOR AND RECEIVING FEEDBACK FROM OTHER PEOPLE

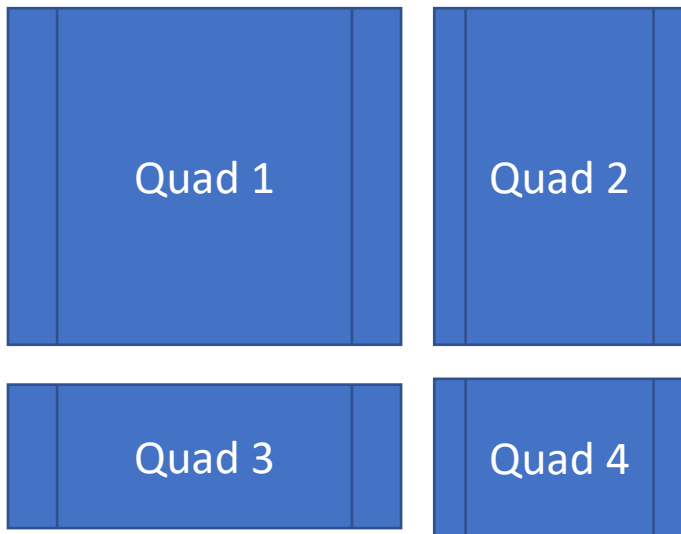


This feedback from other people may, in turn, encourage one's own disclosure of Quad Four material that has moved to Quad Three:

BEFORE



AFTER



Looking Forward

Given these complex and often quite dramatic conceptions of Quad Four interactions with the other three quadrants, it is time for me in the next chapter to add the even more complex and dramatic dimensions of Quad Four that are offered in the New Johari Window. The dance becomes even more intricate—and intriguing.

Chapter Fourteen

Quadrant Four: The New Johari Window

The fourth quadrant is all about potential and the learning Self. As I noted earlier, Quad Four relates to Einstein's commendations regarding mystery and Polanyi's analysis of surprises and truth. Quad Four is a wellspring. It is the medium for profound knowing and communicating among panes and windows.

The role played by Quad Four—as the source of surprise and learning—is further enriched by our contemporary postmodern world. Our world is capable of more surprises and demanding of more learning than ever before. We are also much more in need of sanctuary—of places that are silently deep and renewing.

In Chapter Two, I described the turbulence of our postmodern world and related it to the turbulence of a white-water stream. Furthermore, I noted that one subsystem in this stream is quiet or even stagnant. A leaf that lands in this subsystem would simply remain in place and eventually sink to the bottom of the streambed. Biologists have told us that this so-called “stagnant” subsystem of the stream is actually quite active and productive as the primary source of nutrients for the rest of the bio-system of the stream. It seems that the decaying leaves at the bottom of the streambed are sources of life for other organisms.

The role played by Quad Four—as the source of surprise and learning—is further enriched by our contemporary postmodern world.

I would suggest that the same may hold true for the Quad Four subsystem of human interaction. Quad Four is an exceptional source of nourishment and life for each individual and the relationship itself. Experiences and aspects of us seem to linger without life or purpose in our psyche, then sink into unconsciousness—seemingly lost forever from our consciousness. Yet, this lost material remains a source of inspiration and reassurance—a source of psychic nutrition.

It is these “lost” aspects of the relationship, lingering below the surface of human interaction, that may give this relationship its texture and character. Bette Midler sings about this in “The Rose”—a flower remains alive throughout the winter, buried beneath the snow, waiting for the warmth of spring. Employed an equally poetic image, Eric Berne writes about the important role that the child in each of us plays in any authentic human relationship. We don't want to “analyze” away this child or our dynamic unconscious life for the sake of being “realistic” or “mature.” Our beloved poets and novelists have repeatedly reassured us that romance and mystery are essential to a life well lived and to a relationship that is vital and fully engaged at every moment.

The Paradoxical Self

Quad Four is a source of surprise, of learning and of nurturance in the individual psyche and relationships in large part because it is the repository of content and dynamics processes that contrast with and often offset or counterbalance the content and processes of one or more of the other three quadrants—especially Quadrant One. We live in paradox as a result of the elements of Quad Four. Paradox exists not only because of the contrast, but also because Quad Four is dependent on the other three quadrants. It exists in opposition to the other quads.

Quad Four is an exceptional source of nourishment and life for each individual and the relationship itself.

Jungians suggest that the brighter (more powerful) the light (Quad One), the darker (more powerful) the shadow (Quad Four). During the early years of the *Tonight Show*, Jack Parr was the host and Jonathan Winters was often one of his guests. The more Jack Parr would be upset with and try to control Jonathan Winters, the more outrageous became the behavior of Jonathan Winters. Similarly, the more that rebellious comedians of the same time (1960s and 1970s) (like Lenny Bruce and Mort Sahl) were criticized and “repressed” by the press and critics, the more outrageous and unbridled they became.

More recently, we find this being acted out by comedians who are even more rebellious and rule-breaking than Bruce or Sahl. Apparently, the game of rebellion has to be elevated, so that the repression can occur. The dark needs the light—and the light needs the dark. Returning to the metaphor of the stream, the stagnant subsystem remains quiet precisely because the other subsystems are blocking off the movement of water from the stagnant subsystem.

In a human interaction, Quad Four is increasingly powerful if both parties to the interaction deny its existence. Both parties are “too busy” to worry about “unconscious stuff.” Neither wants to appear “irrational” or “inappropriate” in this relationship.

Jungians suggest that the brighter (more powerful) the light (Quad One), the darker (more powerful) the shadow (Quad Four).

As I noted above, Meryl Streep indicates in her conversation with Alan Alda (*The Seduction of Joe Tynan*) that she thought they both had “the good sense” not to mention what was really going on between them (they were falling in love or at least in lust).

The usual assumption is: “if we don’t talk about it, maybe it will go away, and we can assume that it never existed in the first place.” The truth about what is happening in the relationship is pushed from both Quad Two and Quad Three to Quad Four. Such is the dynamic that operated in many Victorian novels: something is happening that is unmentionable; hopefully, this is only a temporary yearning or (better yet) “a figment of our imagination(s).”

Often the self-contradictions are only apparent when Quad 4 is made more conscious. The contradictions seem to erupt out of nowhere when Quad 4 is blocked off. Quad 4 is challenging not only because its content may be scary or unanticipated, but also because it often makes a paradox more explicit. Quad Four, after all, is the realm of images. Contradictions and paradoxes that can be reasoned away in the more conceptual world of the first three quadrants are more vivid and less amenable to conceptual manipulations in Quad Four.

The stagnant subsystem remains quiet precisely because the other subsystems are blocking off the movement of water from the stagnant subsystem.

These paradoxes stand out clearly: two powerful forces situated on two hilltops ready to go to war over a principle, a course of action, a desire. These paradoxes specifically seem to play out in four domains.

I will borrow from the work of a remarkable social systems analyst, Talcott Parsons, in identifying and describing these four domains. Parsons suggests that any social system consists of four domains: adaptation, goal-attainment, integration and latent pattern maintenance.¹⁵⁹

The Adaptive Paradox

The first domain—the adaptive system—focuses on the creation of resources. It is in the business of importing resources from outside the system or cultivating resources from inside the system. Parsons identifies this as the agricultural subsystem in a society. The paradox inside a relationship inevitably centers, in part, around this adaptive function. What is it that nourishes our relationship? Is it those aspects of our relationship that we intentionally import or

cultivate—such as our trustful disclosure and feedback—or is it something that remains mysterious and, ultimately, unknowable?

Many years ago, I was told by a psychic friend that my wife (Kathleen) and I have been married many times over the past 1,000 years. It is a very old and deep relationship. While neither Kathleen nor I give much credence to psychic interpretations, the image of a thousand-year-old relationship struck home.

Something is happening that is unmentionable; hopefully, this is only a temporary yearning or (better yet) “a figment of our imagination(s).”

There is so much more to an intimate relationship than that which can be made explicit and confined to a specific time and space. Thus, Quad Four creates an adaptive paradox: where does our relationship come from and what gives it vitality? Perhaps the stagnant pool and long-dead leaves really are sources of nutrition for each of us as well as for our relationship.

The Goal-Attainment Paradox

The second domain that Parsons identifies concerns goal-attainment. This is the political and governmental subsystem in a society—and in an interpersonal relationship. What are the goals of this relationship and how is this relationship guided toward these goals? The goal-attainment paradox consists of the pull between explicitly stated goals and strategies in the relationship, on the one hand, and the implicit, tacitly held goals and strategies of the relationship, on the other hand. The British school describes this as the tension between the explicit convening task of a relationship or group, and the implicit “basic assumption” task of the relationship or group.

The explicit task may be to design a new software program (group) or choose a piece of recorded music to play (interpersonal relationship). The implicit, basic assumption task might be to demonstrate (once again) that members of this group can’t do anything (such as design a software program) without the group’s wise and benevolent leader (a group-based assumption of dependency).

Is it those aspects of our relationship that we intentionally import or cultivate—such as our trustful disclosure and feedback—or is it something that remains mysterious and, ultimately, unknowable?

Similarly, the two parties to the relationships are always in disagreement about their musical tastes and their selection of a recorded piece of music. Thus, each of them must firmly hold their ground or be run over by the “bad tastes” of their loved one (a relationship-based assumption of fight/flight).

The paradox is that members of the group or the two parties in the relationship must repeatedly reaffirm their basic assumption—even if it is no longer (or never has been) valid. The software design group may no longer need the wise leader, yet its viability depends on the group members’ yearning for the leader. Similarly, the conflicting couple might discover that their musical tastes have actually become quite similar in recent years—yet their relationship is vitalized by their seeming differences in musical taste. Thus, we see a paradox of goal-attainment manifest in both the group and relationship.

The Integration Paradox

Parsons’ third domain is integration. This is the judicial subsystem in a society or relationship. This domain enables the social system to operate in a balanced and consistent manner. This domain concerns equity, fairness and values. The paradox of integration, in turn, concerns the source of interpersonal justice in both the explicit (Quad One) and

implicit (Quad Four) norms of the relationship. The third stage in relationships and groups concerns the setting of norms and values in a relationship—as I have already noted with regard to Will Schutz’ model of interpersonal relationships.

What do we both want in this relationship? How do we go about ensuring that these needs are met? What happens when one of us feels that their personal needs aren’t being met in the relationship? This is Parsons’ domain of integration.

The goal-attainment paradox consists of the pull between explicitly stated goals and strategies in the relationship, on the one hand, and the implicit, tacitly held goals and strategies of the relationship, on the other hand.

Yet, there is a paradox here, for we don’t wait for this third stage in a relationship to set norms. We don’t operate without norms and values until we feel free to be open with one another. Obviously, some norms and values—guidelines if you will—exist from the first moment two people (or members of a group) meet one another.

These guidelines, however, are usually implicit. They are externally derived or even imposed. Furthermore, they tend to reside in Quad Four, being unavailable, in explicit form, to either party. It is only after the stage of norming (and openness) is established that they can be made explicit. This is the paradox of integration: where do the relational guidelines reside and how are they influenced prior to the stage of norming and openness?

The Latent Pattern Maintenance Paradox

The fourth domain that was identified by Parsons is perhaps the most important—and clearly the one which is most closely associated with Parsons. This domain is called latent pattern maintenance. As this rather clumsy name implies, this domain is about conservation. In the case of interpersonal relationships, this domain concerns the conservation or maintenance of deeply embedded (latent) patterns of behavior, feelings and interpretations in the relationship. Parsons considers this to be the religious function that exists (in some form) in all societies. The associated paradox is profound. The focus is on many studies, theories and speculations.

What happens when one of us feels that their personal needs aren’t being met in the relationship?

This paradox of latent pattern maintenance concerns the ability of anyone to alter a relationship pattern once it is firmly established. Parsons would suggest that a massive amount of energy in any social system will be diverted to this fourth domain if it is threatened with change (whether this change is good or bad for participants in the

system).

The paradox resides in the fact that we can fairly easily become aware of this pattern maintenance dynamic (which primarily resides in Quad Four—the “latent’ quality of the domain). Yet, becoming aware of the pattern (bringing it into one of the other three quadrants), doesn’t mean that we can change it. This is the paradox and the often-pessimistic perspective that the British school brings to our understanding of human interactions.

The Power and Mystery of Quad Four

To better understand the nature of the paradoxical self (and in particular the dynamics of latent pattern maintenance) and the complex nature of Quad Four, I will turn to both old and new sources: (1) Rudolph Otto's numinous, (2) the Jungian identification and description of undifferentiated and unconscious life, (3) recent findings from the cognitive and neurosciences and (4) recent findings from research on the nature of complexity and chaos.

This paradox of latent pattern maintenance concerns the ability of anyone to alter a relationship pattern once it is firmly established.

The Numinous

In what some scholars identify as the first “psychological” analysis of religious experiences, Rudolph Otto identified something that he called the “numinous” experience. In his now-classic book, *The Idea of the Holy*¹⁰⁰ Otto creates a new word, “numinous” (from the Latin word “numen” and paralleling the derivation of “ominous” from the word “omen”). Otto writes about a powerful, enthralling experience that is “felt as objective and outside the self.”¹⁰¹

The horrible and dreadful images and pictures of gods in primitive cultures continue to enthrall us—leading us to feelings of profound admiration or profound disgust.

Otto's numinous experience is simultaneously awe-some and awe-full. We are enthralled and repelled. We feel powerless in the presence of the numinous—yet we seem to gain power (“inspiration”) from participation in its wonderment.

Using more contemporary psychological terms, the boundaries between internal and external locus of control seem to be shattered when one is enmeshed in a numinous experience. The outside enters the inside. The inside is drawn to the outside. We are transported to another domain of experience when listening to a Bach mass or an opera by Mozart or Puccini (depending on our “taste,” i.e. amenability to certain numinous-inducing experiences).

The horrible and dreadful images and pictures of gods in primitive cultures continue to enthrall us—leading us to feelings of profound admiration or profound disgust. We view a miracle, in the form of a newborn child or the recovery of a loved one from a life-threatening disease. This leads us to a sense of the numinous. Somehow, a power from outside time or space seems to intervene and lead us to an experience that penetrates and changes (though we don't know how) our fourth quadrant.

Our fourth quadrant, from a Jungian perspective, is filled not just with unconscious ideas or assumptions, but also with a wealth of rich and even overpowering experiences that align in some manner with our own inner beliefs and values.

Many years ago, Sherman Kingsbury explored just such an interaction between the inside and outside when he conducted workshops at the NTL Institute's summer program in Maine. Making use of images from the *I Ching*, Kingsbury would invite his workshop participants to explore their own internal peacefulness, while sitting beside a peaceful lake, or explore their own ambitions and aspirations, while climbing to the top of a mountain.

The material of Quad Four (desire for inner peace, personal aspirations) was brought to awareness and shared with other people

(Quad Four to Quad One) through the participants' exploration of the beautiful and compelling (numinous) natural world of Maine's woods, lakes and mountains.

Jungian Theory

Carl Jung built on and extended¹⁶² Otto's portrayal of the "numinosum." Jung describes a numinous experience as one that "seizes and controls the human subject . . . an involuntary condition . . . due to a cause external to the individual. The numinosum is either a quality of a visible object or the influence of an invisible presence causing a peculiar alteration of consciousness."¹⁶³ Elsewhere, it is noted that Jung's notion of numinous is "rooted in experience and not just in ideation. The numinous is an experience which the individual undergoes and not simply the nonrational quality of dream-thoughts and mythologems. The numen or object present in or to the numinous state of mind is experienced as a powerful and meaning-filled other. It transcends conscious intention and control."¹⁶⁴

The numinous experience for Jung can be evoked by an exceptionally beautiful sunset or by the overwhelming prospect of a loved one's death. It can be evoked by a particularly powerful interpersonal relationship—one filled with lust, love, compassion or hatred. In Johari terms, the numinous experience speaks directly to Quad Four and elicited responses from Quad Four that can break directly into Quad One, or that can be manifest indirectly through either Quad Two or Quad Three. Thus, our fourth quadrant, from a Jungian perspective, is filled not just with unconscious ideas or assumptions, but also with a wealth of rich and even overpowering experiences that align in some manner with our own inner beliefs and values.

Without this religious institutional protection, Protestants have looked elsewhere for a barrier that can be erected between self and numinous (and blocks intrusion of Quad Four material).

More generally, Jung seems to be speaking to the gradual evolution of human consciousness when writing about the numinostic experience. As one of his protégés, Eric Neumann, has noted, human consciousness (replicating the evolution of organic life) begins in an undifferentiated state (which Neumann calls the "Uroboros").¹⁶⁵

This state is represented in many symbolic forms, ranging from the many images of chaos (floods, wind, ocean) to the more stylized image of the snake that is circling around to begin devouring its own tail. Jungians suggest that the experience of the numinous (and the comparable role played by Quad Four in the Johari model) represent the reemergence or re-solicitation of the Uroboros.

We experience this undifferentiated Quad Four state when outside sensations are cut off—as in the case of sensory deprivation or the absence of feedback (theorized by some as a cause of schizophrenia). The undifferentiated Quad Four state (and experience of the Uroboros) can also be experienced when the opposite occurs—when there is excessive sensations from outside or from both outside and inside (as in the case of many hallucinogenic drugs). Perhaps the high-volume rock concert produces a numinous experience (undifferentiated) state through its excessive stimulation. Might we expect to witness direct or indirect expressions of Quad Four during these concerts?

Jung suggests that the numinous experience is quite frightening and often not welcomed. He proposes that we build societal norms and institutional structures to protect us from the numinous. Jung nominates the Catholic Church as an institution that has provided protection from the numinous, though its rituals and priestly roles. He suggests in *Psychology and Religion* that the Protestant revolution shattered this protection and left those who adhere to a Protestant faith fully exposed to the powerful presence of the numinous.¹⁶⁶

We are faced with the threat of pure projection in our relationships with other people. They become nothing more than the representations of unacknowledged Quad Four materials. We live in Plato's cave, misidentifying "ideal" (Quad Four) forms with reality.

Protestantism, having pulled down many a wall which had been carefully erected by the [Catholic] church, began immediately to experience the disintegrating and schismatic effect of individual revelation. As soon as the dogmatic fence was broken down and as soon as the ritual had lost the authority of its efficiency, man was confronted with an inner experience, without the protection and the guidance of a dogma and a ritual which are the unparalleled quintessence of Christian as well as of pagan religious experience. Protestantism has, in the main, lost all the finer shades of the dogma: the mass, the confession, the greater part of the liturgy and the sacrificial importance of priesthood.

Without this religious institutional protection, Protestants have looked elsewhere for a barrier that can be erected between self and numinous (and blocks intrusion of Quad Four material). In *Psychology and Religion* (based on the pre-World War II 1937 Terry Lectures), Jung suggests that the Nazi regime in Germany may powerfully and horribly exemplify the substitution of a secular institution for a religious institution in blocking the emergence of numinous experiences.

Whether or not Jung is correct in linking the Third Reich and ultimately the Holocaust to the threat of numinous (Quad Four) experiences, we certainly can acknowledge and respect the power of Quad Four. We can recognize its potentially destructive role in the distortion or even destruction of interpersonal relationships. I propose that Quad Four is likely to be destructive if the material contained in this quadrant is blocked off or denied. One should be able to allow Quad Four material into one's consciousness whether through ritual or priestly confessions, whether through self-reflection or supportive coaching.

Jungians suggest that these love songs are not concerned ultimately with other people in our lives about whom we are passionate. Rather, they are about the tender and passionate relationship between our own conscious self and these archetypal forces that exist within ourselves (our fourth quadrant).

Without this acceptance—when there is no self-reflection and when there is no source of feedback from the powerful external forces of life—then it is hard to distinguish between reality and fantasy. We are faced with the threat of pure projection in our relationships with other people. They become nothing more than the representations of unacknowledged Quad Four materials.

We live in Plato's cave, misidentifying "ideal" (Quad Four) forms with reality. Images of other people that are cast upon the wall of our (Plato's) cave are conceived as reality (not shadows projected onto the wall from an outside source). Our sense of self becomes rigid.

Our interpersonal relationships become stagnant—for there is only a recycling of false reality in our personal and interpersonal life. We become a closed system (which by definition is dead or dying).

On the other hand, Quad Four material and the numinous can serve a constructive role. It is the Jungian trickster (the ego-deflator) who leads us to recognize the falsehood of the shadow cast on the wall of our psychic cave. We stumble or even fail in a specific relationship and come to recognize that we have not really wanted to be in this relationship.

Though a slip of the tongue or through an awkward interpersonal exchange of feelings, we reveal something true about ourselves and our relationship with another person.

This revelation steers this relationship toward a more honest and constructive pathway. We also witness the constructive role to be played by Quad Four and the numinous in the passion we feel for another person. This passion reminds us that we are alive and that we can care deeply about another human being. Jungians would speak of this as the interplay between our conscious psyche and the unconscious power of anima (the male archetype) or animus (female archetype).

Our fourth quadrant perceptions of and attitudes regarding another person may be strongly influenced by the intermingling of sounds, images, smells, tastes and touches associated with this person.

This interplay is often evident in our favorite love songs. Jungians suggest that these love songs are not concerned ultimately with other people in our lives about whom we are passionate. Rather, they are about the tender and passionate relationship between our own conscious self and these archetypal forces that exist within ourselves (our fourth quadrant).

While the forces of lust and love can be very destructive and lead us into major interpersonal problems, they can also be forces that are positive and lead us to long-term, enriching intimacy and life-long interpersonal commitments. The Jungians are quite right in suggesting that we may have little control over the intrusion of awesome numinous experiences into our psychic life. However, we do have considerable control over our willingness to acknowledge and appreciate the nature and power of these Quad Four intrusions. We can engage and incorporate these intrusions into our conscious and purposeful lives.

The Cognitive, Neuroscience and Physical Science Revolutions

For many years, researchers in the field of psychophysics were aware of something they call the “apperceptive mass.” It is the very concrete, unprocessed material of our senses—the raw visions, sounds, smells, tastes and patterns of touch that enter our brain from the many sensors in our body. These sensations last for only a moment in raw form, yet they can have profound impact on the way in which we feel at any one point in time and the way in which we subsequently interpret the meaning of these many sensations, while turning them into comprehensible perceptions.

The immediate visceral reaction associated with a positive match between the Amygdala template and the incoming stimuli sends an emotional charge through our entire body that can't help but influence how we subsequently perceive and treat these incoming stimuli.

The apperceptive mass conveys something about the unregulated, interwoven nature of these incoming sensations. A sound can influence how we perceive a visual stimulus (as in the case of an attention-grabbing car crash), and a visual stimulus can influence how we perceive a taste (as in the case of the presentation of food or wine).

These senses are all interconnected. They may influence our content in Quad Four without us knowing it. More specifically, our fourth quadrant perceptions of and attitudes regarding another person may

be strongly influenced by the intermingling of sounds, images, smells, tastes and touches associated with this person. It is in the areas of smell, taste and touch that the impact may be greatest on Quad Four—and may be least accessible to our conscious mind.

