

Abstract

In relating O. Hobart Mowrer's Integrity Training to moral education, this article maintains that a moral position must be taken and advanced. Since everyone has moral values, to believe teachers do not is delusory. Although teachers may choose one system of moral education over another, they must choose some system. While offering a code and method for moral education, Integrity Training affords its participants a practice session in morality with a chance to observe the results. Giving teachers and students an experience as well as a conceptualization of moral education, Integrity Training yields practical benefits. Its utilization in moral education programs is urged.

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Integrity Training: A Moral Code and Method for Moral Education

In discussing value education in general and moral education in particular, this article maintains that eventually a person or group must take a position on a moral issue and advance it. Morality is not merely relative. The article focuses on O. Hobart Mowrer - psychologist, learning theorist, and psychotherapist - and his Integrity Training in relation to moral education. While Mowrer is our focal point, two additional moral value theorists and educators shall be cited briefly because of their intellectual affinity to Mowrer: Charles Morris and Iris Murdoch.

Charles Morris presents a commonly held pragmatic view of moral values and education. He believes we must ultimately take a stance on value and moral issues that is objectively defensible and subjectively satisfactory. He maintains that some moral values are more defensible and satisfactory than others. Moral values are not merely relative, but are objectively relative; that is, no value is equally sound always for everyone in all places. Given particular circumstances, some moral values are preferable and have greater reliability and validity than others.¹ Not all moral values are equal; not all moral education is equally good.

Iris Murdoch declares that theorists in moral and value education cannot "avoid taking sides." Those who claim neutrality "merely take sides surreptitiously." Since moral education must commend an ideal, it should commend a worthy ideal - not "ordinary mediocre conduct." Moral education should propound what is "good conduct and how this can be achieved".² A position on moral education should be taken and promoted. Again, some morals are superior to others; some values are prized over others; some systems of moral education are worth more than others.

Like Morris and Murdoch, Mowrer argues that moral education must take a position, defend that position, and advance it. He uses Integrity Training to accomplish his ends. As Murdoch advises, Mowrer presents a standard for superior conduct and a methodology for attaining it. Mowrer has us examine mental problems resulting from being immoral, just as Freud has us examine mental problems resulting from being moralistic.³ Mowrer's methodology for Integrity Training is morally based on a generalized Christian code of values in

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North America. On this morality, Mowrer takes his stand.

In short, Mowrer connects morality and moral education with mental health. He holds that mental health (or the lack of it) results from personal morality. Since in these times science and sickness are more fashionable than morality and sin, illness replaces morality and the clinic replaces the confessional.⁴ Mowrer exhorts us to shift to an efficient and productive mode of moral education, since we in fact do things that are right and wrong, relative to our various communities. Due to false and soft psychiatry and theology, Mowrer says we "think of morality as something repressive and quite unenlightened," rather than as something which creates and presumes "human comfort, security, pleasure, freedom, and meaningful existence in the best sense of these terms." Moral education should call for "concern, commitment, and courage, for action and, when necessary, the legitimate use of power".⁵ Mowrer's view encourages us to risk sounding moral, to take a stand on what we know is right or wrong, and to offer a sound program in moral education. The program he develops that is related in this article to moral education is his Integrity Training. Integrity Training includes both a moral code and a moral method for implementing it. Both the code and the method in practice become one. And, moral education through Mowrer's Integrity Training involves a just community of interdependent and responsible people who teach and practice honesty as a lifestyle.

This article examines how Mowrer's Integrity Training may serve as both a standard and method for moral education. Integrity Training may be applied to mental, emotional, and behavioral moral education. In its group form, Integrity Training has benefitted its participants in schools, hospitals, prisons, clinics, churches, and other group settings in North American society. After taking graduate work with O. Hobart Mowrer in Integrity Training, the author has offered Integrity Training as group workshops and seminars in schools, community centres, clubs, and church groups. While the participants have always reported that Integrity Training benefitted them, the author found Integrity Training to be personally and mutually beneficial as well.

Theory of Integrity Training

Specifically, this article relates the theory, techniques, and practice of Mowrer's Integrity Training Groups to developing and improving moral education. Commentary on Mowrer's Integrity Training Groups occurs throughout the article. While Integrity Training Groups set up standards for moral group conduct that are based on generally held North American moral values, they also offer a moral method for attaining worthwhile mental, emotional, and behavioral results through this group approach to moral education. Again, some morals are stronger than others; some values are prized over others; some moral education systems are superior to others. Not only does Mowrer take a moral position and promote it, but he also asks us to experience morality as well as think about it. He wants us to obtain a moral education by doing moral deeds and living moral lives. To live healthy lives, we must do what is moral as well as know what is moral. Integrity Training Groups help us to experience morality by giving us a practice session in being socially honest, responsible, and involved.

For several decades, O. Hobart Mowrer has involved himself in a Third-Force psychology known as Integrity Training (or Theory, or Groups, or I.G. Process).⁶ Integrity Theory assumes that "personality difficulties commonly arise when there is a discrepancy between a person's standards or interpersonal commitments and this person's actual behavior, performance, conduct." It assumes that neurotics are people who have been willfully deviant and then "covered the fact of their deviance by deception, with the result that they are haunted by (1) an objective fear of being found out and (2) the torments of an aggrieved, angry conscience." Such a person is "out of community", and "therapy" demands a return to

community with others by means of confession and restitution.⁷

The notion of the Third Force is of particular interest. Mowrer tells us that with the rapid rise of Naturalism and the decline of Supernaturalism, new theories of who we are and how we are made emerged. No longer were we seen as children of God but rather as the product of heredity and environment. He goes on to say that the equation of heredity x environment + some human being has in some ways been misleading and debilitating, much less entirely satisfactory. Mowrer grants that while heredity and environment are important, more goes into the making of a human being than just heredity and environment. We cannot escape the fact that all of us enter into the total picture and help form, or deform, ourselves. The contribution which we make to our own development, for good or ill, is the Third Force.⁸

John Drakeford explains that Integrity Training rejects all deterministic theories which make people victims of heredity, environment, or any other force. People are answerable to themselves, and exercise their responsibility in making their personal decisions. Each person has a conscience, or value system, the violation of which gives rise to guilt. This condition is not a sickness but a result of his wrongdoing and irresponsibility. The typical self-defeating reaction to personal wrongdoing is concealment. In this secrecy, guilt throws up symptoms of varying degrees of severity, ranging from vague discomfort to complete immobilization. Just as secrecy brings on trouble and separation from other people, so openness with "significant others" is the individual's first step on the road back to normality. The process of socialization involves a group, microcosm, or small world which exercises both a corrective and supportive function for the growing individual. Since openness by itself is not enough, people are obliged to undertake some activity of restitution appropriate to their acknowledged failure in life. The only way to continue as a truly authentic person is not only to remain open and make restitution but also to feel a responsibility to carry the message of Integrity Training to other "needy" people.⁹ What should be stressed here is the carrying of the message of Integrity Training to those outside the Integrity Group community. By spreading the word, the principles of Integrity Training will attain generality, a generality that might be warmly received in a moral education setting.

Anthony Vattano believes that Mowrer's Integrity Training is designed to help people deal with the growing problem of alienation, a problem commonly found in schools. Although originated and developed by a professional psychologist, Integrity Training operates as self-help and mutual help groups. When professionals participate, their status and role are equal to those of other members. Vattano says:

Mowrer departs from the Freudian and Wolpian hypotheses that neuroses are the respective products of an overstrict conscience or false fears. He postulates that people become alienated because they feel guilty for engaging in behavior they know is wrong. Therefore, therapeutic activities are directed at getting the person "back into community" by helping him face up to his misbehavior.¹⁰

Distinguishing between his own and Freud's notions of neurosis, Mowrer diagrams and explains the difference as follows, first Freud's and then his own:

Fig. 1. Schematic representation of the "dynamics" of neurosis, as conceived by Freud. A "hypertrophied" superego, or conscience, supposedly lays siege to the ego and takes it captive. Then the superego forces the ego to reject the claims of the id for any expression or satisfaction of its "instinctual demands." The result is that a sort of "iron curtain" is constructed between ego and id (see wavy line); and dissociation or "repression" is said to be in force. Neurosis proper ("anxiety") consists of the "unconscious danger" that the forces of the id will succeed in breaking through this "wall" and overwhelming the ego; and a constant, devalizing expenditure of energy by the ego is necessary to keep up its "defenses."