In more recent years, the neuroscientists have added to this picture of unprocessed, influential stimuli. They have found that the early processing of these stimuli is directly connected to a specific sub-cortical area of the brain—called the Amygdala (a small walnut-size component of our mid-brain). We find deeply embedded, permanent templates in

the Amygdala that provide us with initial impressions of the newly processed stimuli. These templates serve as guardians at the gate—among other functions. Is the incoming image potentially dangerous to us? Does it look like a snake? Does it look like my father (whom I love and fear)? Does it look like my best friend?

We undoubtedly create templates for the people we love in our life. Their physical presence sends a jolt of recognition to our brain and signals the release of many different kinds of hormones into our body (that may bring about an immediate sense of contentment—perhaps also a sense of apprehension).

We are likely to send (at least initially) the same signals to our brain and body when we encounter someone that reminds us of someone we love. Psychodynamic theorists (the British school) would identify this as a “transference” process. We now know that there is a neurological base for this transference that resides at least partly in our Amygdala.

Our higher-functioning cortex will subsequently re-examine the immediate conclusions reached by the Amygdala and adjust the appraisal of potential threat associated with these incoming stimuli (that are now organized by the cortex into coherent perceptions). However, the immediate visceral reaction associated with a positive match between the Amygdala template and the incoming stimuli sends an

The content of Quad Four is latent and powerful.

emotional charge through our entire body that can’t help but influence how we subsequently perceive and treat these incoming stimuli. We undoubtedly store this sequence of events in our long-term memory, setting the stage for even stronger future reactions to this specific person (in the case of templates related to other people and interpersonal relationships).

Gregory Bateson identifies a similar phenomenon when describing formation of an embryo.¹⁶⁷ He notes that something must intrude on the embryo in order for the embryo to gain orientation (head and foot). A monster is created with no definable head or foot if the embryo is totally isolated from any external intrusion. This law of initial conditions has also been emphasized by chaos theorists: the initial conditions of any system determine the long-term course or trajectory of that system. These initial conditions are profound; however, they are usually neither acknowledged nor understood (Freud was the first chaos theorist!). They tend to reside in Quad Four and rule the kingdom from this unacknowledged throne room.

Specifically, with regard to human relationships, the law of initial conditions suggests that all relationships (and all organizations) form their character in the first few minutes of their existence. They are stored in the Amygdala and Quad Four and are increasingly hard to change. In these initial minutes of formation, so much is transpiring that none of the parties are usually aware of what patterns they are establishing—hence the storing of these patterns in Quad Four. These patterns later become “law” and the system establishes a fundamental homeo-rhesis (common pathway) that is highly resistant to modification.

It is in the self-organizing properties of Quad Four that control ultimately resides.

Looking Forward

It is in Quad Four that we find Talcott Parsons’ pattern maintenance. The content of Quad Four is latent and powerful. The self-organizing property of many systems is critical here—for it is the patterning and self-organization that is “stored” in Quad 4 (the “implicate” order). Even if the content is stored and manipulated in Quads 1, 2 and 3 (the “explicate order”), the mechanisms for this storage and manipulation resides in Quad 4. Quad 4 is in charge.

These implicate mechanisms make all the difference in the world—especially when it comes to the Amygdala-based storage and manipulation of information and images regarding human interactions (the most complex, subtle and

malleable of all human experiences). It is in the self-organizing properties of Quad Four that control ultimately resides. We turn in the next chapter to the matter of control in this most powerful and mysterious domain of the human psyche.

Chapter Fifteen

Quadrant Four: The Locus of Control

While Quad Four may seem to be out of our control, there is much that each of us do within our own psyche to influence both the content and dynamics of Quad Four. In fact, the so-called depth psychologists (including the Freudians, Neo-Freudians and Jungians) believe that much of what happens in our psyche is determined by internal Quad Four content and dynamics.

While Quad Four content and dynamics are usually outside our conscious awareness, in some instances, we can gain greater internal control if we become aware. This, after all, is the primary purpose of long-term psychodynamic therapy: bringing Quad Four into Quad One (at least the Quad One that is shared by patient and therapist).

Internal Locus of Control

What then is the nature of internally based Quad Four (Q4-I)? At the very least, Q4-I consists of memories from times past in our lives. Recent neuroscience studies suggest that we move certain short-term memories into long-term storage (usually shifting these memories at night, when we are asleep). These memories tend to be relatively permanent; however, they are not easily accessed. The keys to retrieval of these reserved memories are often not words or even visual memories.

While Quad Four content and dynamics are usually outside our conscious awareness, in some instances, we can gain greater internal control if we become aware.

Retrieval often is linked to smells, taste, touch or emotions. We whiff a fragrant flower or taste a delicious spaghetti sauce and recall a special moment in our childhood. The touch of our ear or forehead elicits a vivid memory of our mother. A frightening walk through a dark alley provokes the terror associated with some childhood memory. As I have already noted, many of these memories are apparently stored in our Amygdala, to which smell, taste, touch and emotions (in particular) are closely linked.

These are the most widely accepted and empirically verified elements of the internally controlled Quad Four (Q4-I). Other elements are introduced by neuroscientists and psychiatrist, in a speculative (but empirically derived) manner, and by psychoanalysts, spiritual counselors and poets in a highly intuitive manner. While there are many provocative

Retrieval often is linked to smells, taste, touch or emotions.

models of Quad Four functions, I shall briefly focus on only two—the “shadow” function that was first introduced by Carl Jung, early in the 20th Century, and the model of “limbic resonance” that was recently introduced by Thomas Lewis, Fari Armini and Richard

Lannon in their remarkable book, *A General Theory of Love*.¹⁶⁸

The Shadow Function

Though first introduced by Carl Jung, the image of a powerful intrapsychic shadow was described earlier by playwrights, such as William Shakespeare (*King Lear*), and novelists, such as Robert Lewis Stevenson (*Dr. Jekyll and Mr. Hyde*). I have chosen to focus on the Jungian concept of “shadow” because of the apparent impact of this Quad

Four element on interpersonal relationships. The Jungians would suggest that much of the “leakage” from Quad Three occurs with the assistance of the Shadow function, and that much of what other people see in us, but remains opaque to us, is influenced (and perhaps made opaque) by the Shadow. What then is the nature of this powerful, though unacknowledged, player in our fourth quadrant?

As I noted above, Jungians love to dwell upon the fourth quadrant. Jung devoted considerable attention to the numinous experience and its impact on the human psyche. He spent even more time describing the “Shadow” that resides in that part of our psyche that is usually unconscious (Quad Four).

If the Jungian “Persona” or mask captures the essence of the intentional or presentational self in Quad One (Q1-I), then the Shadow represents the opposite—the unintentional (but present) aspects of the self in Quad Four (Q4-I). As described by one Jungian, Joseph Henderson, “the shadow cast by the conscious mind of the individual contains the hidden, repressed, and unfavorable (or nefarious) aspects of the personality.”¹⁶⁹

The Jungians would suggest that much of the “leakage” from Quad Three occurs with the assistance of the Shadow function, and that much of what other people see in us, but remains opaque to us, is influenced (and perhaps made opaque) by the Shadow.

We see the influence of Sigmund Freud and his concept of the repressing unconscious forces that operate in human experience in this initial statement by Henderson. Henderson and many other Jungians, however, go beyond Freud in describing a highly complex and multi-dimensional shadow function in unconscious life (and Quadrant Four): “[the] darkness [of the shadow] is not just the simple converse of the conscious ego.

Just as the ego contains unfavorable and destructive attitudes, so the shadow also contains good qualities—normal instincts and creative impulses. Ego and shadow, indeed, although separate, are inextricably linked together in much the same way that thought and feeling are related to each other.”¹⁷⁰

The Jungians go even further in linking the shadow function to powerful and universally represented symbols: “The ego . . . is in conflict with the shadow, in what Dr. Jung once called ‘the battle for deliverance.’ In the struggle of primitive man to achieve consciousness, this conflict is expressed by the contrast between the archetypal hero and the cosmic powers of evil, personified by dragons and other monsters.”¹⁷¹

According to an eminent Jungian, Maria von Franz,¹⁷² there are two sources of the shadow. One source is the personal unconscious. The personal shadow “represents unknown or little-known attributes and qualities of the ego—aspects that mostly belong to the personal sphere and that could just as well be conscious.”¹⁷³ We each have our own personal shadow that is interwoven with our personal ego. Our personal shadow balances off this ego with the counterweight of alternative images of self and alternative (and often devalued) sources of distinctive, personal strength (see my discussion in Chapter Two regarding the Window of Strength).

The collective unconscious is a second source of shadow. It is in this domain that the powerful, universal and archetypal symbols find expression and resonate with our personal sense of self:¹⁷⁴

. . . the shadow can . . . consist of collective factors that stem from a source outside the individual’s personal life . . . the shadow is exposed to collective information to a much greater extent than is the conscious personality. When a man is alone, for instance, he feels relatively all right; but as soon as ‘the others’ do dark, primitive things, he begins to fear that if he doesn’t join in, he will be considered a fool. Thus he gives way to impulses that do not really belong to him at all. It is particularly in

In the struggle of primitive man to achieve consciousness, this conflict is expressed by the contrast between the archetypal hero and the cosmic powers of evil, personified by dragons and other monsters.

contracts with people of the same sex that one stumbles over both one's shadow and those of other people. Although we do see the shadow in a person of the opposite sex, we are usually much less annoyed by it and can more easily pardon it.

Shadow and Quad Four

If we apply these complex Jungian concepts of the shadow to our analysis of Quadrant Four, we arrive at five conclusions. First, Quad Four material consists of images and visions of our self that are both positive and negative in nature. We keep Quad Four material out of consciousness, in some cases, because we find this material to be threatening or antithetical to our positive image of self.

In this regard, the “repression” of Quad Four material is comparably described by Freud and Jung. We would expect this Quad Four material to emerge into Quad Two, Quad Three or even Quad One when the setting is safe or, at the opposite end, when one is so threatened or subjected to stress that all defenses break down and Quad Four material leaks out or even leaps out everywhere.

Quad Four material can also be quite positive and attractive. I have already identified one type of positive Quad Four material when describing the compelling (Quad Four-based) nature of love songs. We also find bravery, creativity and interpersonal insight in Quad Four. These positive aspects of Quad Four often are displayed in spontaneous acts (bravery), moments of relaxation (creativity) and dreams (a source of many interpersonal insights according to Erich Fromm¹⁷³).

Quad Four material consists of images and visions of our self that are both positive and negative in nature.

So why do we keep these positive elements in Quad Four? They may scare us—because we would be expected to do great things with this material or underlying talents if it were acknowledged. These elements might be socially unacceptable—after all, we can't all be comedians, fools or eccentric celebrities. In some cases, we simply are unaware of them, given that we are preoccupied with our busy, saturated postmodern life and dwell in a world in which technical rationality reigns supreme.

The second conclusion arises specifically from Jungian theory. The Quad Four material (particularly if it comes from what the Jungians identify as the collective unconscious) is likely to move into one of the other three quadrants if one is confronted with compelling images (symbols, rituals, awe-inspiring and numinous experiences) that are aligned with and elicit Quad Four material. We participate in a church service that is “inspiring.” It brings us to recognition of deeply felt (and usually unconscious) images of a better world or more moral pattern of personal conduct.

We engage in meditative practices or enter a sanctuary in which we discover our own inner sense of divinity. We find God in a sunset, autumn leaf or Monet painting. Each of these experiences often leads us to move Quad Four material into the conscious quadrants of our psyche. These experiences may evoke nonverbal behavior that reveals something important about our self to other people (Quad Two), as they witness us interacting with these powerful symbols, rituals or life-altering experiences.

While these profound experiences of the numinous can provide us with great personal insight through the movement of Quad Four material into consciousness, these experiences can also be quite confusing with regard to the ultimate source of Quad Four material. Internal Quad Four material (Q4-I) is revealed through and often reflected in the external world. We see things out in the world only when they are first manifest in our internal world.

Each of these experiences often leads us to move Quad Four material into the conscious quadrants of our psyche.

At a mundane level, I see hybrid cars everywhere only after I have bought one myself. At a more profound level, that

which I choose to value most in my life (my internal life) manifests a glowing presence when I discover that which I value out in the world (the external life).

When my wife enters a room, the room seems to “light up” for me—as it does when one of my children or grandchildren enters the room. Moments when my own teaching seems to be working take on a magical quality—the room seems to take on a golden quality that I can’t readily describe. I find that a particularly skillful performance of a symphonic work that I greatly value similarly yields a glowing visual presence. I suspect that I am not alone in witnessing these numinous experiences in my life. That which I value internally is under my control. That which represents my values out in the world is not under my control. Rather, it is perceived in a particularly distinctive and emotionally charged manner by me.

Quad Four and Synchronicity

In some of his more esoteric work, Carl Jung writes about a phenomenon that he calls *synchronicity*. This refers to an “acausal” relationship between two or more events—meaning that events occur in a simultaneous manner that reveals something about the meaning and even purpose of each of these events, without these events in any way being causally connected to one another.

That which I value internally is under my control. That which represents my values out in the world is not under my control. Rather, it is perceived in a particularly distinctive and emotionally charged manner by me.

Clearly, this form of synchronicity is evident in the interplay between internal Quad Four material that concerns personal values and the “glowing presence” of an experience in the outer world that is aligned with these personal values. The internal value does not cause the external glow, nor does the external experience create the internal value. However, the external event can enhance one’s own awareness, understanding and appreciation of the internal Quad Four values. Internal and external forces can metaphorically “dance” together without one causing the other.

Jungians would offer a further suggestion regarding ways in which Quad Four material can come into conscious awareness. Awareness of Quad Four material can come through an intermediary—namely another person. As Maria von Franz notes:

When an individual makes an attempt to see his shadow, he become aware of (and often ashamed of) these qualities and impulses he denies in himself but can plainly see in other people—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions—in short, all the little sins about which he might previously have told himself: ‘That doesn’t matter; nobody will notice it, and in any case other people do it too.’¹⁷⁶

Synchronicity refers to an “acausal” relationship between two or more events—meaning that events occur in a simultaneous manner that reveals something about the meaning and even purpose of each of these events, without these events in any way being causally connected to one another.

Thus, as I have noted throughout this book, an unacceptable sense of self image is often projected onto another person and only reclaimed as an aspect of one’s self under conditions of substantial interpersonal trust and support.

The third conclusion to be drawn from a Jungian analysis concerns the relationship between the ego and shadow. As noted above, Jungians emphasize the tight interrelationship between these two psychic entities.

Von Franz offers an interesting example of this interrelationship:

Sometimes, though not often, an individual feels impelled to live out the worst side of his nature and to repress his better side. In such cases the shadow appears as a positive figure in his dreams. But to a person who lives out his natural emotions and feelings, the shadow may appear as a cold and negative intellectual; it then personifies poisonous judgments and negative thoughts that have been held back. So, whatever form it takes, the function of the shadow is to represent the opposite side of the ego and to embody just those qualities that one dislikes most in other people.¹⁷⁷

This tight interrelationship between ego and shadow parallels the interdependent dynamics that operate among the four quadrants of the Johari Window. There are many cases of preachers and politicians who seek to completely control their self-image (Quad One: Internal Locus), yet do something that is revealing, self-destructive and the opposite of their Internal Quad One. They are pious yet get caught with a hooker. They are staunch advocates for women's rights yet get caught taking advantage of a woman with little power (such as an intern).

The shadow can serve as jokester, trickster or clown. The periodic (and unpredictable) intrusions of the shadow help to deflate our "enlarged ego."

The fourth conclusion concerns an important (and constructive) function being served by the shadow. As I noted with regard to the role played by the numinous experience, the shadow can serve as jokester, trickster or clown. By emerging periodically into conscious life (through a slip of the tongue or pronounced public mistake or failure) the shadow keeps us from getting "too full of ourselves."

The periodic (and unpredictable) intrusions of the shadow help to deflate our "enlarged ego." We trip our self (Quad One) up so that we will re-gain a more realistic view of this self. This ego-deflating mechanism is particularly important for highly successful executives to engage—given that they tend to be biased toward internal locus of control. These executives often take too much credit for the success of their organization and the people they lead. The jokester brings these executive (and all of us) back down to earth.

Love and the Neurosciences

I have already introduced several of the concepts that have recently emerged from the neurosciences - particularly with regard to the Amygdala. Some of the most profound implications for interpersonal relationships, however, may come from a much broader (and still speculative) analysis of studies conducted more generally on the structure of memory in the cerebral cortex and the nature and dynamics of the limbic system (of which the Amygdala is one component).

Executives often take too much credit for the success of their organization and the people they lead. The jokester brings these executive (and all of us) back down to earth.

In their investigation of the biological basis of love and related emotions, the fore-mentioned physicians (Lewis, Amimi and Lannon) have suggested that there is one type of memory (implicit memory) that strongly influences the ways in which we form and interpret relationships, while there is a process of limbic responsiveness or resonance that determines the strength and character of those relationships that we do form.

All of the complex processes being described by Lewis, Amimi and Lannon are outside our immediate and rational awareness. They belong, therefore, in the fourth quadrant of the Johari Window and, given the presence of these previously unknown processes, we may be under-estimating the power and influence of this quadrant with regard to the nature of human relationships. I will briefly trace out the primary points being

made by these three physicians as they seek to increase our understanding and appreciation of love and related human emotions.

Implicit Memory

Many neuroscientists in recent years have pointed out that each of us has two operating memory systems. One of these systems is called the *explicit memory system* by Lewis, Amini and Lannon, the other being called the *implicit memory system*. The explicit system contains all of our conscious memories. In essence, this is our working memory – the place where we solve problems, make decisions, recall names, theories and facts, and formulate the interpersonal strategies that dictate what we chose (Internal Locus) to share with other people (Q1:I) and withhold from other people (Q3:I).

The implicit system establishes and holds our convictions about interpersonal relationships – convictions that are formed during our first years of life.

The implicit system contains all the operations we perform without any conscious awareness. It contains our habits and skilled performances—such as our well-perfected golf swing or our “automatic” adjustment of the steering wheel, accelerator and brake when driving.

While we make use of our explicit memory system when we first learn to drive, our driving operations soon move over to the implicit memory system. In fact, as experienced drivers we shouldn’t pay attention to our driving; rather, we should be paying attention to the road in front of us, as well as the behavior of other drivers. We should leave the minor adjustments in steering, accelerating and braking to our implicit system.

Our implicit system, however, does much more than perform habitual functions. The implicit system establishes and holds our convictions about interpersonal relationships – convictions that are formed during our first years of life. Our three physicians are quite poetic (as they are throughout their book) in describing this powerful implicit function:

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A child enveloped in a particular style of relatedness learns its special intricacies and particular rhythms, as he distills a string of instances into the simpler tenets they exemplify. As he does so, he arrives at an intuitive knowledge of love that forever evades consciousness. . . . The brain’s implacable condensations of precepts is its strength and its downfall. . . . We play out our unconscious knowledge in every unthinking move we make in the dance of loving. If a child has the right parents, he learns the right principles – that love means protection, caretaking, loyalty, sacrifice. He comes to know it not because he is told, but because his brain [implicit memory system] automatically narrows crowded confusion into a few regular prototypes. If he has emotionally unhealthy parents, a child unwittingly memorizes the precise lesson of their troubled relationships: that love is suffocation, that anger is terrifying, that dependence is humiliating, or one of a million other crippling variations.

It is not just that we store early memories and use these memories as Quad Four templates for later relationships—we are attracted to other people who conform to and reinforce these templates. Furthermore, we interpret our emotions with regard to other people through these templates. These attractor templates are constantly being re-confirmed, with our distortion of the interpersonal reality that is impinging on us: “a person’s emotional experience of the world may not budge, even if the world around him changes dramatically. He may remain trapped, as many are, within a virtuality constructed decades ago. . . .”¹⁷⁹

Lewis, Amini and Lannon speak of this dynamic not as a psychic echo, but rather as an emotional magnet or force field “that acts on the people we love, evoking the relationship attributes we know best.

The notion of limbic attractors relates directly to the concept of psychic echo that I introduced earlier in this book. Our implicit interpersonal memories are not only powerful in influencing how we interact with other people. They are also frequently being reinforced by the confirming echoes back from other people (particularly if we hold power over many of the people with whom we interact).

Lewis, Amini and Lannon speak of this dynamic not as a psychic echo, but rather as an emotional magnet or force field “that acts on the people we love, evoking the relationship attributes we know best.

The limbic brain establishes our mood. This, in turn, sets the table for the quality (and outcomes) of our interpersonal relationships.

Our minds are in turn pulled by the emotional magnets of those close to us, transforming any landscape we happen to contemplate and painting it with the colors and textures *they* see.”¹⁸⁰ Thus, we are immersed in not only our own psychic echoes, but also those of people with whom we closely relate. And all of this is ultimately stored in our fourth quadrant.

The Limbic Brain

Lewis, Amini and Lannon believe there are even more profound processes operating in our fourth quadrant – processes that reside not in our highly-evolved cerebral cortex, but in our more primitive limbic system (located in our mid-brain). The limbic brain serves four important functions that relate directly to the nature and dynamics of our interpersonal relationships. First, the limbic brain establishes our mood. This, in turn, sets the table for the quality (and outcomes) of our interpersonal relationships.

Mood is a general tone that is influenced by events and internal physiological operations which may be far removed from the specific relationship in which we are participating. Yet, mood is a critical part of relationship and is generally an unconscious component of Quad Four.

We interpret how the other person is feeling about us—this is a capacity called “limbic resonance.” We are taught how to do this delicate monitoring during our childhood and primarily in relationship with people who parent us.

Second, the limbic brain monitors both our internal bodily environment and the internal state of other organisms (particularly other people). The way in which we feel about another person is strongly influenced by such factors as our blood pressure, heart rate, digestive processes, and even the temperature of our body.

All of this is monitored by the limbic brain, which in turn offers Quad Four interpretations of what these physiological processes mean in terms of our relationship with this other person. While these processes may be primarily influenced by other environmental conditions and by our current mood, we tend to look to our immediate relationships when identifying the “cause” of how we feel.

We also interpret how the other person is feeling about us—this is a capacity called “limbic resonance.” We are taught how to do this delicate monitoring during our childhood and primarily in relationship with people who parent us. Without this resonance, we are lost. Lewis, Amini and Lannon suggest that there are severe consequences when we lack resonance. We either become superficial in our relationships with other people (looking for external clues, having few internal cues) or grow indifferent to the welfare of other people (experiencing no resonance—or empathy—regarding anyone else.)

A third function of the limbic brain concerns nonverbal communication. Our limbic brain produces our facial expressions and other nonverbal expressions that we can’t directly control (Quad One: External). As I noted earlier,

these nonverbal expressions, in turn, influence how other people see us (Quad Two) and how they chose to interact with us - thus, further reinforcing the interpersonal templates that we hold in our implicit memory.

A fourth function is perhaps of greatest importance in terms of the quality of interpersonal relationships which we find and create during our lives. Lewis, Amini and Lannon suggest that the limbic brain produces our capacity (and strong desire) to attach to other people.