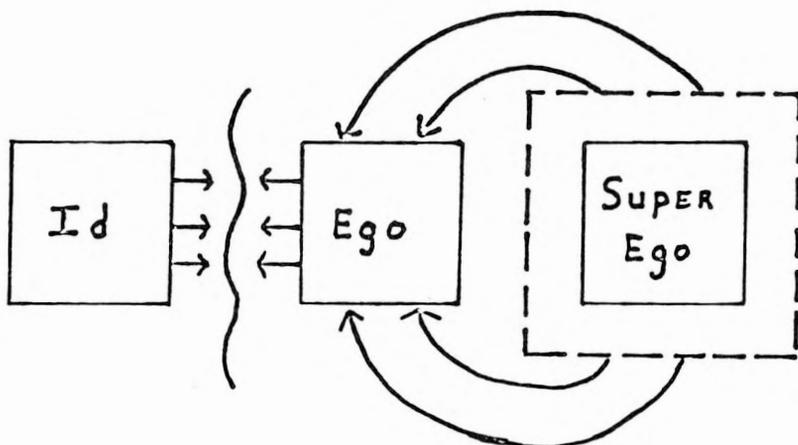
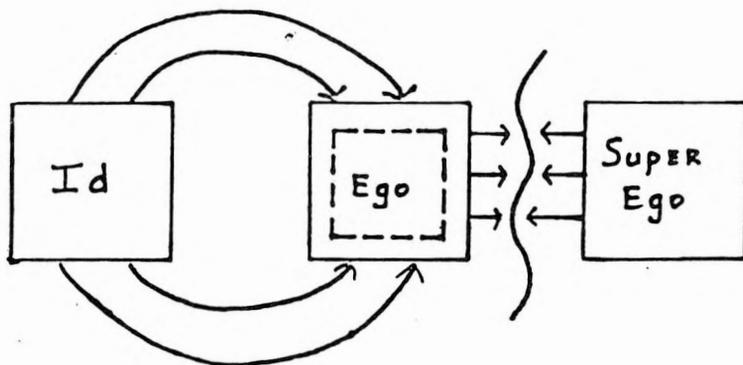


Fig. 2. A modified interpretation of the state called neurosis. Here it is assumed that the ego is taken captive, not by the super-ego, but by the id, and that it is now the "voice of conscience" that is rejected and dissociated. "Anxiety" thus arises, not because of a threatened return of repressed energies of the id, but because of the unheeded railings and anger of conscience. Here it is not assumed that there is any difference in the "size" or strength of these three aspects of personality, unless it is that the ego is somewhat weak and undeveloped.¹¹



In deliberating upon the basic philosophy of Integrity Training, Mowrer explains that it operates from three fundamental principles: honesty, responsibility, and involvement.¹² He says the three basic principles of honesty, responsibility, and involvement can be said to constitute "personal and interpersonal integrity."¹³ Integrity Training deals with the problem of a "structurally normal nervous system *functioning* in inappropriate ways."¹⁴ As Mowrer explains,

Inappropriateness is social. In behavior therapy, or social reintegration, the problem of neurosis may involve socially deviant behavior which has been carefully hidden from the persons whom we consider to be important and significant to us. If such concealment occurs, neurotic insecurity and fears takes on the form of personal guilt which is realistic and objective.¹⁵

In other words, Integrity Training assumes that someone has mistakenly and stupidly decided that deception, denial, and phoniness constitute a good personal way of life: a strategy tempting to many students. The greatest help one can give is to encourage, persuade, and inspire by sharing and modeling. Then such a person may try honesty and openness as an alternative personal strategy.¹⁶ Integrity Training thus stresses the importance of learning to be "honest (open, transparent), responsible (keeping your word), and concerned (emotionally involved with others)."¹⁷

There is some confusion over the goals and purposes of Integrity Groups which needs clarification. According to Vattano,

Some people have commented that the purpose of Integrity Groups seems to be that of therapeutic problem solving. While it is true that some "therapy" occurs, and some problems are solved, these are secondary to more paramount personal, interpersonal, and societal goals. It would be difficult to categorize Integrity Groups along the familiar dimensions of problem solving: treatment-training; or encounter. Our groups contain elements of all of these¹⁸

Extremely important in Mowrer's Integrity Training are the factors of guilt, confession, restitution, commitment, and contract. Drakeford writes that the word *guilt* has a significant root. Originally it was the payment of a fine for an offense. It comes from the Anglo-Saxon word meaning "to pay."¹⁹ Unconscious guilt is thus a constant paying process²⁰ which sometimes reveals itself in "defensive aggression," sometimes in blaming someone else, and sometimes in "projecting it onto other people."²¹