They note that we are attracted to specific people in part because our limbic brain releases certain opiates when we are in the physical presence of these people. Even more broadly, a baby learns what love feels like through his attachment to a mothering figure and through the intricate and reciprocal interplay of emotional states, and physical connectedness (touching, viewing, seeing, smelling) between parent and child.

After reading A General Theory of Love, one is left with an even greater appreciation for the complexity and power of Quad Four influence on interpersonal relationships—and for the intricacy of the interpersonal dance.

Through this interplay, the child learns not only what loves feels like, but also how to establish a loving relationship. This interpersonal learning (stored in Quad Four) may be appropriate—or it may be terribly flawed:

A baby strives to tune in to his parents, but he cannot judge their goodness. He attaches to whoever is there, with the unconditional fixity we profess to require of later attachments: for better or worse . . . Attachment is not a critic: a child adores his mother's face, and he runs to her . . . And he prefers the emotional patterns of the family he knows, regardless of its objective merits. As an adult his heart will lean toward these outlines. The closer a potential mate matches his prototypes [Quad Four], the more enticed and entranced he will be - the more he will feel that here, at last, with this person, he *belongs*.

After reading *A General Theory of Love*, one is left with an even greater appreciation for the complexity and power of Quad Four influence on interpersonal relationships—and for the intricacy of the interpersonal dance. As the three authors of this book suggest, we are just beginning to understand and appreciate the dynamics of our human brain. Future findings from the neurosciences are likely to suggest that Quad Four is even more complex and powerful than we now imagine.

There are many people—and many cultures—that view many of the very powerful and emotional elements of their life as residing outside themselves. They believe they are “victims” or beneficiaries of externally imposed emotions or attitudes.

Furthermore, we are likely to find that these internal biological and neurological processes are ultimately just as inaccessible to our control (let alone our awareness) as the sources of external sources of Quad Four material to which I now turn. As Lewis, Amini and Lannon suggest, the solution is not to be found in the control of Quad Four materials, it is to be found in the promotion of parenting practices that establish the templates for loving and trustworthy interpersonal relationships in the first place.

External Locus of Control

The shadow seems to play an important internal role in defining the nature and purpose of Quad Four, as do the neural networks of the cortex and structures of the Limbic Brain (in particular the Amygdala). These dynamic Quad Four systems keep the content of Quad Four inside our head (and heart)—even though we may have very little control over these internal processes. There are many contributors to Quad Four over which we never have had and never will have control—not because they are unconscious, but because we believe (rightly or wrongly) that they reside outside ourselves.

In some case, we believe that there is an external source, when in fact this source may be internal. There are many people—and many cultures—that view many of the very powerful and emotional elements of their life as residing outside themselves. They believe they are “victims” or beneficiaries of externally imposed emotions or attitudes. I believe that someone else has made me feel bad or made me feel alive. Many songs tell us that someone else has made us feel like a “real man” or a “real woman.”

Rogers and Hammerstein offer a powerful example of this external perspective in a song — “Love look away” — from their Broadway musical, *Flower Drum Song*. Looking plaintively at a man that will never care for her, the singer views “love” as an external force in her life and asked this external force (“love”) to “look away from her” and “set her free” from her unrequited yearning for this man.

According to the values-formation researchers, the values held in my fourth quadrant are profoundly different from those held in the fourth quadrant of my younger students.

Is this external focus common in the culture she represents (Chinese), or is this Rogers and Hammerstein’s stereotyping of this culture? Whether it is a stereotypic or insightful perspective on an external locus in Quad Four, “Love looks away” certainly is a lyrical (and touching) expression of the desire we have all felt at times for external assistance in resolving a difficult interpersonal dilemma.

Social-Cultural Determinants

In many other instances, it is very appropriate for us to assign Quad Four content to external sources. Clearly, there are externally based social-culture determinants of Quad Four content. There may even be inherited content – though this is a much more controversial assertion. I will briefly address each of these sources of external content.

I have already noted something about these external determinants when I traced out the perspectives of the Continental School regarding the social construction of reality (to which I turn even more fully in the next chapter). We can never escape our social-cultural upbringing. Some researchers, for instance, suggest that our fundamental interpersonal values are acquired when we are five to ten years of age.

These values have changed very little since then. I was a young child during the late 1940s. My values were forged during an era when the American suburb was flourishing—and the Cold War was fully in force. By contrast, I interact in the classroom with younger men and women who hold values that were forged during the era of Viet Name, Watergate and collapse of the Soviet Union. According to the values-formation researchers, the values held in my fourth quadrant are profoundly different from those held in the fourth quadrant of my younger students.

Neuro-Templates

Even if we declare that social-cultural values and perspectives from childhood can be modified, there are recent

The Amygdala may hold not only the memories (and related templates) of our early life experiences, but also wired-in templates that existed in our brain when we were born or appeared spontaneously at a critical period during our development.

findings from the neurosciences that suggest the immutability of other Quad Four elements. We return to the Amygdala for the source of these elements. Apparently, there are not only memories in the Amygdala that are highly resistant to decay; there are also “wired-in” templates to which we often refer when roughly assessing whether or not something is dangerous.

There also may be positive wired-in templates—templates that induce an instant sense of joy or trust. Recent research regarding the

Amygdala (that I have already described) opens up a very controversial issue—the presence of more complex, innate images or “archetypes” in what the Jungians call the “collective unconscious.” Jung was among the first to explore the notion of a collective unconscious. It is one of his most controversial explorations.

Jung’s collective unconscious serves as the intermediary between personal unconscious and culture. It is either inherited or the product of powerful societal forces. The first option has usually been dismissed; yet, in recent years, findings from the neurosciences (especially the work of Joseph Le Deux) suggest that specific neuro-structures (the Amygdala) may hold primitive (even inherited) templates.¹⁸¹ Thus, the Amygdala may hold not only the memories (and related templates) of our early life experiences, but also wired-in templates that existed in our brain when we were born or appeared spontaneously at a critical period during our development.

Perhaps we pick up “habits of the heart” from the implicit norms, values, and culture of organizations—especially organizations that are based on strong (enmeshed) cultures rather than weak (disengaged) cultures.

A second option is also possible—and it may compliment the notion of a more primitive and probably quite limited inherited templates. This second option is based on the assumption that we are strongly influenced throughout our life not only by our family, but also by the organizations in which we work.

As Nevitt Sanford notes in his analysis of the interaction between self and society, some organizations (such as family, schools, enlightened prisons, and training institutes) are purposefully designed to be

influential in the ongoing development of self and personality.¹⁸²

Actually, whether it wants to or not, every organization ultimately plays a major role in the ongoing development of all people. In applying their theory of attachment to an analysis of organizational influences on interpersonal relationships, Lewis, Amimi and Lannon write about this potential power. In describing contemporary organizations, they note that:¹⁸³

Today’s most treacherous false attachment springs up between human beings and corporations. . . . [T]housands of people . . . pour their hearts into jobs, give beyond their monetary recompense out of team spirit, and later are unceremoniously dumped. Many such people are waylaid by the attachment mechanism that should promote well-being but trap them instead. . . . The urge to embed oneself in a family – to hold an endeavor in common with others, to be part of a team, a band, a group that struggles together toward a common victory – is an indomitable aspect of the human mind and brain. In a culture [such as ours] whose members are ravenous for love and ignorant of its workings, too many will invest their love in a barren corporation, and will reap a harvest of dust.

The leaders of our organizations and society should acknowledge this fundamental institutional responsibility. How are attachments formed? How does the continuing development of adults occur? Perhaps we pick up “habits of the heart”¹⁸⁴ from the implicit norms, values, and culture of organizations—especially organizations that are based on strong (enmeshed) cultures rather than weak (disengaged) cultures.

We have much more to learn about this lifelong developmental process, about attachments to people and organizations, and about ways in which external, social dynamics help to create enduring templates in our limbic system (especially our Amygdala) or in the collective unconscious we all share.

Looking Forward

As Nevitt Sanford suggests, the nature and extent of this development relates to the balance between the challenges posed and the support provided by the environment in which we live and learn—and as adults we find that this environment is often found in the organization where we work. Lewis, Amini and Lannon propose that this development relates to the strength and appropriateness of attachments we form within and to the organizations we join.

We have much more to learn about this lifelong developmental process, about attachments to people and organizations, and about ways in which external, social dynamics help to create enduring templates in our limbic system (especially our Amygdala) or in the collective unconscious we all share. This learning might commence with an exploration of the ways interpersonal needs show up in Quad Four and with a return once again to the three schools that offer us diverse (and intriguing) perspectives regarding interpersonal relationships within Quad Four. These are matter to which we turn in the next chapter.

Chapter Sixteen

Quadrant Four: Interpersonal Needs and the Three Schools of Thought

For the fourth and final time, we turn to Will Schutz's insights regarding interpersonal needs and to the three schools of thought regarding interpersonal relationships. What is the nature of unwelcomed and unacknowledged thoughts and feelings—whether they be interpersonal needs or deeply seated beliefs about human nature or the fundamental nature of the world in which we live.

I add a few additional comments at the end of this chapter—tracing out the implications and applications of concepts being offered by Joe Luft and myself regarding this challenging and quite mysterious quadrant.

Interpersonal Needs

What are the needs that we don't recognize in ourselves? They are powerful and influence us in many different ways. First, these unrecognized needs influence our overall level of satisfaction in interpersonal relationships (our vague sense that this is a good or bad relationship without us knowing why). Second, these needs influence the ways in which as well as extent to which we tend to project our unconscious needs onto other people (we assume that other people are after power or control because we have Q4 needs for power or control). Third, these unrecognized needs influence the leaking of our real self (Q3-External) through our unacknowledged expression of these needs.

Inclusion

This Quad Four need plays out in our vacillating attitudes about relationships and groups. I yearn to be included yet I can't acknowledge or express this need without reducing my chances of being included or losing face (and consequently losing self-esteem). Because direct expression of the need for inclusion is too risky, this Quad Four need is often expressed indirectly through our attempts to always make everyone else feel at home—without acknowledging that we need to feel included too.

It is not unusual that the wonderful host who attends to everyone else's needs at a party feels empty and alone at the end of the party, after everyone has departed. "The party's over. It's time to call it a day . . ." is a very plaintive song that expresses something about this loneliness and a lingering sense of unfulfilled interpersonal needs.

These unrecognized needs influence our overall level of satisfaction in interpersonal relationships (our vague sense that this is a good or bad relationship without us knowing why).

Control

This interpersonal need in Quad Four is often even more threatening than the Quad Four need for inclusion—especially in a society such as we now have established in the Western World that stresses collaboration (while also honoring competition in many so-called "reality" TV shows). We are not supposed to want to be in control or to want absolutely clear lines of authority in the organizations of which we are members. This is a sign of immaturity or authoritarianism. Yet, we find our Quad Four need for control leaking out.

We find ourselves saying through words or actions that we hate anarchy and want clarity about leadership in our organization. We are unwilling, however, to take any action that will make this happen. We remain passive and look for others to take action—for our own action would betray our own desire to be in control.

Nevitt Sanford and his colleagues captured this dynamic in their important study of authoritarianism in America—*The Authoritarian Personality*—to which I referred in describing the conforming self of Quad One.¹⁸⁵ For the authors of this in-depth study of American culture, the conformity of Quad One is not enough; they described a powerful Quad Four dynamic that leads to the projection of unacknowledged need for power unto other people (hence the orientation toward external authority).

This projected control produces a passive envy of authority and even a violent reaction against projected authority when it is placed in someone or in an institution that doesn't fit with one's own ideology. This dynamic is evident in the powerful and even violent reactions of some authoritarian Americans against Martin Luther King and other African American leaders who exerted informal or formal authority during the late 20th Century.

Alternatively, as in the case of all Quad Four needs, there can be a reaction formation against the Quad Four need for control. I become anti-authoritarian. I don't want anyone to be in charge and rebel against anyone who sticks their neck out to assume some responsibility and authority. I'm convinced that no one could possibly seek out control and authority except for personal gain (power, money, property) or selfish ego gratification.

Milton Rokeach captures the essence of this dynamic of reaction formation when he described the "closed mind" to be found among men and women along all points on the political spectrum.¹⁸⁶ He noted the ambivalence about control

and authority among those Americans on both the far left and far right who constantly criticize all formal authority and may even directly or indirectly preach anarchy.

We remain passive and look for others to take action—for our own action would betray our own desire to be in control.

Though he is not as thoroughly psychodynamic as the authors of *The Authoritarian Personality*, Rokeach does suggest that the utter

rejection of all authority by these radical men and women can't be readily explained by looking at their words or their actions. There is something residing at a deeper level (Quad Four) that constantly prods these Americans toward extreme and usually indefensible perspectives on authority and government.

Openness

This Quad Four need plays out most often in one's ambivalence about interpersonal relationships. This ambivalence is poignantly (and often painfully) portrayed in the musicals of Stephen Sondheim. Sondheim's *Company*, for instance, is about a young man who can't establish a lasting intimate relationship. He finally sings about "Being Alive" as a condition in which the pain as well as the joy of intimacy is fully embraced.

Many of the main characters in Sondheim's *Follies* are similarly torn between romantic attachments and fear of intimacy. This ambivalence is portrayed in its most extreme form in Sondheim's *Passion* which explores the ambivalent (passionate and disgusting) appeal of absolute dependency in the life of a soldier and sickly woman.

Our attempts to always make everyone else feel at home—without acknowledging that we need to feel included too. It is not unusual that the wonderful host who attends to everyone else's needs at a party feels empty and alone at the end of the party, after everyone has departed. "The party's over. It's time to call it a day . . . "

In Sondheim’s world, there is the joy and despair of intimacy (“I am grateful/sorry”) and the desire to run toward and run away from (“I love you when you reject me and hate you when you want me.”) I propose that this ambivalence is to be found in many 21st Century American relationships. Sometimes I am very open. At other times, I close down. This is often seen as an issue of autonomy and vulnerability.

A strong need for openness can drive someone to disclose too early in a relationship. Participants in this relationship haven’t worked through inclusion and control issues. Premature disclosure can reduce levels of trust (all three types) in the relationship and push the unacknowledged need for openness further into the recesses of Quad Four.

There is something residing at a deeper level (Quad Four) that constantly prods these Americans toward extreme and usually indefensible perspectives on authority and government.

Quad Four inclusion is fear-based. This is also the case with Quad Four control and openness. While I very much want to be included, I would rather not be included (by never asking to be included) than risk being rejected in my explicit attempts to be included.

Similarly, I would rather leave control obscure than face the prospect of being out of control and would rather remain closed than face the possibility that my own openness is rejected by the other person or their openness in some way threatens or offends me. “Better to have never tried than to have failed” is a fundamental tenant of fourth quadrant interpersonal needs.

The Three Schools of Thought

I turn once more (and for the final time) to the three schools of thought about human interaction. What happens when we shine light on the deep cavernous recesses of our mind, body and soul? I will begin again with the American school.

The American School

There is a strong history of American bias against Quad 4. William James observed many years ago that there are two perspectives on human growth and development. He describes the “once-born” people as those who go through life without any major bumps in the road. These would be the classic Americans, whose behavior can be understood by looking at overt, measurable external factors. The behavior of these men and women can readily be explained and predicted by advocates of the American school.

Quad Four inclusion is fear-based. This is also the case with Quad Four control and openness.

On the other hand, there are James’ “twice-born” people who experience major upheavals in their lives that bring about profound transformations. These abrupt changes cannot be predicted—nor can they readily be produced or controlled. They are based on internal dynamics that can never be fully understood by looking at external events in this person’s life. It is the “twice-born” orientation that defies explanation from those in the American school and that is the grist for the mill in the British School’s and (to a lesser extent) the Continental school’s exploration of Quad Four.

Proponents of the American school don’t feel very comfortable exploring or even talking about Quad Four. At the extreme (in its behaviorist tradition), advocates of the American school dismiss Quad Four as a morass of speculation,

fantasy and overlapping romanticized literature. It's alright to produce supermarket novellas about hidden desires and unconscious motives, but let's not assign any scientific credibility to these conjectures!

At the other end of the spectrum resides that relatively small segment of the American school that whole-heartedly embraces Quad Four. These are the American humanists who propose, joyfully, that Quad Four is filled with promise, healthy motivations, and rich personal and interpersonal potentials.

There are James' "twice-born" people who experience major upheavals in their lives that bring about profound transformations. These abrupt changes cannot be predicted—nor can they readily be produced or controlled.

It is a wellspring of human growth that should be tapped and fully released. The humanist's Quad Four is clearly "once born." In

many respects, Luft's original Johari Window was imbued with this humanistic perspective. Certainly, this perspective was apparent in the optimism that radiated from those who have used the Johari Window (accurately or inaccurately) to liberate the human psyche—and Quad Four—in countless encounter groups and sensitivity training sessions.

There is good reason to listen to the behaviorists when they caution us about Quad Four speculations (without any direct behavioral evidence). Yet, we should also value the humanistic stance—tempered by a strong dose of psychodynamic pessimism ("twice born") about the irrational aspects and shadow functions of Quad Four. There is much to learn from the fourth quadrant and there is much to gain from a thoughtful movement of Quad Four elements into the other three quadrants of a specific human interaction—especially Quad One. It all depends on trust—all three kinds (competency, intentions, perspectives).

The British School

There is particular interest in Quad Four within the British school, not so much because of the content of the fourth quadrant (except for the Jungians), but because of the impact which Quad Four content has on the nature and

These are the American humanists who propose, joyfully, that Quad Four is filled with promise, healthy motivations, and rich personal and interpersonal potentials.

dynamics of content that is moving into consciousness (Quads One and Three). Some members of the British school, with a more traditional bias and an external locus, view these Quad Four dynamics as forceful, highly charged invasions (the powerful *Id* and *Superego*), while other members (the ego psychologists) view the dynamics of Quad Four as being heavily controlled by realistic

factors that are beneficial to the psyche (the powerful *Ego*). The latter group speak of the "wisdom of the repression," which relates to Freud's notion of "signal anxiety"—a concept that I have already discussed at several points in this book.

The British school proposes that we don't know (nor can we acknowledge) something until we're ready to know and acknowledge it. Like the American humanists, some members of the British school honor the inherent healthiness of our Quad Four. Object relations theorists suggest that we need containers for our anxiety. These containers are often tacitly held (or unconscious), whether they reside inside us (internal locus of control) or in the organizations and societies of which we are members (external locus of control).¹⁸⁷

Members of the American school assume or believe that ideas and memories are not in our consciousness (Q1 and Q3) simply because we are attending to other matters. By contrast, the British School assumes that there is motivated inattention and motivated repression. We actively (if unconsciously) choose not to attend to certain matters. We push ideas and memories into unconsciousness because they are threatening to us. In working from this perspective, one

must accept a second assumption: the movement of ideas and memories from Q4 to Q1 (with the assistance of Q2 and Q3) is not easy and is filled with potholes and pitfalls.

Advocates of the British School would suggest that the facile revealing of Q4 material in human growth workshops or executive coaching sessions may actually be the re-distribution or re-interpretation of ideas and memories that are already in Q1. They propose that this is “faux Four”—the disclosure (Q3) of seemingly “intimate” and “revealing” material that has just become conscious. This faux Four disclosure does nothing more than artfully invest this person’s public self (“persona”) with certain admirable traits, such as “being in touch with the child within” or “really knowing herself.”

The Continental School

The Continental School would take the analysis and critique of “Faux-Four” even further than the British School. Advocates for the Continental School suggest that “Faux Four” represents the emergence of: (1) an obsession with personal life and (2) an obsession with displaying one’s unique and “deep” personality.

This analysis is vividly represented in Christopher Lasch’s *The Culture of Narcissism*: “People today hunger not for personal salvation, let alone for the restoration of an earlier golden age, but for the feeling, the momentary illusion of personal well-being, health, and psychic security.”¹⁸⁸

We actively (if unconsciously) choose not to attend to certain matters. We push ideas and memories into unconsciousness because they are threatening to us.

Our Q4 is made up not only of the personal assumptions of the American School and repressed and collective unconscious material of the British School, but also the fundamental but rarely acknowledged social constructions of the society in which we dwell. These social constructs exist and are kept implicit (unconscious) not so much for personal psychic reasons (though they do afford us personal security), but for political (power) and economic reasons.

According to those aligned with the Continental school, the social constructions, exist to preserve and justify the political and economic status-quo. Advocates of the Continental School propose that we can’t be totally “liberated” from our unconscious. While those of the British school would suggest that our unconscious life is not amenable to inspection (because of our own intra-psychic resistance to this examination), the Continental school proponents would say that this realm is not readily accessed because we have no point of reference for its examination. We can’t examine social phenomena in an objective, liberating manner, because the lenses we engage to examine these phenomena are integral to these phenomena. There is always a social construction. There is always a relativistic, socially determined (or at least socially- influenced) perspective.

Faux Four disclosure does nothing more than artfully invest this person’s public self (“persona”) with certain admirable traits, such as “being in touch with the child within” or “really knowing herself.”

It is difficult—if not impossible—to throw away any specific social construction that is based in Quad Four. We might be liberated for a moment—but will inevitably replace one social construction with an alternative construction that is just as subjective and just as deeply embedded in our fourth quadrant. It is frightening to lose the dominant social construction and we are likely to escape from the freedom and liberation associated with this loss.

We escape from this freedom, and its attendant responsibility, whether we are living in the post Weimer Republic world of early 20th Century Germany, or in the post-cold war world of 21st Century United States. We are going to run just as fast and hard from this liberation if we live in the post-Soviet world of Eastern Europe or the 21st Century

Middle East. We need only look at the regimes now dominant in countries such as Russia, Hungary, Turkey and Iran. Freedom is never easy, and its roots of both opportunity and fear reside primarily in Quad Four.

Implications and Applications: What to Do with Quad Four Material

Many books have been written about the use of Quad Four material—ranging from self-help books to manuals that tell us how to tap into our creative potential. As we read and absorb the implications inherent in these books, there will inevitably be a moment when we pause and question the validity of Unconscious processes and vivid Quad Four content.

Are there really these dark, powerful and menacing forces willing up from our childhood and from under our bed? Are we really living in a multi-level Victorian mansion with cellars, hidden passages and perhaps an attic filled with old memories?

Perhaps, instead, we live in a Skinner box, simply responding like one of Skinner’s pigeons to one reward (a food pellet or touch of a hand) or to one threat (poke of a stick or whack on the back). Does life actually operate within a one floor ranch house—with nothing but operant conditioning operating aligned with a focus from moment to moment on pressing contingencies rather than looming ghosts?

Advocates of the Continental School propose that we can’t be totally “liberated” from our unconscious. This realm is not readily accessed because we have no point of reference for its examination.

We can’t offer any convincing evidence that Quad Four and an unconscious life actually exist. Furthermore, there is no need to replicate the analyses or repeat the recommendations made in these books regarding unleashing the power of the unconscious. Furthermore, neither Joe Luft’s original model nor the new model represented in this book are primarily about intrapsychic processes; rather both models are primarily concerned with interpersonal relationships—with the interplay between Quads One, Two and Three.

Both Luft and I have focused on Quad Four not because this is where most interpersonal dynamics reside, but because Quad Four influences the dynamics operating in the other three quadrants. Both Luft and I hypothesize that Quad

Are we really living in a multi-level Victorian mansion with cellars, hidden passages and perhaps an attic filled with old memories?

Four material tends to move into Quad Three. In turn, this material leaks out into other people’s Quad Two or is brought intentionally or unintentionally into Quad One. I will therefore offer only a few summary comments about the direct implications of my Quad Four analysis. I will specifically describe a three-step process of discovery, acceptance and engagement of Quad Four material.

Step One: Discovery

I propose that the Law of Initial Conditions operates in Quad Four. Early life experiences have a profound, though often unacknowledged influence on us. We know this not only because Freud and Jung proposed this law many years ago, but also because recent neuro-scientific studies seem to confirm the existence of a primitive set of templates (located in the Amygdala) and because recent scientific studies have suggested that this Law of Initial Conditions operates in all systems (including the human psyche).

Given this law, I propose that all of us would benefit from asking ourselves or inviting our friend or coach to ask us probing questions about our own past history. What really influences my decisions? What really influences my behavior? What really influences the ways in which I react to important people in my life? This does not require five years of psychoanalysis, but it does require that we spend some time reflecting back on or doing research about our early life experiences—especially those of a traumatic nature.

A few years ago, I talked with my sister and brother about our parent’s differing social-economic backgrounds. As aging adults, the three of us realized for the first time that our parents came from quite different backgrounds (my mother coming from old wealth and my father being raised by immigrant parents from Scandinavia). This led us to explore our own attitudes about wealth and social class. We realized that we still hold both the fear of our father about not having economic security and our mother’s confidence that sufficient funds would always be available.

What really influences my decisions?
What really influences my behavior?
What really influences the ways in which I react to important people in my life?

I also propose that it is valuable for each of us to prepare a life narrative in which key events are examined and broad, repeating themes are identified. This narrative can be completed independently through use of a life-planning manual (they are readily available) or through attendance at a life planning workshop. I personally find the journaling process of Ira Progoff to be of great value and much of his process is described (and can be followed independently) in his book, *The Journal Workshop*.¹⁸⁹

Even more direct is an analysis of our fundamental assumptions about interpersonal relationships. This can be conducted through in-depth examination of surprising events in our lives. Why has my usual way of operating in the world not worked—in particular, my ways of engaging in interpersonal relationships? Perhaps some of my assumptions (that are often self-fulfilled) have been found wanting in this particular relationship. This is a wonderful time to uncover and explore the nature of these assumptions. This can be a “blessing in disguise.” I would encourage you to make use of the left and right column exercises of Chris Argyris and Don Schon when exploring the surprising events in your life.¹⁹⁰

Step Two: Acceptance

Erik Erikson suggests that the major developmental task during the final stage of our life (after age 60) is an appreciation and final acceptance of our parents and the way in which they parented us.¹⁹¹ We come to appreciate the social context within which they lived, their own hopes and fears, and the often-conflicting priorities in their lives. As we come to accept our parents, Erikson suggests, then perhaps we can finally even come to terms with ourselves—we can come to appreciate and accept our own decisions and actions in life.

We come to this appreciation by recognizing that our own decisions and action occurred within a specific context and in relation to a myriad of conflicting priorities that we, like our parents, have faced in our life. We also must come to accept our parents and ourselves because of the impact which initial conditions have had on our parents' lives and our own lives.

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We are not totally victims of our past, but we certainly have been influenced by our early life experiences and often are unaware (Quad Four) of the nature and source of these influences. Thus, a second step in addressing the content of Quad Four must always be some form of acceptance. We must forgive ourselves—and this is a big task.

Step Three: Engagement

To the extent that we actively engage material in our fourth quadrant, we are in some way moving backward—at least as viewed by the outside world. We are turning back to a previous time in our life and are likely to spend time talking about our own childhood (as my sister, brother and I did in talking about our parents' differing socio-economic backgrounds). The engagement of Quad Four material is likely to appear regressive because this material is usually primitive in nature. Simple, but powerful thoughts and feelings, such as envy and naïve hopefulness, that are usually neither expressed nor even acknowledged, can be brought to conscious awareness and discussed.

Looking Forward

It is understandable that one would want to back away from unconscious, Quad Four material, given its primitive and socially unacceptable nature. After all, that's why it was stored in Quad Four in the first place. This regression, however, is quite healthy and enriching. Psychodynamic theorists and psychotherapists often use the term "regression-in-the-service-of-the-Ego" when speaking of this engagement of Quad Four material. As implied by this term, regression can be of great value to reality-based functions (the Ego) in that we now have greater access to our own fundamental beliefs and assumptions.

To the extent that we actively engage material in our fourth quadrant, we are in some way moving backward—at least as viewed by the outside world. We are turning back to a previous time in our life and are likely to spend time talking about our own childhood.

We can more readily correct our own biases and can more effectively address the conflict-filled interpersonal relationships in which we find ourselves. Most importantly, we can live more comfortably with ourselves, having brought some of the "demons" to the surface and having discovered that these demons are not overwhelming. They are terrifying and powerful, but not impossible to confront. We can assume an internal locus of control with regard to all four of our quadrants—at least that's how it looks from the somewhat optimistic (and perhaps naïve) perspective of the American school (to which both Luft and I belong).

We can live more comfortably with ourselves, having brought some of the “demons” to the surface and having discovered that these demons are not overwhelming.

Given this completed exploration of all four of Joe Luft’s quads—including the most elusive and often frightening fourth quadrant, it is time to bring our analysis to a close by attending to the implications of this analysis in our conduct of (and dance within) interpersonal relationships. Attention is directed in the next chapter to fundamental processes associated with disclosure. Feedback processes become the focus of the second of these two chapters concerning the nature of successful interpersonal communication.

Section Six

The Interpersonal Dance and Change



Chapter Seventeen

The Processes of Interpersonal Exchange I: Communication and Disclosure

In these final chapters, as I bring this book to a close and seek to integrate and engage lessons to be learned from both the Original Johari Window and the New Johari Window, I turn back to the fundamental building block of human interaction: communication. Communication is the source of magnificent and productive human relationships, as well as the source of many human troubles and tragedies.

I begin this chapter by looking at the multiple sources of communication (the five senses). I then focus on the factors that contribute to effective communication and to destructive miscommunication. Finally, I turn to the first of two forms of communication that are the focus of Joe Luft's work—interpersonal disclosure. I turn to the second form (feedback) in the following chapter.

Many Modes of Communication

As we address the issue of disclosure, it is important to recall the maxim offered by Paul Watzlawick and his colleagues: we can not NOT communicate. We are sharing information about our self with other people every moment that we are with them (in-person or virtually). This communication occurs through all of our “channels” (sensory modes).

Hearing and Seeing

Other people hear us – whether this occurs directly or via some electric device (such as telephone or an Internet mediated conferencing device) There is proximal communication when we are speaking intimately in-person or digitally), and distal communication when we are shouting at someone from a distance. The tone of voice and the volume convene as much or even more than the content (given all four quads).

We can not NOT communicate. We are sharing information about our self with other people every moment that we are with them (in-person or virtually).

Our second source of disclosure, visual, is less often available in our world of both proximal and distal communication. We can't always see the person to whom

we are talking – though we can imagine what they look like (which yields accurate or inaccurate information to the person with whom we are communicating).

It should be noted that power and status have something to do with the level of distortion. The more powerful and esteemed or admired a person, the more likely we are to contribute our own unconscious projections (British School) to the content being conveyed. We have only to look at our “fandom” regarding specific movie stars or admired

political figures to get a sense of the amount and type of distortion. As the character, Norma Desmond, in Andrew Lloyd Webber's musical (*Sunset Boulevard*) declares: "we [movie stars] give the world new ways to dream."

Touch

The other three sources of disclosure and communication occur primarily at a proximal level. We touch other people by shaking their hand, giving them a hug, or simply touching their hand or shoulder. In recent years the matter of touch has taken on greater significance. Who can we touch and who can't we touch? In what way, if any, can we touch other people? Gender, age and nature of relationship play a critical role. Social norms, conventions and even legal rules inform our touching behavior—as does the role we might be playing as a "professional."

In the health care sector, for instance, some medical professionals (such as doctors and nurses) can "touch" a patient,

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while this is "off-limits" (other than handshakes) to administrative staff, technical support people and most volunteers. Teachers can't touch their students, not can psychotherapists, lawyers, financial planners or architects (to mention just a few of the professions). Veterinarians can touch our pet – but not us!

Those who cut or dress hair can touch (but not below the head), while physical therapists have full reign to touch most parts of our body. Politicians are allowed (even encouraged) to shake hands and perhaps a pat on the back and a hug for those who are close associates—but nothing more (as we know from some actual or threatened scandals). It is all quite complicated—and seems to always be in flux.

Taste and Smell

We have a varying amount of control over the other two proximal sources of disclosure (taste and smell). We have quite a bit of control over taste, and some control over smell. As is often noted, the fastest way to another person's heart is through the food we serve them. There is ample antidotal information that families are often held together (especially in times of crisis) by the delicious meals being cooked by one of the family matriarchs (or occasionally patriarchs). It is no accident that many TV shows and theatrical productions over the years have featured the enactment of relationships around a dining table.

In the case of smell, there is the important role played by perfumes over the years in the presentation of self (as we have mentioned several times in this book). There is also the matter of "body odors" that can be appealing or appalling depending on the nature of our relationship with another person and the nature and intensity of the smell.

Who can we touch and who can't we touch? In what way, if any, can we touch other people?

Obviously, a major business sector over the past couple of centuries has been devoted to the elimination or modification of this "odor" – beginning with soap, regular bathing, and various sprays and ointments. Our mouth provides another source of agreeable or disagreeable smells—and is accompanied by an equally vast display of treatments (toothpaste, mouthwash, etc.).

Sense-Memories

There is one final point to be made about our five senses. This point concerns memory. While we can recall specific conversations or visual images of other person we have met (in-person or digitally), these sources of memory don't hold a candle to the power and duration of memories that are based in touch, smell and taste.

Families are often held together (especially in times of crisis) by the delicious meals being cooked by one of the family matriarchs (or occasionally patriachs).

We now know that these more “primitive” sensory memories are stored in a very safe place in our brain (primarily in the hippocampus). This is especially the case with smell and taste. These memories are not only enduring—they are also likely to be unknown to us until activated. Furthermore, they are likely to serve as the entrance portal to related visual and auditory memories (and fleeting

memories of touch).

For instance, if we were to return to a home where we lived as a youth, the smells of this home are likely to trigger many rich memories of events that occurred in this location. Taste plays a similar role as a potential source of rich memories. The holiday meal is special not just because of the food being served this year, but also because of the memories evoked by the smell of food being served. Previous meals are recalled and special relational moments that occurred during past holiday meals suddenly come to the surface.

Once again, the power of memories related to taste and smell resides not just in the intimate (proximal) origins of these memories, but also in the sheltered place where these memories are stored. These memories enter our consciousness as surprises or as special treats. Quad Four is alive and well as the repository of these memories. We might even need to acknowledge Carl Jung's archetypes or Rudolph Otto's numinous when seeking to fully appreciate the penetrating impact of that caringly served pasta dish or that smell of an old closet or apple tree located at our old homestead.

Communication and Miscommunication

With this appreciation for the power and influence to be found in the multiple sources of communication that are provided in our interactions with other people, we are ready to exam the ways this communication is helpful or misleading when we are disclosing to other people. We can turn once again to the insights offered by Joe Luft.

He identified four primary modes (or levels) of communication and miscommunication: (1) clarity of language, (2) underlying assumptions, (3) congruency and discrepancies between words and actions, and (4) presence or absence of unconscious material. I will examine each of these modes, relying on Luft's own wisdom, as well as insights offered by the New Johari Window.

More “primitive” sensory memories are stored in a very safe place in our brain (primarily in the hippocampus). This is especially the case with smell and taste. These memories are not only enduring, they are also likely to be unknown to us until activated. Furthermore, they are likely to serve as the entrance portal to related visual and auditory memories (and fleeting memories of touch).

Modes One and Two: Clarity of Language and Underlying Assumptions

Luft describes the first mode of communication and miscommunication in terms that relate closely to the analysis offered by the American school. He suggests that if both parties agree on the language being used and are skillful in

the use of this language, there is the maximum possibility of clear communication. Conversely, Luft offers the following prescription for miscommunication at this first level of analysis:¹⁹²

At the simplest level, the reason for miscommunication is lack of clarity of language. In Johari terms, the problem is in the open quadrants [Q1] of two or more persons trying to communicate with each other. The communicators are seen as lacking skill in sending or receiving spoken, written, or nonverbal messages.

This first level of communication and miscommunication primarily concerns the presence (or absence) of trust with regard to *competency*. We trust or mistrust another person's ability to make accurate and appropriate use of a specific language. This is a basic ingredient in the process of human communication.

When moving to the second level of communication, primary attention is directed toward the extent to which there is trust in another person's *perspective* (though this mode of miscommunication is often reframed as mistrust in intentions). This second level of communication concerns the sharing of assumptions that underlie and provide a framework for the use and interpretation of the spoken language. "The problems at the second level," according to Luft, "concern the assumptions underlying the communication process."¹⁹³

We might even need to acknowledge Carl Jung's archetypes or Rudolph Otto's numinous when seeking to fully appreciate the penetrating impact of that caringly served pasta dish or that smell of an old closet or apple tree located at our old homestead.

With regard to the Original Johari Window, two or more persons effectively communicate because they agree on what is relevant and known to each other. They miscommunicate when they can't agree on what is relevant and known to one another or when they misjudge the level of agreement regarding these fundamental assumptions. The underlying assumptions are concealed in the third quadrant, making it difficult for two parties to determine if they do or do not agree on basic assumptions. This second level of communication and miscommunication is highlighted by the Continental school.

Both of these first two levels of understanding and misunderstanding suggest the reasons why a Basic English or ESL program is rarely sufficient (though it is probably necessary) to enable a person who is being "socialized" into an "alien" culture to work effectively in this culture. The language can be learned but not "mastered." The assumptions that underlie and provide a foundation for the culture in which this language is spoken cannot readily be absorbed.

We trust or mistrust another person's ability to make accurate and appropriate use of a specific language. This is a basic ingredient in the process of human communication.

This is one of the messages that is subtly conveyed in George Bernard Shaw's *Pygmalion* and that is mostly submerged in the musical adaptation of Shaw's play (*My Fair Lady*). In the musical, Elisa Doolittle learns "how to speak proper English—like a lady" from Henry Higgins. However, Higgins either doesn't teach Elisa much about the assumptions underlying upper-crust British society or conveys to Elisa a set of assumptions that are really his own and

not that of respectable British society.

Elisa learns much more from Higgins' associate, Colonial Pickering, and from the servants and Henry's mother—especially about how and why people treat one another in a respectful manner. One becomes a "lady" not by speaking properly, Elisa learns, but by being treated like a lady—with respect and courtesy. One wonders if Elisa really learned this anew or discovered that this same principle is ultimately to be found at all levels of society—high-brow or low-brow. And does Henry ever learn this lesson?

Brought to the real world, these first two levels of communication and miscommunication are commonly found in organizational life. I have authored or co-authored three books that examine differences in language and perspective among men and women who work in subcultures that exist in colleges and universities and in health care systems.¹⁹⁴

Employees from the professionally oriented subcultures in collegiate and health care institutions use language in a very different way and hold very different assumptions about leadership, autonomy, status, criteria of success and organizational purposes than employees who dwell in the managerial subculture in these same collegiate and health care institutions.

Elisa learns much more from Higgins' associate, Colonial Pickering, and from the servants and Henry's mother—especially about how and why people treat one another in a respectful manner. One becomes a "lady" not by speaking properly, Elisa learns, but by being treated like a lady—with respect and courtesy.

Collegiate and health care employees may all speak the "same" language (English, French, Russian), but they mean very different things when using words like "credibility," "trustworthiness," or "influential." In addition, each sub-culture has its own unique vocabulary (jargon), its own stories (complete with heroes, villains and sources of success and failure) and its own version of what's occurring in the organization. These differences among sub-cultures can lead to considerable Level One and Level Two miscommunication in these organizations.

Joe Luft suggests that we set aside time and space to explore and overcome these first two sources of miscommunication:¹⁹⁵

Information, attitudes, and opinions remain hidden because of unfinished interpersonal work. Different or conflicting assumptions exist in the two or more persons concerned. Some way must be found for communicators to check what is going on and to make explicit what is relevant. Tacitly agreeing to disagree, if necessary, could go a long way. Providing time and support for sustaining and working on differences is, of course, important. Communication problems can be reduced by sufficient opportunities for sharing and, above all, for the development of an atmosphere of collaboration and trust. It is obvious that one can sabotage a relationship or an organization by not communicating. Frequently the sheer physical opportunity to swap information is not available. Formal meetings sometimes help, but the most significant Q3 sharing occurs in informal and casual settings.

It's not that those working in these institutions need more education or training in how to communicate more clearly; rather, it is a matter of *appreciation*. These well-educated and articulate men and women must better understand the language, assumptions and perspectives of those who come from other sub-cultures in their organization.

Well-educated and articulate men and women must better understand the language, assumptions and perspectives of those who come from other sub-cultures in their organization.

They don't have to accept these alternative uses of language, or these alternative assumptions and perspectives, but they do have to gain a better sense of where their colleagues from these other sub-cultures are "coming from," so that they can work with them in a more effective and less contentious manner.

Congruency and Discrepancies between Words and Actions

Levels One and Two of Joe Luft's hierarchy of miscommunication seem to primarily concern broad-based differences in social-economic levels, organizational sub-cultures and national cultures. The third and fourth levels involve very specific, intra-psyche dynamics that relate directly to the interplay among panes in the Johari Window—and to trust

in another person's *intentions*. According to Luft the third level of communication and miscommunication "is serious and complex." He suggests that effective communication at this level involves at least three of the four quadrants:¹⁹⁶

In Johari terms, Q1, Q2, and Q3 are involved simultaneously. The second quadrant is the blind one in which your behavior, feelings, and motivation are open to others but not to you: what you do and say in Q1 may be different from and perhaps even contradictory to what others perceive in Q2. And what is hidden in Q3 further complicates the exchange.

He can't tone down this charismatic style when meeting one-on-one with members of his congregation. As a result of this inability to shift gears, Keith is an ineffective counselor and creates stress every time he walks into a committee meeting at his church.

I will offer an example of this third level of communication that closely follows that offered in Luft's original book. He wrote about a young minister whose words and actions were quite discrepant. Unfortunately, this is all too common among men and women "of the cloth."

It is not only that clergy who are held to very high standards might not live up to these standards (as witnessed by the sex scandals in both Protestant and Catholic churches), it's also important to recognize (as does Luft) that churches are often the worst possible

settings in which to get honest and direct feedback from parishioners (Quad Two to Quad One) regarding their observation of this discrepancy.

The example I will offer concerns a dynamic Protestant minister (Keith), who offers a commanding and compelling sermon on Sundays (no one falls asleep!). He can't tone down this charismatic style, however, when meeting one-on-one with members of his congregation. As a result of this inability to shift gears, Keith is an ineffective counselor and creates stress every time he walks into a committee meeting at his church. Keith's problem exemplifies an important dynamic that often accompanies this third level of miscommunication.

One of Keith's strengths (compelling presentation of a specific message), for which he is rightfully praised on Sunday mornings, gets him in trouble when over-used or misused during a pastoral counseling session on Tuesday, or a meeting of the Finance Committee on Thursday. Keith doesn't get any direct feedback regarding this ineffectiveness, not only because his parishioners are being "good Christians" so never criticize (a distortion of the "Christian" message), but also because they don't want him to abandon this interpersonal style (and strength) all together, given that they like to see it flourish in Keith on Sunday morning.

The issue is further complicated—and aggravated—by Keith's rhetoric. This is what really frustrates his parishioners and drives them to talk about him (with considerable anger) behind his back:

Keith is always talking about [Quad One] "Christian courtesy"—which means listening to other people in a respectful manner, carefully considering another person's point of view, waiting patiently for another person to finish speaking. He even teaches about active listening and empathetic attention in his mini workshops on "The Christian Way of Communicating." Yet, Keith himself interrupts other people and "brow beats" them into accepting his personal ideas about the "Christian life" and "Christian" morality.

In a very real and direct sense, Keith's parishioners don't observe Keith "practicing what he preaches." His actions don't match his words. There is miscommunication, yet no one has provided Keith with feedback regarding how they see him operate and how they feel about this discrepancy between words and actions.

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As in the case that Joe Luft presented, there is a happy ending to this story. In Joe Luft's case study, the tension was released by the minister revealing to his parishioners something about his own frustration. In my case study, the tension was resolved. Great progress was made when Keith received some assistance from a member of his congregation who had just completed the training program I offer to would-be executive coaches (that is how I know about this case).

We are often vaguely aware of the information that other people hold about us in their second quadrant. That is why I think one's sense of self in Quad Two is opaque rather than blind.

Keith's parishioner needed to complete a practicum to obtain her certificate as an executive coach. She asked Keith if he would like a coach for six months (eight two-hour sessions). He vigorously agreed (though this enthusiasm was mixed with some fear and trepidation). Keith knew, at some level, that his words didn't match his actions and even sensed the growing frustration on the part of his congregation. As I have already proposed, we are often vaguely aware of the information that other people hold about us in their second quadrant. That is why I think one's sense of self in Quad Two is opaque rather than blind.

The women who completed the training with me (we will call her "Fran") wanted to be of tangible assistance to her church and to Keith. Like most other members of the congregation, Fran greatly admired Keith and wanted him to stay. She also was fully aware of the dissatisfaction (though she did not feel it as keenly as other members of the congregation). After several introductory meetings, Fran suggested to Keith that she gather information anonymously from other parishioners regarding Keith's performance of various pastoral functions in the church.

Keith immediately realized that the behavior other people saw in his work as a counselor and committee member wasn't congruent with his words or fundamental beliefs about "Christian courtesy."

This information was to be collected through interviews with ten parishioners who would be randomly selected and through a brief questionnaire distributed to all members of the congregation. Fran would take an appreciative and descriptive approach, rather than asking parishioners to evaluate Keith's performance in each of these areas.

By asking parishioners to describe *how* Keith behaves in each functional area, rather than judging whether or not he is successful in performing each function, Fran anticipated that her fellow parishioners would be much more candid, and that Keith would be receptive to the Quad Two information she would be providing to him.

Fran's expectations proved to be quite accurate. Her fellow parishioners were quite candid in describing Keith's behavior both in the interviews and questionnaire. Furthermore, Keith was quite open to this descriptive feedback—though he was obviously a bit hurt (though not really surprised) to discover that no one had provided him with this feedback during his four years of service to the church.

Keith immediately realized that the behavior other people saw in his work as a counselor and committee member wasn't congruent with his words or fundamental beliefs about "Christian courtesy." Keith talked candidly with Fran about ways in which his pastoral role (self-imposed expectations about what it means to be a "pastoral leader") and his deeply held convictions about how a church "should run" might get in the way of his effective (and "Christian") performance as a counselor and committee member.

There are many ways in which deep-seated attitudes, emotions and interpersonal concerns “leak out” through our facial expressions, posture, tone of voice, and spatial distance from other people.