But, there is a solution to this problem (or, perhaps, gift) of guilt. Drakeford believes Integrity Training provides a setting in which anxious people, a category into which students frequently fall, can become aware of their guilt. Integrity Training insists on facing the reality of guilt, since guilt helps us realize what our values really are and how we have been cheating ourselves. Guilt, like pain, is seen as a healthy early warning signal which will help to save us from self-defeating behavior.²²

As for confession, Integrity Group members disclose concealments and pathogenic secrets to significant others and follow it up with appropriate activity, namely, creative restitution.²³ In defining *confession* in Integrity Training, Drakeford explains that confession is *not* complaining and *not* blaming other people for one's problems and difficulties. Confession focuses on weaknesses, *not* strength. Integrity Group members do not confess *for* others. When confession occurs, it is to significant others who are bound together in a covenant of confidentiality and not just to anyone. Confession involves a willingness to be judged by our fellows.²⁴

Mowrer tells a story of a "young man" who was taking therapy from him. The story exemplifies rather clearly and uniquely this whole business about guilt and confession. Mowrer narrates the case as told by the client:

What you seem to be saying is that when we tell or brag about some accomplishment or favor we've done someone, we exchange the "credit" for immediate satisfaction, that is, we "spend" it. And in the same way, when we confess an *evil*, something we feel *guilty* about, we likewise get rid of it, dissipate it.... And now the same principle seems to work also the other way 'round. Just the wrong kind of "credit," if accumulated, will eventually destroy you, so will good "credit," if *not used up*, give you strength and inner confidence. The net effect is that you *are*, in any case, what you keep back, *save*: strong and self-accepting if what you hide and keep back is good, and weak and self-hating if what you keep and hide is bad.²⁵

Mowrer stresses the danger of pathological concealment. If we have a deviant, duplicitous life style, our emotional suffering (insecurity, anxiety, inferiority feelings, or guilt) is thoroughly natural, appropriate, normal. The abnormality in the situation occurs with our secret deviations from the norms, standards, rules, values of our reference group. Symptoms, which Mowrer sees as our own attempts at self-cure, arise from emotional discomfort which is normal and well "earned," considering what we have done in the past, are still

doing, and are hiding. Mowrer shifts our attention from emotions to conduct and from what others have done to our own actions. However, if it is really our behavior rather than our emotions which are abnormal, then therapy (or, the efforts of others to help us) ought to be directed toward behavior change, not emotional "re-education." When emotionally disturbed people are able to see their predicament in this way, they will actively, independently, and effectively set about "curing" themselves through confession and restitution. They will not need protracted treatment from others. Instead of continuing to be weak and needing to receive, they will become strong and able to give.²⁶

As for guilt, Mowrer claims it is doubtful if real guilt is ever effectively dealt with by the patient and some neutral person. To be normal, the transaction has to be taken back to the person or persons directly affected.²⁷ Additionally, the individual who remains "in community," that is, in open and honest communication with a "reference group" of some sort, has much greater "resistance to temptation" than does the "loner." Human beings need help in being "good", and this help is most effectively provided by other trusted and concerned human beings.²⁸ A school may provide the proper community and reference group to help students live moral lives.

Mowrer also comments on the reasons for the ultimate self-defeating and pathogenic constitution of deception. He maintains that deception creates for its perpetrator an objective danger of being "found out" and a corresponding "subjective apprehension." Since liars must exert much effort, lest they reveal themselves, deception is distracting and devaluing. It is also true that deception fosters alienation. Consider the number of students who are delinquents or outcasts. Deception is a major factor in causing confusion about who we are - that is, in causing identity crises, a profound problem facing students.

In addition, deception includes "*learning how not to learn* - or at least how not to learn socially approved and, in the long run, self-enhancing responses and how not to learn to avoid socially disapproved and, in the long run, self-destructive behavior". Not only is it true that deception creates fear of being discovered, but it is also true that deception produces guilt in the "well socialized person." Finally, deception on the part of an individual causes others to lose trust and confidence in that person.²⁹ These points would certainly encourage clear thinking people to avoid deception and, instead, to speak-act-be honest. As Mowrer explains: "Mental health for individuals is to be found only if they are in community, and a community can prosper only if it is comprised, as least predominantly, of honest, responsible, and involved individuals."³⁰

The concept of confidentiality has been mentioned but deserves to be stressed. Mowrer says that it may make an enormous difference whether self-disclosure is made in secret to someone with whom you know it will be safe or to a group of people with no certainty of confidentiality—that is, people, while keeping confidence, may urge you to communicate the secret, not only to another but to significant others who are more or less directly affected and closer to you. Hence, since open confession is much more dangerous than closed confession, it is far more likely to produce action on the part of the person making it.³¹

The question as to whether or not confession, even to significant others, is sufficient for a person to achieve integration is important. Mowrer holds that as far as Integrity Training is concerned, confession is not an end in itself. It is an essential first step in the total sequence of "restoring ruptured interpersonal relationships and alleviating associated apprehension and pain." Students who confess wrongdoings are, subsequently, to be seen as taking a crucial but not final step toward their betterment.

After confession (after admission of wrong done to another or to our own good opinion of

ourselves), the question that Mowrer asks in Integrity Training is: "Now what are you going to do about it?" In Integrity Groups, "penances" are never meted out or prescribed, since this can only lead to resentment or contempt. Instead, each person is asked "what he thinks he can do which will restore his impaired self-acceptance and good feeling on the part of others which his misconduct has impaired or destroyed." Mowrer calls this "creative restitution." People devote much time and thought to it and come up with surprisingly meaningful and effective proposals. The effectiveness of this approach in schools would benefit teachers and students alike, for the shared responsibility would become manifest.

"When confession and creative, meaningful restitution have been carried out", says Mowrer, mutual good feeling, friendship, and love are restored and the formerly estranged persons, tend, once again, to become mutually involved, related—often on an even deeper level than originally.³² Thus, confession is a necessary condition but not a sufficient condition for attaining integration. In brief, three conditions must be fulfilled: (1) confession or self-disclosure, (2) restitution or being responsible, and (3) reconciliation or restoration of mutual trust, good will, and affection.³³

Commitments and contracts assist in building integrity. As far as Mowrer is concerned, commitments and contracts are of crucial significance in Integrity Training and in society. Contracts function as formal devices and as religious covenants. They also play a far more pervasive and subtle role in our lives. Every human interaction is on the basis of contracts, understandings, or agreements, formal or informal, tacit or explicit. Our daily existence, our personalities, and our identities are established through contracts. Says Mowrer, "We go to school, work, get married, and have children with certain solemn obligations, commitments, responsibilities—as well as privilege—in mind." Our spontaneous and episodic activities involve doing things with others by sudden consensus or prearrangement. Even games are possible only because of rules or contracts.³⁴ In other words, the contract "integrates both volition and sociality: it is an interpersonal, social arrangement voluntarily entered into by the contracting parties," and it has extraordinary power and potential for use in the "social sciences and interventive arts."³⁵ Thus, to violate a contract either secretly or openly is to live a life very different from one that entails honesty, responsibility, and involvement.³⁶ This principle would have extensive application in moral education programs.

If a contract is violated and then disclosed to the parties concerned in the Integrity Group and restitution is appropriately made, the way is open for contract renegotiation. This may take the form of contract re-affirmation or it may result in contract modification or dissolution. Renegotiation need not be dependent upon a prior violation. The parties to a contract may all have acted honorably with respect to it, but they may still decide by mutual agreement to change it.³⁷

Mowrer distinguishes and illustrates four kinds of commitments. A person can be uncommitted, overcommitted, miscommitted, and fraudulent. Mowrer uses marriage to exemplify these different commitments:

1. An uncommitted or under-committed person should be but is not married. For example, one who engages in sexual behavior but refuses to accept the personal and social obligations associated with this type of interpersonal transaction.

2. Over-commitment is exemplified by the man who has more wives than he can responsibly take care of—or the law allows. He is too ambitious and greedy.

3. The miscommitted person is one who has married the wrong person: that is, he has made a "bad" marriage. The marriage was not wisely contracted, should never have happened, and ought to be nullified.

4. Fraudulent marriages exist when one or both partners' actions involve infidelity, that is, "cheating." The couple may be disloyal in terms of money, sex, and other shared items, either overtly or covertly—both of which are painful and destructive but the latter even more so.³⁸

The descriptions that have been set forth may sound somewhat religious. Perhaps,

Integrity Training is a religious movement. This leads to a confusion that Mowrer untangles. He believes there is a common misconception about religion. Although for many people *religion* implies "theism" - that is, "belief in a deity of some sort", the English term *religion* comes from the Latin term, *ligare*, which means "connection." *Religion* therefore literally means "reconnection." Reconnection in the interpersonal sense is certainly what Integrity Training stresses. In this sense then, all or at least most group therapies are highly religious in their basic nature and objectives. Whether the group therapies are also theistic does not alter or detract from their basically religious character.³⁹ In short, there is no incompatibility between Integrity Training and religion in the most literal import of that word.⁴⁰