Keith first concluded that he should “tone down” his performance “everywhere in my life”—a typical over-reaction to negative Quad Two feedback. Fran reminded Kevin that his forceful style may be very appropriate in some settings (for example, Sunday service) and that he is unlikely to sustain a major shift in personality (unless he wants to get a lobotomy!) Rather, he might wish to monitor his own behavior in certain settings.

In addition, Keith could invite some members of his congregation to take over some of his duties (those for which his forceful styles seem inappropriate). He asked several parishioners with specific talent and appropriate interpersonal style to do some of the counseling and to chair some of the committees where he is experiencing the greatest difficulty. He also might ask Fran (as coach rather than parishioner) to sit in on some of his meetings. He could even invite parishioners to give him feedback on a regular basis.

Keith accepted Fran’s recommendations and announced to his congregation that he was “taking some of his own advice” and was seeking to more fully engage in “Christian courtesy.” In addition, he asked members of his congregation to embrace “Christian” patience and compassion as he sought to modify his behavior in certain settings.

Keith asked his wife for assistance and support in this undertaking. He invited Fran to sit in on his meetings and provide him with timely feedback. He looked to several members of the congregation for timely assistance as peer counselors and committee leaders. Fran and Keith extended their coaching engagement beyond the initial three-month contract. Keith is now doing a much better job as counselor, committee member and leader—with occasional lapses (after all, no one ever said that a “Christian” has to be perfect—only forgiven!)

The much more dramatic break directly into Q1 from Q4, surprises the hell out of everyone. This shift occurs when we suddenly fall in love (or in “lust”) with someone.

Exclusion or Intrusion of Unconscious Material

The fourth level of communication is wrapped up (like the third level) in the dynamics of intra-psychic processing. This fourth level primarily involves the area of unknown activity (Quad Four) in interaction with the other three quadrants. (British school) Although all quadrants are activated in any communication, each level focuses on a particular type of difficulty—in this case, Quad Four. According to Luft:¹⁹⁷

What the fourth quadrant contains is known neither to the individual nor to others, and the quadrant is known to exist only inferentially or retrospectively. Its effect on communication is thus always indirect. Behavior, feelings, and motivations may become known to others before they are known to the individual, that is, Q4 to Q2.

Sigmund Freud was one of the first observers of human behavior to identify this Level Four form of communication—and its pathological manifestations.¹⁹⁸ As I noted previously, Freud described the “slips-of-the-tongue” which, he proposes, always (or at least usually) involves the intrusion of unconscious (Quad Four) material.

More recently, we can point to the analysts of nonverbal communication,¹⁹⁹ who have identified the many ways in which deep-seated attitudes, emotions and interpersonal concerns “leak out” through our facial expressions, posture, tone of voice, and spatial distance from other people. I have already pointed to the multiple sources of communication (through the five senses) that can each be leaking.

I have also indicated how this ongoing leakage exemplifies the emphasis in our New Johari Window on ways in which we learn about Quad Two information, even when other people purposively try to withhold this information. That is why I have proposed an “opaque” rather than “blind” Quadrant Two.

A woman on an airplane several years ago repeatedly beat her child with a belt when he cried. The child’s cries increased rather than decreased whenever he was struck by his mother. This is a case of “touch” - but a very ugly version. The flight attendant was compelled to say something to the mother (asking the mother if there was anything that she, the flight attendant, might do to help reduce the child’s “stress”).

We can move beyond this analysis, however, by examining the nature and impact of the miscommunication that results from this leakage, as well as the role played by the fourth quadrant (of both parties) in this miscommunication. Luft describes not only the gradual and subtle leakage of Quad Four into Quad Two and Three, but also the much more dramatic “break directly into Q1 from Q4, surprising the hell out of everyone.” This shift occurs when we suddenly fall in love (or in “lust”) with someone.

The Hollywood film industry made it’s living for many years (until action movies took over) dramatizing the spontaneity of love’s first encounters. My own fourth quadrant was in full display when I first met my wife, Kathleen. This Quad Four breakthrough can also occur when we have had too much to drink, when we are very tired (as in the popular, but dangerous, Marathon personal growth sessions of the 1960s), or when we meet someone that somehow “sets us off.” This latter intrusion of Quad Four may occur because of a superficial match between this person and someone from earlier in our life who is associated with some traumatic event (I discussed this earlier with regard to research on the Amygdala).

Some people would say that we are “fated” to meet one another or that we have just met our “soul mate.” In many cultures, where belief in reincarnation is embraced, these powerful Quad Four reactions would be attributed to the “fact” that the two of us have been together many times before, in many different roles, in previous lives.

This Quad Four intrusion can also occur because this person immediately does something that evokes a strong reaction in us. This could be “a small act of kindness” or a large act of incivility or cruelty. I remember witnessing a woman on an airplane several years ago who repeatedly beat her child with a belt when he cried. The child’s cries increased rather than decreased whenever he was struck by his mother. This is a case of “touch” - but a very ugly version regarding the manifestation of this communication source.

I usually try to withdraw from much interpersonal contact when in-flight (preferring to read, listen to music or watch a movie), yet the cruel and ineffective behavior of this mother pulled my attention. I felt a very strong Quad Four desire to somehow protect this child. It was a very powerful, primitive feeling. I wanted to pull the belt out of her hand and reprimand her—which would be very much “out of character” for me.

I held back this Quad Four eruption and instead asked one of the flight attendants if she could do something about this situation. Several other passengers apparently had similar Quad Four intrusions, so the flight attendant was compelled (probably against company policy) to say something to the mother (asking the mother if there was anything that she, the flight attendant, might do to help reduce the child’s “stress”).

The abusive mother apparently got the hint (no doubt also noticing the disapproving nonverbal communication coming from nearby passengers). The beating ceased, though the abusive mother looked in a very menacing manner at her fellow passengers (which evoked a primitive Quad Four fear in me). I was also concerned that the necessary action taken by the flight attendant might actually result in more violent beating of the child by the mother after they got off the plane.

The Quad Four intrusion evokes a Quad Four intrusion in the other person. Both parties to the interaction begin to engage in a dance of love, of hate, or of creative imagination.

The eruption of Quad Four material in Quad One might also take place in a third way—though this third mode requires that we assume a more spiritual and some would say “irrational” or “fanciful” perspective. There are times when we meet someone new that produces a powerful initial response. Quad Four seems to be evoked in a way that can’t readily be explained. Is it the smell (perfumes can help) or the way they look or sound?

Some people would say that we are “fated” to meet one another or that we have just met our “soul mate.” In many cultures, where belief in reincarnation is embraced, these powerful Quad Four reactions would be attributed to the “fact” that the two of us have been together many times before, in many different roles, in previous lives.²⁰⁰

A colleague of mine from Taiwan invited a noted psychic in her country to prepare a multi-life analysis for my wife and me. In order not to offend my colleague, I agreed to provide information about Kathleen and me, as well as listen to the results from this psychic analysis. Apparently, Kathleen and I have been together many times in previous lives. Extraordinary stories were offered about all of the many ways we have related to one another in the past.

No wonder I had a massive intrusion of Quad Four material into Quad One when I first met Kathleen—my fourth quadrant is filled with a massive past history with Kathleen! Perhaps this is the case. Or was it just my immediate attraction to a very bright, literate, humorous and beautiful woman? Did I really need more of a reason to fall in love?

Regardless of the reason why Quad Four breaks into Quad One, it can provide exception insight about the other person. This breakthrough, however, can lead to massive miscommunication. Luft suggests that:²⁰¹

The risk of being too vigilant, too early and too long, is that one may become blocked off from this part of self behind a soundproof wall. Inner communication is muffled and only the loudest cries come through. The person’s communication with others loses clarity, zest, and spontaneity. To be cut off from the fourth quadrant means a decrease in the flow of ideas; imagination dries up. The literal, the conventional, and the practical take over. Change in all its forms is resisted. The capacity to grow ebbs. Communication flows as if in a concrete channel, predictable and always the same. Yet all parties concerned feel that the communication is superficial and unsatisfying.

The room is filled with the smells of sweat and anxiety. The aroma of coffee swirls around. Everyone can “taste” the aspirations and frustrations. This is “regression.” Only later do they refine their product and make it acceptable and understandable for their television audience. This is “in the service of the ego.”

What message did the mother on the airplane receive (very indirectly) from other passengers on the plane? What did Kathleen think about my initial, very clumsy attempts to get her attention? Kathleen later reported that she thought I acted like a “jerk” and that she assumed I was drunk or crazy—though “interesting enough to spend some time with.”

How do we react to revealing slips of the tongue, or the surprising behavior of someone who is drunk, on drugs or hopelessly in love? I would suggest that one of three things tends to occur when this fourth level of miscommunication takes place.

The first option is that we ignore what the other person has said or done. We believe that this person has acted in an inappropriate manner. We treat this indiscretion by avoiding further contact with this person or by saying nothing about what just occurred if we must relate to this person at all. This is the “civil” thing to do. Kathleen could have avoided further contact with me.

Skillfully-run personal growth workshops and masterful coaching create similar conditions for the direct intrusion of Quad Four into Quad One—as does skillful psychotherapy.

I could have buried my head in a book and turned up the volume of the music in my headphones to block out the sight and sound of the child being hit by his mother. Nothing much is gained (or lost) by this first option. Our own window stays pretty much intact, other than a fleeting regret that we did nothing about this intrusion from Quad Four.

The second option is that we do something, but this “something” is modified and monitored by our first quadrant. I decided to talk to the flight attendant. Kathleen decided to engage me in a “civil” conversation regarding her job. In this way, we engage our own Quad Four information and move it to Quad One. However, we transform this information into a form that other people can hear. In the case of Kathleen, who had received Quad Four information from me, the decision she made was to act in an appropriate (and relatively contained) Quad One manner and hope that this would help the other person (me) restrain their own Quad Four and act more appropriately.

There is a third option. The Quad Four intrusion evokes a Quad Four intrusion in the other person. Both parties to the interaction begin to engage in a dance of love, of hate, or of creative imagination. Fred Astaire and Ginger Rogers are both enraptured (caught up in Quad Four) when they dance to Cole Porter’s “Night and Day” in the 1930s film, *Gay Divorcee*.

Sid Caesar describes the incredible, off-the-wall creativity that was evoked whenever he convened the writers for his hour-long television show (*The Show of Shows*) during the 1950s. Other members of Caesar’s writing team (including Mel Brooks, Carl Reiner and Woody Allen) similarly describe an atmosphere in the room that produced remarkable Quad Four intrusions.²⁰²

Throughout this book, I have referred to a psychodynamics process called “regression in the service of the ego.” This process describes what occurred when Fred and Ginger danced together or when Sid Caesar convened his writing team. It is often reinforced by the powerful role played by our “regressive” (primitive) senses. We taste, touch or smell—and it makes a big difference.

The potential miscommunications that come from Quad Four intrusions have been harnessed—not ignored or tempered. The passionate advance of Fred (or Ginger) is countered with a graceful, but incomplete, retreat by the dancing partner.

Touch is fully engaged (along with physical movement—kinesthetic senses being an important sixth sense) One of the dancers will swing and the other sways. Eventually, they come together, acknowledging and playing off Quad Four feelings and impressions of one another.

Quad Four intrusions need not produce miscommunication, but can instead be vehicles for creativity, interpersonal empathy (“great dancing”) and personal insight. All of them allow for sweat and perhaps a cup of coffee or tea.

Mel Brooks offers a bizarre idea that is matched by an equally bizarre idea from Woody Allen. They play off each other, pushing each other to be even more “over-the-edge.” The room is filled with the smells of sweat and anxiety. The aroma of coffee swirls around. Everyone can “taste” the aspirations and frustrations. This is “regression.” Only

later do they refine their product and make it acceptable and understandable for their television audience. This is “in the service of the ego.”

Skillfully-run personal growth workshops and masterful coaching create similar conditions for the direct intrusion of Quad Four into Quad One—as does skillful psychotherapy. While the experienced workshop leader or coach will quickly seek to convert the Quad Four material into “workable” Quad One information, the experienced psychotherapist will linger much longer in Quad Four. All three practitioners recognize that Quad Four intrusions need not produce miscommunication, but can instead be vehicles for creativity, interpersonal empathy (“great dancing”) and personal insight. All of them allow for sweat and perhaps a cup of coffee or tea.

Luft tended to focus on intentional disclosure. This makes sense, given Luft’s initial and sustained interest in settings (such as human relations workshops) where intentional disclosure is encouraged.

Given this general introduction to conditions that produce effective communication—and miscommunication—I will now turn to a more focused exploration of the two forms of communication that drive the dynamics of any Johari Window—namely, disclosure and feedback. I first explore the processes of disclosure.

Disclosure

While emphasizing internal and external locus of control in the New Johari Window, I have identified two kinds of disclosure: (1) *intentional* (movement of material from Quad Three to Quad One) and (2) *unintentional* (movement of material from Quad Three or Four to Quad One). Luft tended to focus on intentional disclosure. This makes sense, given Luft’s initial and sustained interest in settings (such as human relations workshops) where intentional disclosure is encouraged. Luft, however, recognized the role played by both kinds of disclosure (as well as false disclosure):²⁰³

You are in charge of the third quadrant, the hidden area. What you reveal is pretty much up to you, though not entirely so. Sometimes pressure from conflicting forces in all the quadrants forces accidental disclosure. Slips of the tongue, unusual associations of thought, and all kinds of mistakes may occur which reveal what you don’t want to reveal. It takes energy, attention, and perhaps a good imagination to do an able job of hiding. Not disclosing could be a form of lying, obliquely by an act of omission. Selective disclosing could do a fine job of misleading, too.

As I have mentioned throughout this book, effective human interaction inevitably involves ongoing decisions about what should and should not be disclosed. Full, indiscriminate disclosure was never advocated by Luft: “transparency

Luft recognized the role played by both kinds of disclosure (as well as false disclosure).

is not necessarily a mark of soundness in a person nor an indication of depth in a relationship. The key issue is appropriateness in self-disclosure, the balance of spontaneity and discretion reflecting the nature of the relationship.”

Over-Disclosing

Let’s examine what Luft says about both extremes: over-disclosure and under-disclosure. We begin with over-disclosure:²⁰⁴

Disclosing too much creates at least as many problems as disclosing too little—but of a different kind. Strict control over Q3 disclosure tends to create distance in relationships. Lax control means relationships either too close (smothering) or too demanding. The plunger, who discloses a great deal from his private, hidden sector, may be seeking to impose himself on others or may be asking others to take over control or may be wishing for closeness that is not necessarily desired by others. A child may show this most clearly. Since he has not yet developed a self strong enough and discriminating enough to cope with complex social situations, he deals with everyone by disclosing a great deal. This may be charming and enjoyable and humorous in children, but hardly so in adults.

What are the conditions that tend to encourage over-disclosure? Luft focuses primarily on intra-psychic (trait) factors:²⁰⁵

Does self-disclosure mean the person is open, free, trusting? Perhaps. The over-discloser may be trying to behave openly, freely, and trustingly. Or he may be unable to differentiate relationships in which such disclosure is appropriate. Superficially, he looks free and spontaneous, but he may actually be demanding more of your care, your time, and your feelings than you are prepared to offer. The over-discloser appears to trust everyone because he has not yet learned to discriminate the qualities of different relationships. It is the other person in the relationship who must take the responsibility for defining the nature of the relationship. In appropriate disclosure, behavior is reciprocal or mutual, and both persons take their proper share of responsibility for defining what the relationship is and what it is becoming.

I would add the role played by the five senses. We are leaking all over the place in the ways we speak, in how we look, in how we smell, and what we touch. There are also external conditions (state) that encourage over-disclosure. I will turn to these conditions a little later in this chapter.

Transparency is not necessarily a mark of soundness in a person nor an indication of depth in a relationship. The key issue is appropriateness in self-disclosure, the balance of spontaneity and discretion reflecting the nature of the relationship.

Under-Disclosing

What does Luft have to say about the under-discloser? He suggests that:²⁰⁶

The under-discloser reveals too little; he reserves control for himself. He may feel more threatened than others. His third quadrant is large, and he is not moved easily to reciprocate disclosures. He is more comfortable when others disclose more than he does. He tends to quell spontaneous reactions, holding back in order to double-check what is revealed. Facial and bodily expression, the natural concomitants of feelings, are constrained to not reveal. It takes a long time to learn to mask.

Once again, Luft focuses primarily on the intra-psychic factors that encourage under-disclosure:²⁰⁷

The low self-discloser is preoccupied to prevent leakage from Q3. He gives expressions of personal opinions and attitudes cautiously, frequently using cliches and platitudes so as to avoid idiosyncrasy. He appears to be emotionally self-sufficient even when he is not. In groups, he is one of the last to recognize the development of trust. But he may be greatly surprised and relieved to find out that he can disclose more freely and more spontaneously than he imagined. It comes as a great and refreshing relief to learn that he *can* let go without being hurt and without giving up control. In exercising a bit more freedom in the group, the low self-discloser may feel as if he were being wanton and unrestrained to even admit he has feelings.

The under-discloser reveals too little; he reserves control for himself. He may feel more threatened than others.

Luft goes further. He becomes a bit more psychodynamic (British school) than is usually the case in describing the movement of Quad Three material in under-disclosure to Quad Two or Quad Four:²⁰⁸

Sad to say, one sees group participants who have indeed become so impacted in Q3 that they have lost touch with themselves altogether.

Only extreme feelings seem to register. When this happens, Q3 feelings and behavior may slip over into Q2 or Q4, areas unknown to the person and unavailable to him. A condition of emotional and intellectual impoverishment sets in over time. I say intellectual as well as emotional because the walling-off process does interfere with such basically intellectual resources as imagination and fantasy life.

The Blooming of Disclosure

As Luft has suggested, the enactment of disclosure is somewhat in the hands (voice and body) of participants in a relationship. Individuals can decide to over-disclose, under-disclose or appropriately disclose. This perspective on disclosure is aligned primarily with the American school and based on the assumption of internal locus of control. From this perspective, we choose how much to disclose individually and collectively. Interpersonal exchange is voluntary and intentional.

We can assume a quite different stance with regard to disclosure by embracing the British school perspective and assuming an external locus of control. Levels of disclosure are influenced (perhaps even determined) by the setting in which the disclosure takes place.

This may be particularly the case with regard to unintentional disclosure. I propose that eight contextual characteristics are particularly influential in setting the levels of disclosure. Four of these characteristics generally encourage and support appropriate levels of disclosure:

- (1) settings that are rich with *learning*,
- (2) settings where disclosure is *task-appropriate*,
- (3) settings that require *rapid formation* of a relationship or group, and
- (4) settings in which previously *unrevealed strengths* (Quad 3: Window of Strengths) are fully appreciated.

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The other four contextual characteristics are much less desirable and often induce inappropriate and/or unintentional disclosure:

- (1) settings in which a *crisis* pushes people beyond their usual level of stress-tolerance,
- (2) settings in which there is a *lack of reciprocity* (one or more participants in the relationship reveal very little about themselves [small Q1] forcing other participant(s) to carry the relationship),
- (3) settings in which *interpersonal norms are not clear*, and
- (4) settings in which participants in a relationship are often *isolated from one another*.

Levels of disclosure are influenced (perhaps even determined) by the setting in which the disclosure takes place. This may be particularly the case with regard to unintentional disclosure.

I will briefly describe each of these four positive characteristics and four negative contextual characteristics and suggest ways in which each one uniquely influences levels of disclosure.

Learning-Rich Context: when one believes beneficial learning will take place, then disclosure is more likely to occur. I propose that there are three primary ingredients in a learning-rich setting. First, there must be high trust (all three kinds). A sanctuary of trust is

created and maintained. Second, there must be substantial and appropriate feedback.

Third, there must be a balance between challenge and support. When people are interacting in a learning-rich context, they are likely to be newly aware of important aspects of themselves. They want to share this new awareness with other people in order to: (a) test out this new awareness (Is this true about me?), (b) ensure that this new awareness is witnessed and appreciated by other people about whom they care and whose judgements they respect and (c) begin to make use of the new learning.

Task-Appropriate Context: There are some settings in which disclosure is particularly appropriate, because this disclosure furthers the convening or primary task of the relationship or group. An obvious example is the counseling or therapeutic relationship. The fundamental purpose of this relationship is for one of the two parties (individual therapy) or all but one of the parties (group therapy) to disclose something about their lives, feelings, hopes, fears and so forth.

There are other settings, however, where disclosure is just as task-appropriate: (a) emotionally-laden tasks (e.g. wedding, funeral or planning for celebration or successful project completion), (b) interpersonal issues have blocked progress on the task, (c) tasks are being accomplished through multicultural relationships (need to share differing perspectives in order to build Type-3 trust) (very difficult, because norms are often unclear—see negative contextual characteristic #3).

When people are interacting in a learning-rich context, they are likely to be newly aware of important aspects of themselves.

Accelerated Formation: As I have noted throughout this book, we can create temporary societies in which the norms for disclosure vary considerably from those that are normally adopted in most societies. These societies can also facilitate the enrichment of all five senses. Sounds, sights, smells, tastes and moments of touching and physical enactment are intensified. These temporary societies range from the carnival (events such as *Mardi Gras*) where certain kinds of disclosure (often direct from Quad Four) take place to the human relations training laboratories where specific kinds of disclosure (usually involving interpersonal relationships) take place.

In some instances, these disclosures are welcomed even after the event has concluded. There is no disclosure “hangover” or disclosure regrets, given that the event was thoughtfully conceived with ample post-event preparation (prior to the end of the event). At other times, there is a hangover and regret – especially if various processes (including the intake of intoxicants) lead to artificial and indiscriminate disclosure.

We can create temporary societies in which the norms for disclosure vary considerably from those that are normally adopted in most societies. These societies can also facilitate the enrichment of all five senses. Sounds, sights, smells, tastes and moments of touching and physical enactment are intensified.

We also find accelerated formation of a setting for disclosure in certain kinds of short-term relationships and certain kinds of short-term groups. The obvious short-term relationship that can create conditions for remarkable disclosure is the “affair” in which two adults under the glow of lust or immediate trust say things to one another that they may have never said before. The religious confessional offers a similar short-term setting in which disclosure can dramatically increase.

With regard to the short-term group, we can point to the many team-building exercises (including Ropes programs) that I described in previous chapters. The FIRO team micro-lab (see Johari Field Guide) (coupled with the sharing of scores from the FIRO-B questionnaire) encourages disclosure regarding Schutz’ three interpersonal needs (inclusion, control and openness). This exercise is particularly effective as a thoughtfully and carefully conceived way of encouraging appropriate sharing of information about interpersonal needs as these needs relate to the team’s accomplishment of a specific task.

Success Orientation: Appropriate disclosure seems to flourish when primary attention is given to the identification and acceleration of success rather than to the identification and elimination of failure. I describe this as a setting (or more broadly a culture) which is achievement-oriented rather than failure-avoidant. This focus on strengths and achievement provides both guidance and motivation for future actions that are required to address the identified weaknesses and failures in the setting. Thus, an orientation to success doesn’t lead to the denial of failure; rather, it provides both the incentive and direction for attending to these shortfalls.