The last item related to Mowrer's theory of Integrity Training that will be discussed here pertains to his placing of Integrity Groups within his framework of the determinants of mental health. The framework can be highly useful in analysing the moral health of students. Mowrer holds that there are four major approaches to the field of psychology, and Integrity Groups offer aid especially in area IV.⁴¹ He says that he used to believe that all forms of psychopathology could be attributed to a failure or deficiency in personal integrity coming from honest, responsibility, and involvement. However, personal integrity is not the sole determinant of mental health. Genetic, biochemical, and ecological factors are also relevant in this connection.⁴²

In order to reveal the systematic workings of these variables operative within psychopathology, Mowrer employs the following diagram:

	Physical Factors	Psychosocial Factors
Populations	Genetics (Eugenics) I	Ecology (Social Planning) III
Individuals	Biochemistry (Medication) II	Bad Choices and Habits (Re-education) IV

The schematic representation of the four areas which contribute to psychological disorders shows relevant corrective measures shown in parentheses.⁴³ Mowrer does not assume that everything psychopathological involves "causative forces in all quadrants of the two-by-two diagram," but he does assume that a full view of psychopathology must encompass all four of the indicated areas. He urges that remedial measures must be available or vigorously sought in each of the quadrants.⁴⁴ Yet, these four psychological factors are not totally understood.⁴⁵ The use of this diagram may function as a guide to what areas to examine when disorders manifest themselves in individuals, in society, and in social institutions, such as schools.

As for the commentary on the theory of Integrity Training, several points should be made. Behind Integrity Training are these objectives: therapy, growth, and integration. Deriving its basic principles largely from learning theory, Integrity Training has empirical rooting, while its approach to therapy and growth employs interpersonal and contractual agreements. Health for Mowrer means integrating honesty, responsibility, and involvement. Integrity Theory provides for integrating the group member within the society at large, its schools, and other institutions. While Mowrer emphasizes openness to significant

others, he encourages awareness and contact between self and environment. He strives to improve individual responsibility and stresses the value of being responsible. As for what constitutes authority, because Mowrer's theory eliminates a leader in the sense of the professional, his Integrity Groups proceed through a spontaneous and democratic dialogue with little authoritarian direction, if any. The implication for generalizing Integrity Training to society is favorable, since Mowrer's theory permits a mutual self-help and democratic group to exist. Mowrer allows for the examination of etiological flights into the past or future; and, his theory tends towards the pragmatic and the eclectic, both highly utilitarian dimensions.

Techniques of Integrity Training

Vattano mentions some of the basic techniques Integrity Training uses to implement its theoretical goals:

a well defined structure, and goals focused on the members' responsibility for changing themselves; a group intake, with modeling procedures demonstrated by experienced members; a contractual agreement around the core values of honesty, responsibility, and involvement; a commitment to move beyond self-disclosure by engaging in restitution for past and current misdeeds; and shared leadership by the participants.⁴⁶

Vattano emphasizes that the key to the operation of Integrity Groups is the structural properties. The structural elements in Integrity Groups are, however, employed flexibly. Allowances are made, he says, for the individuality of group members and the unique culture which evolves in specific groups.⁴⁷ The flexibility of Integrity Training offers an excellent climate in which moral education may grow.

While Vattano describes a setting with formality beyond what would likely be found in a school, the flexibility of Integrity Groups would permit moral educators to adapt them to the specific constraints of the school. However, in the formal setting Vattano depicts, when a prospective member indicates a need or desire to join an Integrity Group, the usual procedure is for this person to be seen by a voluntary intake committee. This committee is composed of four or more members of an ongoing group which has an opening for a new member. In keeping with the democratic orientation of Integrity Groups, the "chairperson" of these committees rotates. The chairperson for a particular intake may structure the session in one of several ways. This person may begin by "modeling or telling where he himself is in his life situation and the reasons why he is in I.G." The chairperson may then ask the other group members to relate something of themselves before asking the applicant to do likewise, or she may prefer to have the applicant tell her story first. In any event, the important matter is that the structure employed involves "the applicant and the I.G. members in mutual self-disclosure, confrontation, and support."⁴⁸ What should be noted here is that the structural techniques function in getting self-disclosure and involvement from the member to-be as well as the veteran member.

Mowrer explains that if the *committee* members decide to accept a prospective member after the interview and if the applicant indicates she is interested in joining, then the Integrity Group contract is presented to her. The rules of the contract include:

- (1) No physical violence or threat of physical violence. Violators may be expelled from the group.
- (2) No one leaves a group session when being challenged. He must see it through before leaving the room.
- (3) No red-crossing (joining others in the unnecessary emotional rescue of a group member) or rat-packing (joining others in the unnecessary emotional assault of a group member).
- (4) No restriction as to what language may be used in a group. If a person wants to, moaning, yelling, screaming, or making any other type of bizarre sound is permitted.
- (5) No sub-grouping. If you have something to say, then say it to the group. Nor is there to be too much "one-on-one-ing" outside the group. Extended private conversation between members outside the group is to be reported at the next regular group meeting.
- (6) Conversation and action transpiring in a group are confidential. Members are free, and even encouraged, to "tell their own story" and become more open and honest with "significant" others in their lives and thus

extend and consolidate the greater personal authenticity they gradually develop in groups.

(7) Each newcomer is asked to commit himself to the three principles of honesty, responsibility, and involvement, and to be open to challenge in regard to his nonpractice of any of these. He also commits himself to attend six consecutive weekly meetings of the group.⁴⁹

Various rules and techniques assist in bringing about the objectives of Integrity Groups. While these rules and techniques would need to be adopted to moral education in a school, they are valuable in their designed form in any helping relationship. A member may be expelled for physical violence or threat. If a person arbitrarily walks out during a "run," he has automatically and permanently resigned from the group. If a person is unable to attend a meeting, she is to notify some other member. If a person arrives late and has not called in, he is subject to challenge for his lateness. Members are encouraged to increase their sphere of openness concerning their lives with relatives or other significant persons outside the group. But they are not to tell another member's "story" and so break confidentiality. If she breaks confidence, she may be expelled. Extra meetings may be called during the week if the regular three hour session fails to meet its members' needs. And, in case of a crisis, an extra meeting may be called. The chairman of meetings rotates weekly. For more rapid progress, group membership is shuffled every few months. And feedback is given at the end of each session. This prevents members from leaving a meeting with unresolved tension and insures that all pertinent reactions will impinge upon the group and facilitate its development.⁵⁰ These principles thus work toward an honest, responsible, and involved group.

Mowrer offers ten suggestions for group behavior and performance to get as close to the ideal Integrity Training as possible:

1. Don't interrupt! Show the other person the courtesy of listening to him.
2. Don't blame! You rarely change other people by complaining about them.
3. Don't "act-off" negative emotions! Instead, get in touch with your feelings, and talk about them.
4. Don't "one-on-one"! Don't argue or fight verbally. This nearly always makes bad matters worse. Use the group.
5. Don't "Yes...but"! When you see your error, accept it, rather than proceed to give a justification of it.
6. Don't "talk back"! When corrected, thank the person for helping you, rather than arguing or fighting with him.
7. Don't mind read—or expect others to read your mind! Let the other person state his position and take responsibility for it. Avoid trying to second-guess a person.
8. Don't fudge! Keep your contracts, or else, renegotiate—preferably *before* you violate the contract.
9. Don't Double-talk! Talk straight rather than with wit and ambiguity.
10. Don't tit-for-tat! Accept challenges on your behavior, and aim to mend your ways, instead of attempting to nullify the challenge by reminding the other person of his flaws.⁵¹

What technique can be employed to help a member who is suffering strong feelings of alienation? To help a person who is emotionally blocked—and, likely as not, also behaviorally resistant, Integrity Training uses certain special exercises that can be used in groups to get at feelings.⁵² Mowrer remarks that of the various approaches to emotional release and loosening-up, the practice of reaching out is the most powerful and effective.⁵³

Before leaving the techniques of Integrity Groups, a few devices from Drakeford will be given. Drakeford tells us that Integrity Group leaders know they cannot change the individual's feelings, so the question most frequently asked is not, "How do you feel?" but "How have you been behaving?" Acting, *not* feeling, becomes the focus.⁵⁴ Another ploy Drakeford mentions has to do with Integrity Groups providing both a theory and a tool for their practitioners. When members are filibustering, they can be checked by asking: "What you are saying is just a lot of complaining. Let us not waste time. Tell me about some of your irresponsibility."⁵⁵ A final tactic Drakeford mentions concerns itself with personal responsibility. When a group member starts to reveal the terrible things other people have done to him, the other members of the group can zoom in with the following statement in an attempt to save him from himself: "Never mind about what others did to you. What did you

do yourself? Forget about others. Tell us about yourself.”⁵⁶ Any of these techniques would benefit and improve the moral education of students, since both the standard and the method are moral in tone.