In an achievement-oriented climate (short-term) or culture (long-term) we will make mistakes—and, in fact, in a postmodern world, it is assumed that we will all make many mistakes (otherwise, we will make the ultimate mistake of standing still in a fast-moving world). While we will inevitably make mistakes in an achievement-oriented setting, it is incumbent upon us to learn from these mistakes so that we don’t repeatedly make the same mistakes.

This incentive resides at the heart of the model of organizational learning that has been advocated by Chris Argyris and Don Schön.²⁰⁹ By contrast, in a failure-avoidant setting or culture one must never make mistakes, even if this means we never take a risk and we have to accept mediocrity. When faced with the avoidance of failure, we tend to get defensive when mistakes are pointed out and hide mistakes or rationalize mistakes when they do occur.

An orientation to success doesn’t lead to the denial of failure; rather, it provides both the incentive and direction for attending to these shortfalls.

Learning from mistakes, however, is not enough. The achievement-oriented climate and culture move beyond what Argyris and Schon are advocating. As the name implies, one is expected, at least on occasion, to achieve an exceptional success. Learning from our mistakes is not enough. We might easily learn simply to avoid the activities that generated the mistake. We often have to “walk back into the lion’s den” if we are going to achieve exceptional success. We must reexamine and reenact our work precisely in the area where the mistake occurred. We must be willing in the achievement-oriented setting to identify mistakes—for these mistakes may reveal strengths.

We are given the opportunity to examine ways in which these strengths can be deployed to better understand and ameliorate the mistakes, while also planning once again for achievement of the success. This is quite a challenge, for we often are not inclined to learn from our successes. We are usually just thankful that we have achieved success and often attribute this success to some external factor (external locus of control).

The achievement-oriented climate and culture move beyond what Argyris and Schon are advocating. Learning from our mistakes is not enough. We might easily learn simply to avoid the activities that generated the mistake. We often have to “walk back into the lion’s den” if we are going to achieve exceptional success.

We don’t just celebrate the victory and appear grateful for the beneficent forces out there in the world. We pause for a moment (or an hour or even a day), in an achievement-oriented setting, to reflect with our successful partners on the strengths that we exhibited in achieving the success. We identify ways in which these strengths can be redeployed, appropriately, in other settings and facing other challenges (internal locus of control).

I find that achievement-oriented climates and cultures, as well as a focus on successes (rather than just mistakes), encourage disclosure

not just about past successes and the challenge at hand, but also about relationships that exist among those who are involved in this project or organization. If strengths are appreciated and appropriately used by other parties in a relationship or group, then disclosure in general is encouraged and enhanced—for we can learn from our disclosures and the disclosures of other people, just as we can learn from task-related mistakes.

Crisis-Laden Context: Up to this point, I have focused on conditions that foster appropriate disclosure. I now turn to the negative side: those conditions that discourage disclosure or encourage disclosure that is either forced or inappropriate. The primary condition for discouraging disclosure is one in which crisis exists (and often exists for a prolonged period of time). This is a setting in which there are many challenges and few sources of support. Old “grooved-in” stress response circuits are activated that usually were formed long ago in response to crises that have nothing to do with the current crisis.²¹⁰

If strengths are appreciated and appropriately used by other parties in a relationship or group, then disclosure in general is encouraged and enhanced—for we can learn from our disclosures and the disclosures of other people, just as we can learn from task-related mistakes.

Thus, what is disclosed (leaking out: Q3-E) is often unrelated to the present crisis and is often inappropriate. This, in turn, can further escalate and perpetuate the crisis. We contribute to the crisis (and often transform this crisis into an interpersonal conflict) by disclosing (or leaking) material that other people (and eventually we, ourselves) deem to be irrelevant or remarkably revealing of our own fears or weaknesses. In times of crisis, there is little tolerance for this “personal” information; hence, we learn to “shut up” and keep our feelings and thoughts to ourselves. Disclosure of all kinds (even task-

appropriate) tends to dry up and relationships themselves tend to lose vitality.

Non-Reciprocal Context: This context can create a living hell for some people (especially those who are extraverted). The other person (or other members of group) is (are) withdrawn (small Q1) and seemingly disengaged from or at least not contributing to the relationship. Yet, the relationship must be sustained—either because there is no way to formally disengage or because the relationship is required for other reasons (such as performance of ongoing work). All of us can recall being in these non-reciprocal relationships (either as the “discloser” or “non-discloser”): the painful date as a teenager, the long plane flight, the colleague at work. One person is “shy,” while the other is “talkative.” The more one party discloses, the more the other quiets down.

Gregory Bateson suggests that this seemingly nonreciprocal relationship is actually reciprocal—each participant in the relationship reacts off the other participant by engaging the opposite behavior (nondisclosure as a reaction to disclosure).²¹¹ He gave this process of oppositional reciprocity a tongue-tying name: “schismogenesis.”²¹²

Bateson . . . notes that social units, such as tribes, would engage in ritual activities such as dancing in a way that partitioned the whole into two parts, dancers and observers, usually male and female, respectively. Once such subgroups formed, the actions of each part helped to heighten the differentiation between them. . . .

Bateson described this as an oscillating and vibrating process through which role differentiation and intensification occurred. He coined the term “schismogenesis” (the creation of schisms) to describe this pattern, which he argued became manifest in two forms, one *complimentary*, the other *symmetrical*.

When applied to the process of non-reciprocity of disclosure in an interpersonal relationship, *complimentary schismogenetic splitting* occurs when one participant in the relationship does all of the disclosing and the other participant does no disclosing. In a therapeutic or coaching relationship this complimentary arrangement may be perfectly appropriate and acceptable to both parties; however, in other relationships this can lead to destructive interactions and dissolution of the relationship.

One participant keeps disclosing increasingly personal information, hoping that the other participant will finally begin to share their own thoughts, feelings and past history. Instead, the other participant becomes increasingly reticent to share much of anything about herself—perhaps believing either that she will be no match for her disclosing partner or that this is becoming a very scary relationship (precisely because of her partner’s disclosure); hence, this is not a good time or place for personal revelations.

All of us can recall being in these non-reciprocal relationships (either as the “discloser” or “non-discloser”): the painful date as a teenager, the long plane flight, the colleague at work. One person is “shy,” while the other is “talkative.” The more one party discloses, the more the other quiets down.

Bateson’s *symmetrical schismogenetic splitting* occurs in an interpersonal relationship when both participants want to share thoughts, feelings and past history and, as a result, compete for airtime. Usually, one wins out and ends up doing most of the talking and disclosing, while the other participants sits quietly (usually “streaming” Quad Three anger) and listens (often not politely or with much enthusiasm) to the disclosures of his domineering partner. As in the case of complimentary disclosure, this form of nonreciprocal disclosure usually leads eventually to destructive interactions and even to the dissolution of the relationship.

Unclear Norms: when the norms (and, in particular, expectations regarding interpersonal behavior) are not clear, then one of two things is likely to occur. Either disclosure is extensive—as in the case of many human relations training workshops (American school) and group relations conferences (British school)—or the disclosure is minimal.

We are likely to be less disclosing when we are in relationships with unclear norms that we have not chosen or when a relationship is going through a transition and the norms have suddenly become less clear than they were before.

The former outcome is likely to occur because participants in these short-term programs have chosen to be in this setting (internal locus of control) and because they believe that their disclosure in these ambiguous settings is likely to be personally enlightening.

Conversely, we are likely to be less disclosing when we are in relationships with unclear norms that we have not chosen or when a relationship is going through a transition and the norms have suddenly become less clear than they were before. In either case, the locus of control has become external. We generally become more interpersonally conservative in these settings—though we may be leaking from both our second and third quadrants into Quad One (and Quad Four material may be activated).

One of the reasons that recently-divorced or separated people usually hate going back to the “dating game” relates to this “survival” tactic of careful disclosure on a first (and second, and third . . .) date.

The forced relationship is exemplified by the blind date, while the relationship in transition is exemplified by the long-standing friendship that suddenly becomes sexualized. In the first of these two cases we are likely to tightly control our disclosure, following a prescribed set of behaviors (courtship “moves”) that set us up as “eligible” and “attractive,” but also allow us readily to escape from the relationship if it is not to our liking. Certainly, one of the reasons

that recently-divorced or separated people usually hate going back to the “dating game” relates to this “survival” tactic of careful disclosure on a first (and second, and third . . .) date.

When the relationship is going through a transition (as poignantly portrayed in two Tom Hanks and Meg Ryan movies, *When Harry Meets Sally* and *You’ve Got Mail*), the reduction in disclosure is often played out in quite intricate ways and is often quite stressful. Usually, the transition in disclosure norms is not discussed by either party. To talk about shifts in disclosure norms is itself a very intimate disclosure. Both parties, however, are aware of the transition. This transition in norms is often more critical to the success of this suddenly erotized relationship than is the sexual performance of either partner.

Absence can make the heart grow fonder. Absence can also heighten our suspicions and can produce many inaccurate (and accurate) assumptions about the reasons for the absence and what this absence is doing to the relationship.

The transition in disclosure norms is not unique to friends who suddenly want to become lovers. It is found in virtually all new relationships and groups. They all go through changes (see my earlier discussion regarding developmental stages in relationships). At each point of transition, the norms in the relationship or group undergo some changes. In the future, we may find that this barrier to successful disclosure becomes even more common, given that postmodern relationship and groups are complex, unpredictable

and turbulent. The choreography of mid-21st Century dances is likely to become even more complicated.

Isolation: Brainwashing is a process that elicits over-disclosure. It is also a process that combines all four negative characteristics. Prisoners end up confessing to real or imagined crimes when they are exposed over a long period of time to high levels of stress (torture, sleeplessness, psychological abuse) (characteristics #5), when their captors remain mute or disclose obviously false information about themselves (#6) and when the norms of captivity are unclear or frequently changed (#7). The most important characteristic, however, is isolation (#8). Prisoners are kept separate from one another, which, in turn, exacerbates the stress, and makes the non-reciprocity and non-clarity of norms that much more poignant.

In addition to amplifying the impact of these other three negative characteristics, isolation has its own distinctive impact—whether we are analyzing the grotesquely abnormal conditions of imprisonment and brainwashing, or the more common conditions of relationships which involve two or more people who often must work in isolation from one another. When we interact with other people occasionally (with long intervals when there is minimal interaction) and when this relationship is important (family member, friend, co-worker), there is a strong tendency for three dynamics to operate, each of which can distort disclosure and lead to inappropriate levels of disclosure.

First, the isolation and lapses in communication can precipitate all of the projective dynamics that the British school emphasizes—and I have described throughout this book (for example, the “psychic echo”). When we don’t communicate for an extended period of time with a significant person in our lives, we tend to project onto them our greatest hopes (or fears) regarding them and our relationship with them.

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Given this potentially massive amount of untested, projected material, it is very understandable that one might over-disclose (based on unwarranted assumptions about trust and positive intentions regarding the relationship) or under-disclose (based on an equally as unwarranted assumption about mistrust and negative intentions regarding the relationship).

Information has accumulated (or is likely to accumulate in the future) because two or more people are isolated from (or soon will be isolated from) one another. Furthermore, one or more of the participants in the relationship or group wants to convey this information.

Second, the isolation between two or more people can lead to urgency about disclosure when the interpersonal engagement does take place. A mother returns from an extended business trip and all of her children immediately want to tell her everything that has occurred since she left—even her recalcitrant teenager. She is delighted, but overwhelmed, with all of the disclosure. A client in a therapy session similarly is likely to disclose when faced with the end of his session. Many experienced therapists will tell you that much of the work done during a therapy session occurs in the five minutes prior to the end of the session.

The impending end of the session and isolation of client from therapist between sessions elicits high levels of disclosure. In a similar manner, a corporate executive holds her monthly face-to-face meeting with a work team. Everyone vies for time on her agenda to convey their message. This latter strategy is often deployed, purposefully, by cunning and experienced corporate executives who find that they get much more candid comments if they schedule infrequent meetings with tight time limits. They might elicit candor (over-disclosure); however, one wonders about the quality and veracity of this disclosure, and about the other dynamics that this isolation of boss from subordinates tends to elicit.

The key point here (whether we are describing the mother returning home, client in therapy, or boss attending an occasional meeting) is that information has accumulated (or is likely to accumulate in the future) because two or more people are isolated from (or soon will be isolated from) one another. Furthermore, one or more of the participants in the relationship or group wants to convey this information.

If two or more people work in isolation from one another, they tend, rightfully, to question the fundamental intentions of this relationship. If we truly share certain common concerns, then shouldn't we interact with one another on behalf of these shared concerns?

Under normal circumstances, this information is gradually disclosed in appropriate amounts, at appropriate times and in appropriate settings. A working mother, therapy client, busy boss or working couple simply do not have sufficient interaction-time with other members of the relationship to disclose in an appropriate and timely manner. They must “dump” it out whenever they get a chance. This can, in turn, lead to inappropriate or overwhelming disclosure, and to disruptions in the relationship itself.

The over-discloser complains that he has met his obligation to tell the other person what has been going on or what he is thinking or feeling. It's the recipient's responsibility to accept, absorb and appreciate this abundant disclosure. On the other side of the relationship, we find the recipient of the over-disclosure, who is likely to complain (unless a trained therapist) that the over-discloser is making a mess of things. The recipient might suggest that the over-discloser needs to be more patient or more discriminating in his disclosure. Or the recipient might complain that the over-discloser is immature or insecure and demands too much direct contact time.

Conversely, the recipient might complain that the over-discloser doesn't spend enough time in (or devote enough attention to) the relationship and tries to do too much communicating in the brief time they do have together. Regardless of the interpretation made by either party, a communication gap often widens. Isolation becomes even more prevalent. The relationship becomes less gratifying for both parties and reasons for absence from one another become more abundant.

The third dynamic associated with isolation builds on the other two. This dynamic concerns the inevitable loss of trust

Subtle differences in perspective grow bigger with isolation of two parties from one another.

that comes with isolation. I have proposed throughout this book that trust is the fuel that energizes human interactions. When this fuel is absent, the relationship tends to lose momentum and the engagements that do occur tend to be distorted.

Neither (none) of the parties in this engagement are very motivated to invest the time and energy needed to keep the relationship alive and well. In order to make sense of this third dynamic, we must first turn to the critical relationship between isolation and trust. Apparently, all three forms of trust in a relationship require fairly frequent interaction. Trust doesn't remain immutably in place—it must be nourished and reinforced.

If two or more people work in isolation from one another, they tend, rightfully, to question the fundamental *intentions* of this relationship. If we truly share certain common concerns, then shouldn't we interact with one another on behalf of these shared concerns? If our intentions begin to diverge, then we should be able to interact in order to modify or sequence the achievement of these intentions. Trust in *competence* will also drop off when people are isolated from one another. Each relationship is distinctive and significant people in our lives are constantly changing in subtle ways. We must be in frequent touch with one another if we are to adjust the ways in which we interact.

An older sister interacts only occasionally with her younger brother. He is now 50 years old, but she still treats him as a young kid, and he still looks up to her as the wise (but bossy) "big sis." They have not interacted often enough to be competent in their interactions. Neither the brother nor sister likes the awkward and insensitive way in which their sibling relates to them.

While disclosure is intended to influence other people, it is often an indirect influence that we intend. We disclose so that other people will better understand us or so that they will at least think better of us. We also disclose to gain personal insights about ourselves.

They are both likely to be hesitant about open disclosure, given their mistrust regarding their sibling's competency. Their level of disclosure is thus lower than it should be with members of their immediate family. Arthur Miller's play, *The Price*, vividly illustrates this drop in competency when two brothers interact after many years of isolation from one another. Similar patterns emerge when the two parties in a relationship are co-workers or friends. Absence makes the relationship turn stupid.

The third form of trust (*perspective*) is also impacted by isolation. Shared perspectives fall away and parties to a human interaction begin to see the world in a different way. The science fiction writer, Ursula Le Guin, describes this process in her novel, *The Dispossessed*.²¹³ She illustrates the ways in which subtle differences in perspective grow bigger with isolation of two parties from one another (in this case a group of people who migrated to the moon, as compared to a group of people who remained on Earth). When representatives of the two worlds come back together, 100 years later, they discover that the small differences in perspective that drove them apart in the first place have now grown to be very large.

Looking Forward

While disclosure is intended to influence other people, it is often an *indirect* influence that we intend. We disclose so that other people will better understand us or so that they will at least think better of us. We also disclose to gain personal insights about ourselves.

Nothing about communication is simple! It is an intricate dance performed by all of us.

In this case, the only change in behavior we expect of the other person is that they will provide us with feedback regarding our disclosure (otherwise we encounter the nonreciprocal disclosure conditions that I described above).

When it comes to feedback (to which I turn in the next chapter), we typically *do* intend to influence other people quite directly unless we are giving feedback only to hurt the other person or get back at them for the feedback that they already gave us (in which case, the feedback is rarely constructive and can lead to a very destructive escalation).

It is also important to recall that there are many channels (sensory sources) through which we influence other people—either intentionally or unintentionally. Our touch can say more than our words. Our odors of anxiety might thwart our attempt to be “rational” in providing feedback to another people in a very tense situation. Nothing about communication is simple! It is an intricate dance performed by all of us—not just Fred and Ginger

Chapter Eighteen

The Processes of Interpersonal Exchange II: Communication and Feedback

In this chapter, I turn directly to the processes of feedback and to ways in which reflections by other people about our behavior can (or at least should) influence our behavior. As I just noted at the end of the previous chapter, the process of feedback often goes hand-in-glove with the process of disclosure. We disclose in order to elicit feedback; we provide feedback in order to encourage disclosure on the part of the recipient of this feedback.

The four quadrants of Joe Luft's window are fully in operation! I turn first in my analysis of feedback to the purposes and characteristics of feedback. What makes feedback effective and how is it offered in a constructive manner? I conclude this chapter by shifting my focus to the setting in which feedback is given.

The Purposes and Characteristics of Feedback

In giving feedback we are usually trying to enact two changes in the other person—and these changes may at times be contradictory. First, we want them to change their behavior, either by doing something that we like even more often, or by not doing something we don't like or modifying some behavior that we believe could be performed in a more effective manner.

Second, we hope that our feedback will change their attitude toward us and, as a result of this attitude change, our relationship with one another will be enhanced. Hopefully, the other person will come to believe (or increasingly believe) that we, as the feedback-giver, are a caring and thoughtful person who values this relationship.

We disclose in order to elicit feedback; we provide feedback in order to encourage disclosure on the part of the recipient of this feedback.

Positive vs. Negative Feedback

Given this emphasis on change in behavior and attitude, we are ready to address the first distinction to be drawn with regard to various forms of feedback. This is the distinction between *positive feedback* and *negative feedback*. These two terms do not refer to competent (positive) versus incompetent (negative) feedback. Rather, these terms concern the reason(s) for giving the feedback and seeking to influence the other party in a relationship.

Hopefully, the other person will come to believe (or increasingly believe) that we, as the feedback-giver, are a caring and thoughtful person who values this relationship.

When we give positive feedback, we are hoping that the other person will do more of what they are now doing and/or will do what they are now doing in more settings. When we give negative feedback, we are hoping that the other person will do less of what they are now doing, will not do what they are doing at all in the future, or will do something different in the future.

In the case of both positive and negative feedback we are hoping to influence attitude. Specifically, we are hoping the recipient will appreciate our willingness to offer the feedback. We hope they will interpret this act as a manifestation of our concern for their welfare or, more generally, our desire to be helpful to other people. Sometimes, in the case of positive feedback, we also hope that our feedback will encourage reciprocal action ("I will be 'nice' to you and

expect you, in turn, to be 'nice' to me). This latter expectation regarding the creation of a more positive attitude and reciprocal kindness can readily produce disingenuous positive feedback.

Constructive Feedback

We are ready to introduce a second important distinction, given this important distinction between positive and negative feedback. This second distinction concerns differences between constructive and destructive feedback. The characteristics of constructive feedback have been widely enumerated. One can turn to virtually any book on helpful relationships or productive performance reviews. I wish to offer the following list. I think it captures the essence of constructive feedback:²¹⁴

1. Constructive feedback is *descriptive* rather than evaluative. By describing one's own reactions, it leaves the individual free to use it or not to use it as [she] sees fit. By avoiding evaluative language, it reduces the need for the individual to respond defensively.
2. It is *specific* rather than general. To be told that one is "dominating" will probably not be as useful as to be told that "in the conversation that just took place you did not appear to be listening to what others were saying and I felt forced to accept your arguments."
3. It is focused on *behavior* rather than on the person. It is important that we refer to what a person does rather than to what we think or imagine he is. Thus, we might say that a person "talked more than anyone else in this meeting" rather than that he is a "loudmouth!" The former allows for the possibility of change; the latter implies a fixed personality trait.
4. It considers the *needs of both the receiver and giver of feedback*. Feedback can be destructive when it serves only our own needs and fails to consider the needs of the person on the receiving end. It should be given to help, not to hurt. We too often give feedback because it makes us feel better or gives us a psychological advantage.
5. It is directed toward *behavior that the receiver can do something about*. Frustration is only increased when a person is reminded of some shortcoming over which [she] has no control.
6. It is *solicited* rather than imposed. Feedback is most useful when the receiver himself has formulated the kind of question that those observing him can answer or when he actively seeks feedback.
7. It is *well-timed*. In general, feedback is most useful at the earliest opportunity after the given behavior (depending, of course, on the person's readiness to hear it, support available from others, and so forth). The reception and use of feedback involves many possible emotional reactions. Excellent feedback presented at an inappropriate time may do more harm than good.
8. It involves *sharing of information*, rather than giving advice. By sharing information, we leave a person free to decide for [herself], in accordance with [her] own goals and needs. When we give advice, we tell [her] what to do, and to some degree this takes away [her] freedom to decide for [herself].
9. It involves the *amount of information the receiver can use* rather than the amount we would like to give. To overload a person with feedback is to reduce the possibility that he may be able to use what he receives effectively. When we give more than can be used, we are more often than not satisfying some need of our own rather than helping the other person.

10. It concerns *what is said and done*, or how, not why. The “why” takes us from the observable to the inferred and involves assumptions regarding motive or intent. Telling a person what [her] motivations or intentions are more often than not tends to alienate the person and contributes to a climate of resentment, suspicion, and distrust; it does not contribute to learning or development. It is dangerous to assume that we know why a person says or does something, or what [she] “really” means, or what [she] is “really” trying to accomplish. If we are uncertain of [her] motives or intent, this uncertainty itself is feedback, however, and should be revealed.
11. It is *checked to insure clear communication*. One way of doing this is to have the receiver try to rephrase the feedback he has received to see if it corresponds to what the sender had in mind. No matter what the intent, feedback is often threatening and thus subject to considerable distortion or misinterpretation.
12. It is *checked to determine degree of agreement from others*. When feedback is given in the presence of other people, both giver and receiver have an opportunity to check with others in the group about the accuracy of the feedback. Is this one person’s impression or is it an impression that is shared by others? Such “consensual validation” is of value to both sender and receiver.
13. It is followed by *attention to the consequences of the feedback*. The person who is giving feedback may greatly improve his helping skills by becoming acutely aware of the effects of his feedback. He can also be of continuing help to the recipient of the feedback.
14. It is an important step toward *authenticity*. Constructive feedback opens the way to a relationship that is built on trust, honesty, and genuine concern. Through such a relationship, we will have achieved one of the most rewarding experiences that [people] can achieve and will have opened a very important door to personal learning and growth.

It is obviously quite a challenge to provide feedback that embraces all of these characteristics. They are to serve as guides for feedback-based conversations that are crucial and often emotionally charged. I will soon consider the settings in which these fourteen characteristics are most (and least) likely to occur. However, I will first turn to a more fundamental issue regarding constructive feedback – namely, what is it meant to achieve.

Types of Feedback

In providing an answer to this question, I offer an important distinction between two kinds of positive feedback. One kind is Aspirational Feedback. This type is meant to inform someone that they are moving successfully toward some desired goal. The second kind of feedback is Appreciative. This type focuses on a goal that has already been achieved—or at least a specific behavior that has had a positive effect. I first consider aspirational feedback and invite in an old children’s game to illustrate how this kind of feedback operates.

Aspirational Feedback

Aspirational feedback is found in a familiar game of childhood called *Hide-the-Thimble*. After a small object, such as a thimble, is hidden in a room, the game player is led to the object by receiving one of two simple instructions: “warmer” (moving closer to the object) and “colder” (moving away from the object). As anyone knows who has ever played the game, “warmer” is much more helpful than “colder.” Negative feedback (colder) leaves open

To be told that we are doing it wrong doesn’t tell us anything about how we might do it right.

many options. There are many ways in which we might move closer to the thimble. Negative feedback is even less helpful in an organizational setting. There are many ways in which we might improve our performance. To be told that we are doing it wrong (colder) doesn't tell us anything about how we might do it right (warmer).

Aspirational feedback suggests ways in which the feedback recipient might more effectively influence the world in which she is working. The recipient gains helpful information about both location and strategy that can inform future actions in the organization.

Positive aspirational feedback (warmer) provides better information. It tells us specifically that we are moving toward the desired state, the thimble. We have only to continue doing what we are already doing. We don't have to guess what the right way of behaving might be, nor do we have to invent some new behavior pattern or program strategy. Yet, as I noted above, positive feedback still isn't very informative.

"Warm" only informs us that we are moving in the right direction. It doesn't tell us where the thimble is located. Imagine how much easier it would be if someone simply identified the thimble's

location. This would make the game of Hide-the-Thimble much less interesting. However, feedback in an organizational setting is not a game and more detailed descriptions are inevitably more helpful than uni-dimensional statements of good or bad, positive or negative, warm or cold.

When effective aspirational feedback is offered, the recipient knows that the person giving the feedback has been thoughtful enough, and specific enough, to provide a detailed analysis concerning the recipient's proximity to a desired state. Aspirational feedback suggests ways in which the feedback recipient might more effectively influence the world in which she is working. The recipient gains helpful information about both location and strategy that can inform future actions in the organization. This is the heart of an aspirational approach to feedback and is critical to the formation of a constructive interpersonal relationship.

Appreciative Feedback

Appreciative feedback concerns the capacity of an individual to benefit from information about the impact of a specific idea or ongoing performance that has already occurred. It is easy to make this feedback deficit oriented. We are all accustomed to identifying what is wrong with another person.

When they are punished for doing something, children learn either to engage in this activity when no one is watching or to avoid the person doing the punishing.

Yet, psychological research over the years has repeatedly shown that negative feedback doesn't produce an improvement in behavior. Humanists tell us that negative feedback diminishes the human spirit. Their polar opposites, the behaviorists, tell us that negative feedback doesn't work.

From the pragmatic perspective of the behaviorist, the process of negative feedback doesn't work because this process typically produces a concerted effort on the part of the recipient of this negative feedback to avoid the source of this feedback. When they are punished for doing something, children learn either to engage in this activity when no one is watching or to avoid the person doing the punishing. This person is usually a parent.

There is yet another pragmatic reason for avoiding negative feedback. The behaviorist and humanist both tell us that when we give negative feedback, the recipient may gain a clear idea about what she is not supposed to do; however, she usually gains little insight about what she is supposed to do in place of the unwanted behavior. Positive feedback is needed to reinforce the desired behavior; otherwise, the recipient of negative feedback, like the often-punished child, will simply withdraw.

Even positive feedback can be ineffective if it is indiscriminate and not appreciative in nature. Positive feedback and praise often feel just as controlling and judgmental as negative feedback if it is devoid of understanding and care. Rosabeth Moss Kanter has noted that employees can become addicted to praise.²¹⁵ They soon begin to set aside their own sense of personal accomplishment, looking instead for continual positive feedback from their superiors. This praise addiction destroys people's feelings of autonomy. Furthermore, the praise addict, like other addicts, needs increasingly larger doses of praise to feel fulfilled or adequate. "Good" performance reviews are no longer acceptable. The addicted employee feels cheated and dishonored if the reviewer's judgment is anything less than "outstanding."

I have already enumerated the prominent features of appreciative feedback. They include the identification of the feedback recipient's distinctive strengths, catching the recipients "when they are doing it right" and (most importantly) identifying the positive impacts associated with the engagement of these strengths and the achievement of something that is "right." In alignment with the first three characteristics of constructive feedback, any identification of distinctive strengths should be descriptive, specific and related to actual observed behaviors.

Similarly, the "doing it right" appreciation should focus on specific achievements that can be clearly described and that are produced by behavior that is being engaged by the feedback recipient. And to complete this parallel analysis, the appreciative recognition of impact should relate not just to "nice" feelings or improved "morale" but also to specific actions taken and concrete consequences of the actions taken.

Praise addiction destroys people's feelings of autonomy.

This doesn't mean that one's appreciation be confined to numbers (such as production figures) or specific decisions being made. A compelling story regarding "what happened as a result of what you did" can be of great value. However, this narrative should provide some details to which the recipient can relate. The principal objective of appreciation is to reinforce what is already going well and this requires something more than a pat on the back. It requires a discerning and caring account of the strengths exhibited and results achieved.

Benefits of Aspirational and Appreciative Feedback

Both aspirational and appreciative feedback are constructive in nature (as defined by the characteristics already listed). How then are aspirational and appreciative feedback constructive? Aspirational and appreciative feedback differs from traditional (good/bad) models of feedback in that they preserve an employee's sense of autonomy and self-worth. Specifically, feedback is constructive (aspirational or appreciative) if it provides information to other people that enable them to freely choose actions that can be of benefit to themselves and other people.

Feedback is also constructive if it strengthens the bond between those giving the feedback and those who receive the feedback (the attitude improvement goal of feedback). Feedback given in an aspirational or appreciative manner will increase rather than decrease the recipient's interest in continuing her relationship with the feedback giver.

A compelling story regarding "what happened as a result of what you did" can be of great value. However, this narrative should provide some details to which the recipient can relate.

Aspirational and appreciative feedback produce collaboration rather than either withdrawal or dependency. The person giving the feedback is likely to be more influential in the future as a result of the thoughtful information he has provided to another person or group. This is the primary distinction to be drawn between constructive (aspirational and appreciative) feedback and traditional judgement-loaded feedback that is either positive or negative.

Aspirational and appreciative feedback convey respect for the person receiving the feedback, while also providing evidence of the feedback giver's sincere intention to be of help to its recipient. These conditions inevitably increase mutual trust and encourage more frequent interactions and reciprocal feedback. The information provided through aspirational and appreciative feedback is generally richer and more useful than that provided through either traditional positive or negative feedback.

It should be noted that either aspirations or appreciative feedback can be preferred—depending on the situation and the perspective of the feedback recipient at one moment in time. It is often better for some recipients of feedback to know what they have already done that is successful than to know that they are on the way to success).

For them, appreciative feedback is preferred. For other recipients, at a specific time, they want guidance along the way to success rather than after a goal has been achieved. They want to continue searching for a thimble rather than finding out more about the thimble that they already hold.

The information provided through aspirational and appreciative feedback is generally richer and more useful than that provided through either traditional positive or negative feedback.

Settings for Feedback

The same characteristics that we find associated with appropriate and constructive disclosure are important when we consider settings that are or are not conducive to constructive feedback. As in the case of disclosure, four of these characteristics generally encourage constructive feedback: (1) settings that are rich with *learning*, (2) settings where disclosure is *task-appropriate*, (3) settings that require *rapid formation* of a relationship or group, and (4) settings in which previously *unrevealed strengths* are fully appreciated by the person providing the feedback. There is an even more important fifth characteristic: the recipient should have some say in the time and location of the setting where the feedback is given (as long as the recipient isn't just trying to defer receipt of the feedback).

As I noted in the previous chapter, with regard to disclosure, four contextual characteristics are much less desirable and often lead to inappropriate disclosure or no disclosure at all. These same characteristics apply to constructive feedback: (1) settings in which a *crisis* pushes people beyond their usual level of stress-tolerance, (2) settings in which

When giving negative feedback in an appreciative manner, it is critical that the recipient has at least a modicum of internal control. Recipients of negative feedback need to control both the amount of feedback they receive and (if possible) the setting in which the feedback is given (time and place).

there is a *lack of reciprocity* (one or more participants in the relationship provide most of the feedback [small Q2], forcing the other person to always be the recipient of feedback), (3) settings in which *interpersonal norms are not clear*, and (4) settings in which participants in a relationship are often *isolated from one another*.

Each of these negative characteristics speak to the fifth positive characteristic I mentioned—this concerns control and care. I turn first to this important, fundamental characteristic.

Control and Care

Constructive feedback involves a caring attitude and locus of control. In most cases, locus of control is not a very important variable with regard to the reception of positive feedback. We are usually pleased to receive it any time (especially if we trust the intentions and competence of the person delivering this feedback).

We usually don't even mind receiving this feedback in a public setting (though some people are uncomfortable about receiving any feedback, even positive, in public). It's a quite different story with regard to (negative) feedback about what some other person would like us to stop doing, do less or do in a more effective manner.

Shared information leaves the recipient with the capacity (and responsibility) to make their own decisions. This, in turn, provides an internal locus of control, which is essential if feedback is to be fully engaged and used by the recipient.

When giving negative feedback in an appreciative manner, it is critical that the recipient has at least a modicum of internal control. Recipients of negative feedback need to control both the amount of feedback they receive and (if possible) the setting in which the feedback is given (time and place). For example, negative feedback should always be given in private. Furthermore, the setting should be one in which the recipient is comfortable.

There is a heart-wrenching song entitled "Tell me on a Sunday" in which a woman who is often "dumped" by male suitors tells a current suitor about when and where she wants to be told the bad news that he is breaking off their relationship. This song could be sung with just as much justification by anyone else who is about to receive negative feedback.

Given this opening and fundamental characteristic needed when setting up the setting for constructive feedback, I turn to the other four settings I have identified. First, there is the learning-rich environment.

Learning-Rich Setting

In addition to the concepts already presented with regard to the blossoming of disclosure in a learning-rich setting two of the fourteen characteristics of constructive feedback are particularly relevant to the creation of a learning-rich environment. As noted with regard to the eighth characteristic, constructive feedback concerns the sharing of information.

It is not about giving advice—which is common in a failure-avoidant setting or culture. Shared information leaves the recipient with the capacity (and responsibility) to make their own decisions. This, in turn, provides an internal locus of control, which (as I noted above) is essential if feedback (and negative feedback in particular) is to be fully engaged and used by the recipient.

In a learning-rich setting, norms are clearly established and reinforced that enable the recipient of feedback or any other information to say that they have had "enough" or to ask for clarification, illustration or potential application of the information being presented. Without this norm, a setting that purports to be "learning-rich" may, in fact, be information-saturated.

The ninth characteristic is also to be found in a learning-rich setting. The amount of information the recipient of feedback receives is monitored and the limited capacity of anyone to receive feedback is honored. In a learning-rich setting, one's responsibility as the source of information (including interpersonal feedback) does not end with the delivery of this information; it only ends with the open and accurate receipt of the information (feedback) by the recipient.

This suggests, yet again, that locus of control is critical. The recipient needs to be able to influence and often even determine the amount of information they receive as feedback at a particular time and in a particular place. In a learning-rich setting, norms are clearly established and reinforced that enable the recipient of feedback or any other information to say that they have had "enough" or to ask for clarification, illustration or potential application of the information being presented.

Without this norm, a setting that purports to be “learning-rich” may, in fact, be information-saturated. It might not really be a venue for anyone to gain much insight about themselves or their world. Occupants of this setting become nothing more than Kenneth Gergen’s “saturated self” (see my discussion of this postmodern phenomenon in Chapter Two).

Task-Appropriate Setting

One of the key questions that each of us must ask ourselves as the provider of constructive feedback is: “Why am I giving the feedback? For what purpose?” One way to keep feedback “clean” (trust in intentions) and “accurate” (trust in competency) is to base it on concrete performance related to a specific task. This often means that other people can confirm or disconfirm the feedback (if it is a team-based task).

Task-based feedback allows both the sender and recipient of the feedback to observe the consequences of the feedback that has been given. Has this feedback resulted in the improvement of the working relationship between the giver and recipient of the feedback? Has this feedback impacted on the performance of the task?

Even when there are only two parties involved, the feedback typically relates to behavior and outcomes that are observable and even measurable. The motivation (trust in intentions) also can, at least in part, be explicit: “improve our performance on this task.”

Task-based feedback is particularly important with short-term relationships, whereas long-term relationships often require a “stepping-out” of the task, so that both parties might examine patterns of behavior (and provide feedback) about behavior that is not task-specific.

Task-based feedback is particularly appropriate when meeting the tenth, twelfth and thirteenth criteria with regard to the provision of constructive feedback. The tenth criterion concerns not *why* something has occurred, but rather *what* has occurred. By basing feedback on specific task performance, one is much more likely to stay away from implied motives and focus instead on consequences and the behaviors producing the consequence. Similarly, the twelfth criterion is more likely to be met if the feedback is task-focused, because it is much easier to check with other people to determine degree of agreement regarding the feedback.

As I noted above, a task is usually observed by multiple stakeholders and they can readily confirm or disconfirm specific, behavioral feedback. With regard to the thirteenth criteria, task-based feedback allows both the sender and recipient of the feedback to observe the consequences of the feedback that has been given. Has this feedback resulted in the improvement of the working relationship between the giver and recipient of the feedback? Has this feedback impacted on the performance of the task?

While the characteristics of constructive feedback I listed above are often cited (in various forms), there is often little attention given to the settings in which these characteristics are most commonly found. I have come to realize over many years of consulting with organizations, that feedback is likely to be more constructive if task-based for the reasons just mentioned.

The higher the level of stress, the greater the potential distortion of any feedback.

Low Stress Setting

There is one central message with regard to the delivery of feedback under conditions of high stress. As in the case of disclosure, a strong container is needed for the anxiety associated with the feedback—even if the feedback is positive.

Several factors are in operation that leads to this general conclusion. First, the higher the level of stress, the greater the potential distortion of any feedback. According to the British school, feedback is more sensitive to stress than is disclosure.

When we are under stress, we are more likely to deny our own thoughts and feelings if they don't fit with or if they distract from the focus of our attention (the stressor). We already have "too much to handle" and are therefore more likely to project these thoughts and feelings onto other people.

When we are projecting positive thoughts and feelings during periods of high stress, then we are likely to be too praise-worthy of other people in giving them feedback. We pick out and expand on an aspect of their behavior (or what we assume their motivation is) and give it too much credence or too much power.

If the recipient of our feedback is also under stress, then the recipient is likely to be uncritical in accepting our biased feedback - or she will totally reject this feedback (either praise-worthy or hyper-critical) as inaccurate and poorly motivated. The psychic echo often comes into play under these stressful conditions.

Similarly, if we are faced with negative thoughts and feelings when under stress (much more likely than positive thoughts and feelings), we are likely to be hyper-critical of other people, picking out and expanding on their minor flaws or what we assume to be their "evil" intentions and motivations. If the recipient of our feedback is also under stress (which is usually the case), then the recipient is likely to be uncritical in accepting our biased feedback - or she will totally reject this feedback (either praise-worthy or hyper-critical) as inaccurate and poorly motivated. The psychic echo that I described earlier in this book often comes into play under these stressful conditions.

Setting of Reciprocity

Feedback, like disclosure, is usually much more valuable when it moves in both directions—but not when it's tit-for-tat ("I'll give you feedback after you have given me feedback"). It is important that each party participates in both aspects of the feedback process (sending and receiving) given that feedback often says as much about the person providing the feedback as about the feedback recipient. Returning to Bateson's concept of complimentary and symmetrical splitting (schizogenesis), we can see that a complimentary relationship regarding feedback is often established when one person does all of the sending of feedback while the other person is exclusively a recipient.

We lob salvos at one another and usually don't feel much better about either ourselves or one another at the end of the scrimmage than we did when it began.

This one-way mode of communication is common and often appropriate when there is a power differential. One person (the boss) is providing her subordinate with feedback regarding his performance. In such a setting, a reversal in the roles, with the subordinate giving the boss feedback is usually considered inappropriate or a sign of defensive (and attacking) behavior on the

part of the subordinate. Only in the case of 360-degree feedback processes do we typically encourage the flow of feedback from subordinate (usually in anonymous form) to superior.

Symmetrical relationships exist when both parties are trying to give one another feedback and there is increasing competition about the feedback senders to occupy "front stage." This symmetrical relationship regarding feedback is most likely to exist when the feedback is being used as a weapon rather than as a constructive process of Quad Two disclosure. I criticize you and you "return the fire" by criticizing me. We lob salvos at one another and usually don't feel much better about either ourselves or one another at the end of the scrimmage than we did when it began.

As in the case of nonreciprocal disclosure, nonreciprocal feedback of either variety (complimentary or symmetrical) is likely to produce dysfunctional relationships and (as the name implies) a further splitting of the two people into separate worlds (perspectives, value systems and so forth) and into an alienated stance with regard to one another. Under these conditions, neither party learns from the feedback they have received from their “adversary.” Furthermore, neither party learns much from their own feedback to the other person with regard to ways in which to give constructive feedback in the future to this person or to other people.

Safe Setting

What are the rules and values inherent in the feedback being given? The norms regarding constructive feedback are quite clear—at least as articulated in the statements I listed above. Eight of these statements are particularly pertinent with regard to norms established in a relationship or group.

Constructive feedback can serve as an important step toward authenticity. Constructive feedback opens the way to a relationship that is built on trust, honesty, and genuine concern.

The first five characteristics concern the fundamental purposes of the feedback and suggest why the feedback is being given. If these characteristics are translated into norms, and if these norms are observed (monitored and reinforced), then feedback will never be used as a strategy for harming another person (or seeking revenge for past feedback that was also given in a destructive manner).

Here are these five critical characteristics (1) the feedback is descriptive rather than evaluative (Characteristic One), (2) the feedback is specific rather than general (Characteristic Two), (3) the feedback focuses on behavior rather than the person (Characteristic Three), (4) the feedback takes into account the needs of both the receiver and giver of feedback (Characteristic Four) and (5) the feedback is directed toward behavior that the receiver can do something about (Characteristic Five)

The sixth and seventh characteristics concern norms about the nature of the relationship between the giver and receiver of the feedback, while the fourteenth characteristic suggests the impact which constructive feedback can have on this relationship. The two critical interpersonal norms to be established between two people who wish to give or receive feedback are: (1) feedback is solicited rather than imposed (Characteristic Six) and feedback is well-timed (with regard to both time and place) (Characteristic Seven). As suggested in the final characteristic (fourteen), constructive feedback can serve as “an important step toward *authenticity*. Constructive feedback opens the way to a relationship that is built on trust, honesty, and genuine concern.”

We deliver our feedback, but don't take the time to listen to what the recipient has heard us say. Thus, while we might remain in contact with this person, we are, at this critical moment, just as isolated from this person as we would be if living on the other side of the world.

When these norms are not clearly established or when they are overlooked, then (as the fourteenth characteristic implies), the relationship is neither trustworthy nor authentic. When the norms are unclear, we inevitably wonder why a person is giving us feedback. If it is positive feedback, we wonder if this is being done to influence our attitude toward the sender or being done, as I mentioned above, to invite reciprocal (though just as disingenuous) praise.

Alternatively, the positive feedback may be just setting us up for the “real” feedback which is negative. This set up is often called a “feedback sandwich,” with the “meat” of the feedback (negative) being placed between two inoffensive buns (the positive feedback). When the feedback is directly negative and the norms are unclear, then we wonder if this information is truly being provided to us for our own benefit. Is it

instead being provided for the benefit of the person giving the feedback—or perhaps even for the benefit of a third party (the provider being no more than the deliverer of the message)?

Constructive Feedback and Isolation

There is one characteristic of constructive feedback that I have not yet acknowledged with regard to the settings in which feedback is best given. This characteristic (Eleven) concerns the process of checking with the recipient of feedback to ensure that the information contained in the feedback has been clearly communicated. It is remarkable how rarely this actually takes place.

Everyone knows this process doesn't really work, hence in most cases it is treated as pro forma or (if the subordinate is not doing a good job) as a first, legally mandated step toward firing the employee.

We deliver our feedback, but don't take the time to listen to what the recipient has heard us say. Thus, while we might remain in contact with this person, we are, at this critical moment, just as isolated from this person as we would be if living on the other side of the world.

A fully-engaged feedback process always involves the recipient's paraphrasing of the feedback she has received, as well as a dialogue regarding not only the implications of this feedback with regard to future actions on the part of both the giver and receiver of the feedback, but also how the recipient's behavior might be alternatively perceived (this appreciative approach being first engaged not by the recipient, but by the giver of the feedback). Feedback that is intended to influence the behavior of another person should always be considered a multi-step process that builds the relationship between giver and recipient of the feedback, rather than creating interpersonal distance or isolation (the splitting process identified by Bateson).

Feedback at a Distance

At an even more basic level, isolation (or relative isolation) prior to the giving of feedback can often lead to ineffective interpersonal exchanges. For instance, in a large and bureaucratic organizational setting, it is not unusual for the "distant" boss to meet with each of his many subordinates only once or twice a year to provide them with feedback (performance review). While he might encounter them for brief periods of time to solve specific problems, issue orders, or provide brief compliments (or complaints), the "big" extended meeting only occurs on infrequent (and scheduled) occasions.

The boss provides feedback. The subordinate receives the feedback (sometimes offering her own self-assessment). This infrequent feedback session exemplifies a pervasive form of interpersonal isolation in contemporary

Isolation tends to create an even more pernicious barrier to constructive feedback. After prolonged isolation, there is not only a lack of trust. There are also accumulated projections.

organizations. It is rarely constructive and is usually ineffective. Everyone knows this process doesn't really work, hence in most cases it is treated as *pro forma* or (if the subordinate is not doing a good job) as a first, legally mandated step toward firing the employee.

This feedback in isolation is ineffective for many reasons. One has only to go down the list of constructive feedback statements to recognize how many are violated in most of these formal performance review sessions. An even more fundamental barrier, however, has been erected. The isolation has not allowed for the building of trust—which is essential for either disclosure or feedback to be effective. As Joe Luft noted

in presenting his original Johari model, and as I have noted throughout this book, the movement of Quad Two material into Quad One (feedback) is just as dependent on trust (all three forms) as is the movement of Quad Three material into Quad One (disclosure).

Clearly, a relationship of trust must be established prior to the giving of feedback; hence prolonged isolation from one another and infrequent interactions in an alienating work environment tend to discourage constructive and well-received feedback. Isolation tends to create an even more pernicious barrier to constructive feedback. After prolonged isolation, there is not only a lack of trust. There are also accumulated projections—as I noted with regard to disclosure.

When the two parties to a prisoner's dilemma game finally get together, their conversation is often filled with acrimony and unfounded (and projected) accusations of betrayal (mistrusting other party's intentions).

After prolonged isolation of two parties from one another, feedback that is provided is more likely to be about the person providing the feedback than about the person receiving the feedback. The isolated manager is likely to be viewed as more powerful and even more menacing than he really is, while the subordinate he is reviewing is more likely to be placed in a general, indiscriminate category, such as “lazy employee,” “union lackey,” “one of our many dedicated workers,” “a member of our loving family,” or “one of those kind that

we never should have hired in the first place.”

Prisoner's Dilemma

A disturbing example of this latter impact of isolation is to be found in the experimental game called “prisoner's dilemma.” Used in many social psychological laboratory experiments, the game is named after a case of two prisoners who have each been given the choice between either confessing to a specific crime (and receiving a short prison sentence) or not confessing (and receiving a much longer jail term if the second prisoner does confess). The two prisoners are kept in isolation from one another. Neither knows what the other will do.

Obviously, if neither prisoner confesses and if the government does not have sufficient evidence, then both prisoners go free (or are sentenced to a lesser crime). But what if one of the prisoners confesses? This ensures that he will not receive the longer sentence. On the other hand, if he confesses and the other person confesses, they both go to prison and neither goes free. This is a dilemma—and it is an effective strategy when actually used in police stations (it is now declared illegal in many jurisdictions). In most cases, both parties will eventually confess—even if they never committed the crime!

“You idiot. Don't you see how we could have both benefited from being cooperative?” The response: “But you made the same stupid decision that I made. You are just as much an idiot!”

Given this isolation, what happens when the two prisoners finally come together? What feedback are they likely to give one another? The outcome is usually not very pleasant. When the two parties to a prisoner's dilemma game (or real-life police station interrogation) finally get together, their conversation is often filled with acrimony and unfounded (and projected) accusations of betrayal (mistrusting other party's intentions).

Alternatively, they accuse one another of ineptitude (mistrusting the other party's competence): “you idiot. Don't you see how we could have both benefited from being cooperative?” The response: “But you made the same stupid decision that I made. You are just as much an idiot!” While this is an extreme example, it points to the power of isolation with regard to the encouragement of projections and the disruption of constructive feedback.

Looking Forward

Given this exploration of the factors that contribute to the appropriate, effective and constructive use of disclosure and feedback, I conclude this book by turning in the final chapter to the even more fundamental building blocks of influential interpersonal relationships—namely, the four basic ways in which interpersonal change occurs. By the way, I hope you are successful in finding the thimbles in your own important interpersonal relationships.

Chapter Nineteen

The Processes of Interpersonal Exchange III: Four Models of Interpersonal Change

I conclude my exploration of the intricate processes of interpersonal dancing by focusing on the topic that most readers bring to the table when choosing to read this book: how do we improve interpersonal relationships? As I have noted repeatedly in this book, both disclosure and feedback are ultimately about change: (1) personal change (2) change in other person and/or (3) change in a relationship.

I will examine this fundamental issue of change in some detail by identifying four different modifications that can occur when change occurs in an interpersonal relationship (or any other aspect of the human condition).

Alpha Change: Moving from Theory to Behavior

Negative feedback that I receive from another person often indicates that I am not doing what I say I am doing. Alpha change occurs when I start doing what I say I'm doing. For Alpha change to occur there must be disclosure as well as feedback. I must state my theory and my desire (or more broadly my intentions); otherwise, I am trying to conform to someone else's theory. Alpha is action oriented. The role that is played by one's locus of control is critical to this action-oriented model of change.

To the extent that the Alpha change arises from internal sources, such as is found in a learning-rich, supportive and appreciative setting, then this change probably will be permanent and self-reinforcing.

To the extent the Alpha change is precipitated by a suggestion that is offered by or an order delivered by another person, then the change is likely to be temporary and superficial. We do what we are told to do only as long as our behavior is being monitored. The feedback that is being delivered has a strong command quality, the shifts in public self (Q1) are externally oriented, and an external locus-of-control is reinforced.

To the extent that the Alpha change arises from internal sources, such as is found in a learning-rich, supportive and appreciative setting, then this change probably will be permanent and self-reinforcing. The latter type of Alpha change is likely to be based on a self-detected discrepancy between one's own values, aspirations and self-images, and one's

decisions or behaviors. Feedback from other people doesn't have a command quality—but it can be highly influential. It is influential because the feedback points to the discrepancy (intentional or unintentional) and creates a cognitive dissonance that motivates the Alpha change.

If the Alpha changer let's significant people in her life know that she is attempting the Alpha change, they are more likely to support this change.

This internally based form of Alpha change is even more likely to be sustained if it is accompanied by disclosure on the part of the person who is engaged in the Alpha change. If the Alpha changer let's significant people in her life know that she is attempting the Alpha change, they are more likely to support this change. They are also more likely to (1) provide appreciative feedback when they see this change in effect (informing the Alpha changer of the positive impact of the change), and (2) tolerate temporary failures in enactment of the change (especially if the Alpha changer acknowledged her own failed efforts).

A pervasive bias toward internal locus of control may distort the analysis of forces operating on the change. Thus, there is the need for other models of change that are less optimistic—and more realistic.

With this internally controlled disclosure accompanied by internally controlled initiation of the Alpha change, the person engaged in the change is likely to become more optimistic about her ability to engage in other forms of Alpha change—and is likely to more often assume an internal locus of control in all aspects of her life. This optimistic scenario about the positive impact of internally initiated Alpha change resides at the heart of the American school of human

interaction.

Alpha change also has a downside (as is the case with virtually any optimism-based American strategy of change). Alpha change is often not very carefully thought through, leading to repeated revisions of the change plan. The change may be directed toward the wrong thing. Assessment of the probable outcomes associated with the change may be overly optimistic. A pervasive bias toward internal locus of control may distort the analysis of forces operating on the change. All (or most) parties to the change may fail to recognize the pervasive (often unacknowledged) influence of external forces on human interaction. Thus, there is the need for other models of change that are less optimistic—and more realistic.

Beta Change: Moving from Behavior to Theory

Beta change is based on a drive to become more “realistic.” It takes courage and wisdom to understand and accept why we do what we do. The British and Continental schools tend to more fully appreciate this courage and wisdom than does the American school. This is often the most difficult form of disclosure (Quad Three to Quad One). The key point in Beta change is that following the disclosure, I can keep doing what I am now doing, but with new honesty.

Beta change is reflection-oriented: “Don’t just do something, stand there!” Thus, if Alpha change is idealistic and optimistic, Beta change is realistic and (at least initially) pessimistic. It begins with acknowledgement of what is “really there” and allows us to fully appreciate the difficult settings in which we find ourselves. Ironically, when we recognize and appreciate the inevitable influence of external forces, immutable intra-psychic forces, and the power of interpersonal contexts and settings, then we actually begin to assume a more internal locus of control. We identify areas in which we do have influence or control—and make Alpha changes in these areas.

With Beta change, we also are afforded the opportunity to engage in second-order change (see discussion below) with regard to those internal and external forces that seem to be immune to change. We can reframe, re-punctuate or leverage these forces to align them with our personal needs or aspirations. A deeply embedded tendency to talk too much when anxious can be reframed as an asset.

Beta change is reflection-oriented: “Don’t just do something, stand there!” Thus, if Alpha change is idealistic and optimistic, Beta change is realistic and (at least initially) pessimistic.

We enroll in Toastmasters International, learn how to be articulate and persuasive, then begin to schedule speaking engagements where we are anxious, but are allowed (even rewarded) for uninterrupted speech. Similarly, after two years of trying to improve our performance as a team leader, we re-interpret the negative feedback about our team performance: it becomes a benevolent message from a caring universe that is telling us we should change jobs and find something that we do well and that we enjoy doing.

As in the case of Alpha change, Beta has a downside. Even though the British and Continental schools are more realistic than the American, they both have their own blind side. Fundamentally, the major problem with Beta change is that it is conservative and passive: we tell people all about what we are now doing and why we are doing it, but don’t

tell anyone what we want to be or do. Furthermore, it is tempting for one to become silent, to become expedient—to be an “organization man” (which is exactly opposite of what the Continental school desires).

A benevolent message from a caring universe is telling us we should change jobs and find something that we do well and that we enjoy doing.

Gamma Change: Tension between Theory and Behavior

This third type of change is actually not a state of change at all; rather, it is a condition in which one remains still and comes to fully appreciate the nature of the challenges being faced. From a Gamma change perspective, the tension that exists in a relationship is a sign or symptom of learning and growth. Gamma is the interplay between Q2 and Q3—the moment of “flow.” Feedback about discrepancy between theory and behavior offers one an opportunity for learning, provided there is a balance between challenge and support.²¹⁶

We become stagnant (all support and no challenge) without a discrepancy. As we grow older and as we move into new settings (postmodern), there is always a need for adjustment and change. As we operate in and adjust to our world there is always cognitive dissonance regarding the gap between who we actually are and the person we want to be. This gap becomes the source of (as well as motivation for) new learning.

Feedback about discrepancy between theory and behavior offers one an opportunity for learning, provided there is a balance between challenge and support.

The downside associated with Gamma change primarily concerns the energy it takes to sustain the tension. We grow weary and yearn for rest. As a result, Gamma change is typically not a long-term phenomenon; rather, it represents a period of transition in one’s life or one’s relationship with another person.

It is often represented as a state of limbo—the old is not yet fully left behind, yet the new is not yet evident. In such a state, Quad Four often becomes quite active and we can gain enormous insights about our self during this state. It is truly a time of flow - yet also a time of potential fatigue and escape.

Delta Change: New Theory and New Behavior

This fourth type of change involves profound transformation. When we are involved in Delta change, we not only alter what we want to do, we also alter what we are actually doing. Thus, both our personal disclosure and the probable feedback we will receive about our behavior are likely to change. This fourth type of change is about personal revolutions, rather than the more evolutionary, incremental and transitional changes that are common in Alpha change, and the mixed forms of change that are common in Beta changes.

To understand this revolutionary model of change, I must introduce two additional concepts (to which I have obliquely referred throughout this book). These concepts are: first-order learning and change, and second-order learning and change. I will present these two concepts and provide illustrations of each order of learning and change. I will then return to Delta change and its implications for improvement of human interactions.

Gamma change is typically not a long-term phenomenon; rather, it represents a period of transition in one’s life or one’s relationship with another person.

First and Second Order Learning and Change

Let me begin this description of first and second order processes by offering a brief hypothetical conversation that illustrates the first and second order. This conversation takes place between a supervisor, Fred, and his subordinate, Alan:

Fred: Why don't you just try harder?

Alan: Would you get off my back! I'm already working as hard as I can! It just won't work.

Fred: O.K., maybe we should add one or two more people to your crew.

Alan: No! That would only make things worse. I would have to devote all of my time to training these new guys.

Fred: Well, I give up ... what do you think could be done?

Alan: I don't know ... but I'm feeling desperate ... I guess like you must feel. Maybe we need to ... be a little less ambitious. Are we trying to do too much? Or maybe we've taken on the wrong job. Maybe our division is simply unable to meet this goal. Or maybe we've approached this problem in an entirely wrong way.

This discussion between Fred and Alan is typical of those that occur in many organizations from time to time. A problem resists solution. More (or less) of the same thing is tried with no results. People try harder or they ease off a bit. No difference. More money is thrown in or a significant amount of money is pulled out of the project. There is still no appreciable effect. Someone like Alan comes along to suggest the unthinkable.

Maybe the problem itself should be reviewed and even redefined. Maybe a goal was set too high or too low, or a person or department is conceived as a barrier when actually a resource (or vice versa). This reconceptualization of a problem requires a *second order change* instead of the *first order change* that usually is initiated when a problem is encountered.

This fourth type of change [Delta] is about personal revolutions, rather than the more evolutionary, incremental and transitional changes that are common in Alpha change, and the mixed forms of change that are common in Beta changes.

The notion of first and second order change finds its origins in two unlikely fields of study: linguistics and experimental psychology. I will briefly detour to these two fields to better explain the nature and use of the powerful techniques associated with second-order change.

Meta-Language

One of the dilemmas faced in recent years by linguists and philosophers who study the use of language is that one must engage language in order to discuss language. In discussing the inability of most languages to describe ongoing, organic processes, one must make use of a specific language which is itself limited, static and unyielding. This paradoxical condition concerning the use of language to talk about language was addressed by Bertrand Russell, who observed that any system, words, or taxonomies that are being used to describe a particular collection of objects or experiences can't itself be a part of this collection.²¹⁷ In other words, we must somehow move outside of a system when we are trying to describe it.

In a similar manner, Gregory Bateson (borrowing from Korzybski) has reminded us that a map of a territory is not itself the territory.²¹⁸ A map of Seattle, Washington, for instance, is not Seattle but only a map. Similarly, the word “cat” can’t scratch you. The word “chair” is not actually a chair but only a representation of a type of furniture. These examples are obvious and even trivial. We often find ourselves, however, in the difficult and puzzling situation of not being sure whether we are addressing the real problem or a representation of the problem.

We encounter people (often ourselves) who confuse the concept (for example, “superego”) with the reality that this concept is supposed to represent. Thus, we search for the location of the superego in the cerebral cortex, rather than accepting the concept as a useful metaphor to describe a complex set of human activities and experiences. We must somehow be able to distinguish between the map and territory, between words and things, between *first-order language* that describes things and *second order language* that describes how we use language.

Learning How to Learn

Experimental psychology represents an entirely different field of study. Yet a similar problem was confronted in the 1940s and 1950s. Animals that were being run through a maze learned how to execute this particular maze more rapidly and with fewer errors over time. This is not big news. Behaviorists have known this for many years. However,

We often find ourselves, however, in the difficult and puzzling situation of not being sure whether we are addressing the real problem or a representation of the problem.

something much more intriguing occurred. The animals were able to run through a new maze more rapidly and with fewer errors than animals who had never been exposed to a maze.

Apparently, these animals learned not only how to run a specific maze but also how to run mazes in general. This same phenomenon has been observed in the learning of many other types of tasks—as

performed by human as well non-human subjects. This phenomenon has been labeled the establishment of a *learning set* or, more simply, *learning-how-to-learn*.

We not only learn how to do something (such as running through a corporate maze of contradictory policies and procedures and subtle norms and rituals) but also learn how to learn even more rapidly and thoroughly in the future. We learn the corporate maze very slowly in our first job usually through trial-and-error and with a fair amount of embarrassment. Later, in a second or third job, we learn how to run the corporate maze much more rapidly and with fewer mistakes or painful memories.

Defining First and Second Order Change

In the case of both meta-language and learning-how-to-learn, two levels of activity seem to be taking place simultaneously. On one level, people are using language and are learning how to perform certain tasks. On the second level, they are talking about language and learning how they learn to perform certain tasks. Similarly, there are two levels at which change seems to be taking place.

At one level, change can be conceived as the acceleration (facilitation) of a desired transition or deceleration (blocking) of an undesirable transition. A first-order change effort, for example, might involve increasing the efficiency of an existing accounting system or extending the length of a training workshop.

We not only learn how to do something (such as running through a corporate maze of contradictory policies and procedures and subtle norms and rituals) but also learn how to learn even more rapidly and thoroughly in the future.

This type of change represents a transition in organizational structures, processes or attitudes. It requires only that a person or organization perform more or perform less of something than now is the case. The current repertoire of behaviors, resources and perspectives is engaged. Nothing new is added to the existing repertoire. Such a change can usually be measured in quantitative terms. It is rather easily observed and understood. First-order change occurs frequently in interpersonal relationship. We disclose a bit more or a bit less. We adjust our feedback or provide it a little more often or a little less often to another person. Often first order change is hardly even noticed if the quantity of change is minimal.

A second level of change occurs when there is a transformation in some structure, process or attitude in the organization. Transformations involve qualitative shifts. Something new is added to the repertoire of behaviors, resources and perspectives. Something is altered in form in such a way that the old ways of measuring it no longer hold. An organization, for instance, installs a new and radically different accounting system rather than seeking to improve the current system. Rather than being lengthened or shortened, the training program is abandoned in favor of some other kind of intervention. We offer different information in the process of disclosure or feedback.

Level One change requires only that a person or organization perform more or perform less of something than now is the case. The current repertoire of behaviors, resources and perspectives is engaged. Nothing new is added to the existing repertoire.

Second-order change is always abrupt and noticeable. It is often confusing to those involved. It may occur dramatically and suddenly—or it may arise from a series of smaller, first-order changes that eventually require a second-order change. This is the proverbial straw that broke the camel's back. To stay with the straw metaphor, one piece of straw on the ground becomes two pieces of straw when a second piece is set down beside it.

At some point, when a certain number of pieces of straw are laid on top of one another, we no longer have separate pieces of straw but rather a haystack. The haystack is a single, coherent whole that can be identified by a single word. A qualitative, second-order change has taken place, based on several, incremental first-order changes. Similarly, a child at some point becomes an adult. A group of people becomes an organization. A set of minor irritations becomes a problem. A session that involves honest disclosure or thoughtful feedback produces a long-lasting and trusting relationship.

Delta Change Redux

We are now ready to consider more fully the nature and dynamics of Delta change. The strategies associated with

A second level of change occurs when there is a transformation. Transformations involve qualitative shifts. Something new is added to the repertoire of behaviors, resources and perspectives. Something is altered in form in such a way that the old ways of measuring it no longer hold.

second order change are all relevant here. We are confronted with a seemingly intractable interpersonal impasse that can't be sustained as a rich opportunity for new learning (Gamma change). We also can't afford to let the relationship stay as it is or appreciate its upside (Beta change).

Most importantly, we have discovered that the gap between what we want in this relationship and what we are getting from this relationship is not closing (Alpha change). In fact, the gap is probably growing larger as the frustration mounts and the potential (or

actuality) of increasing isolation is increasing. We must throw everything about this relationship up in the air—all of

We have discovered that the gap between what we want in this relationship and what we are getting from this relationship is not closing (Alpha change). In fact, the gap is probably growing larger as the frustration mounts and the potential (or actuality) of increasing isolation is increasing.

our assumptions, favorite interpersonal strategies, and fundamental interpersonal needs. We must start over again. We must invent something new and add to our interpersonal repertoire.

So, what do we do?

First: we disclosure. We acknowledge the impasse (disclose to other parties involved in the impasse). We acknowledge old assumptions, strategies and needs and why they must be abandoned. We also acknowledge the need for both of us in the relationship to become

involved in identifying new assumptions, strategies and needs.

Second: we need a mixture of disclosure and feedback. We need to advocate for our own perspective and solution (disclosure). However, we must immediately follow this advocacy by inviting the other person to present their own perspective or solution. Advocacy must be interwoven with inquiry if we are to move toward a mutually acceptable solution. If I am the first to disclose under stressful conditions, then I am more likely to find that the other party is also open to disclosure.

Third: we need to find or create a safe time and place to try out new behaviors related to the solution we have arrived at with the other party. We must anticipate that there will be failures, which means that we must encourage feedback from many sources (not just the other person with whom we are working) and must continue to disclose regarding our own learning and our successes, as well as our lingering or emerging concerns.

We must start over again. We must invent something new and add to our interpersonal repertoire.

Conclusions

The Delta model of change is very American—much as Alpha change is a product of American culture. This means that the downside of Delta change (as in the case of Alpha change) can be an overly optimistic assumption regarding the possible success of this approach to interpersonal change.

The alternative to this optimism, however, leads to a sense of impotence regarding the complexity of human relationships and intricacy of the interpersonal dance. Obviously, Delta change will not always occur.

Merely being aware of the multiple dimensions of human interaction through knowledge of the Johari Window does not guarantee that we will always be successful in our interpersonal relationships. There are occasions, however, when we are successful in bringing about improvement in our relationships and there are occasions when our knowledge of the Johari Window (old version or new version) assists us in understanding our relationships and crafting a new and better way of relating to another person.

When these occasions arise, then we must identify and celebrate our moments of interpersonal success. Furthermore,

Merely being aware of the multiple dimensions of human interaction through knowledge of the Johari Window does not guarantee that we will always be successful in our interpersonal relationships.

we must learn from these moments of success and stabilize new assumptions and strategies about interpersonal relationships. And we should acknowledge the emergence and satisfaction of new interpersonal needs in this human interaction. There is no source of both frustration and joy that is any greater than that discovered and experienced in human relationships.

Hopefully, this book has provided you, the reader, with new perspectives and an even greater appreciation for the rich complexity of human interactions. The interpersonal dance is indeed intricate – and is a wonder to behold.

There is no source of both frustration and joy that is any greater than that discovered and experienced in human relationships.

If your reading of this book has increased both understanding and appreciation of this dance, then I have done honor to and continued in the wise and thoughtful tradition of Joe Luft, my colleague and mentor. Thank you, Joe, for your insights about interpersonal relationships and for providing me with the opportunity to expand

on the wisdom you first offered in the original Johari Window.

Appreciation

I have been working on this book for the past twenty-five years, often scribbling notes while flying across the United States or to other countries. I also had the opportunity to do quite a bit of writing while consulting in the Yukon Territory (in Northwestern Canada) with my wife, Kathleen O'Donnell. I wish to thank Nancy, Dave and Rick at the Edgewater Inn in Whitehorse (capital of the Yukon Territory) for their fresh-brewed tea, sympathy and support during my very early morning writing at a table in their dining room (while my wife and co-consultant, Kathleen O'Donnell continued to get a good night sleep in our room upstairs). I also wish to thank my administrative colleagues at The Professional School of Psychology, where I have served as President for more than thirty-five years.

I want to honor the remarkable contributions made to my own intellectual and interpersonal life by the graduate students I taught for forty-five years-- especially students at The Professional School of Psychology. They have served as a source of motivation and insight for me. There is no greater opportunity for learning than to serve as "teacher" to mature and accomplished men and women who collaborate with me inside and outside the classroom as co-learners.

Finally, I want to express love and appreciation to my extended family. I have been graced with exceptional children, a son-in law and daughter-in law, and five grandchildren - all of whom moved from California to our community in Maine. No parent or grandparent could receive a more generous gift than the presence of family in one's daily life. I am truly blessed and grateful for the love and support of my family.

At the heart of this family is Kathleen, who has stood by me, through thick and thin, for more than forty years. Our own shared Johari Window of interaction is very complex and sometimes a source of strain for both of us. Yet residing on each side of this window is a shared commitment—an ample amount of love and trust that makes our marriage both unique and enduring. Thank you, Kathleen, for being the better half of this most important relationship in my life.

William Bergquist

Harpwell, Maine

May 15, 2023

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