As for the commentary on the techniques of Integrity Training, Mowrer's techniques function in demonstrating the principles of his group theories. He uses dialogue, and works through contracts and commitments. Mowrer focuses on the present but considers the past and future carefully. His techniques contribute to the proper functioning of a democratic group. While Mowrer considers acting out hostility a violation rather than a method of cure and growth, the techniques of Integrity Groups provide for - but do not force - confrontation. Although Integrity Groups permit touching techniques, they do not require touching techniques to be employed. Mowrer opposes “ganging up on” a member and does not use control tactics as a major part of his program; instead, he favors spontaneous techniques. Mowrer's techniques establish norms that can be transferred to the society at large and are capable of solving everyday interpersonal problems, whether in schools or other social institutions. The techniques of integrity Training Groups can be readily grasped and applied because of their concrete, yet profound, simplicity. Lastly, Mowrer intends his techniques to lead people directly back into society and away from an alienated existence: two worthwhile goals in a system of moral education. Given the problems facing students who are normless and outcasts, moral education through the techniques of Integrity Training would be a welcome sight.

Practice of Integrity Training

In Integrity Groups, potential members formally apply for membership, arrange for an interview, go through an intake procedure, and then, if they are accepted by the group and if they accept the group, they become members and participate in a three hour weekly meeting with a group of usually nine members. The group has a voluntary and rotating chairperson who asks the members to tell “where they are at” in relation to their concerns and behavior in and outside of the group, give a progress report on any commitments for behavioral change which they may have previously made to the group, and tell whether they wish to reserve some time to discuss a specific matter.⁵⁷ Toward the end of the session, the chairperson asks for feedback from all the members on themselves and others. Any member is free to react to the feedback of others, since the chairperson takes no special responsibility beyond giving an individual reaction.⁵⁸

During the Integrity Group session, democratic interaction and communication patterns prevail. There are no omniscient leaders. Commitment to honesty, responsibility, and involvement motivate and guide the discovery process of the Integrity Group members. Confrontation as well as support occur commonly in Integrity Groups. Self-disclosure is sought as a first step toward restitution, which is an additional step toward integration with the community. Adaptation to a school setting or any other setting for moral education is necessary. The application and acceptance procedures can be retained, if the goal of special or higher group status is sought. If a general level of improved or heightened moral education is sought, the rigors of application and acceptance must be waived in form but retained in function. The special mission and improvement of all must be stressed in the moral education program.

As for the commentary on the practice of Integrity Training, Integrity Groups accommodate working people in a community that strives to integrate honesty, responsibility, and involvement. A school could provide just such a community. Mowrer's Integrity Training Groups have little to no need for professional clinicians, facilitators, or trainers. Integrity Training simply requires people to have Integrity Group experience before they conduct their own sessions. Such a requirement gives teachers an opportunity to use the Integrity

code and method in moral education with minimal difficulty. In general, Integrity Groups work toward moving group members closer to feeling they belong to the family of humanity and are moral as well as productive members of society. Integrity Training can be applied economically and reach numerous people in little time with great ease and efficiency. Furthermore, Integrity Training does not conflict with orthodox religion. In fact, it complements many religious systems.

The utility of Integrity Training as a group approach to moral education would be remarkable when employed in a school system. Offering a standard and method for moral education, when used in a school, Integrity Training would benefit teachers and students alike in both their personal and social lives.

Résumé

Cet article affirme qu'une position morale doit être prise et maintenue. Puisque chacun a ses valeurs morales, il serait absurde de croire que seuls les enseignants n'en ont pas.

Mais s'ils peuvent choisir un système d'enseignement de la morale ou un autre, ils doivent cependant en choisir un. Tout en offrant un code et une méthode d'enseignement de la morale, "Integrity Training" offre à ses participants une session pratique et une occasion d'observer les résultats. En donnant aux maîtres et aux étudiants une expérience pratique aussi bien qu'une réflexion abstraite sur l'enseignement de la morale, "Integrity Training" a des avantages pratiques. Son utilisation dans les programmes d'éducation est vivement recommandée.

Footnotes

¹Richard Fiordo, *Charles Morris and the Criticism of Discourse* (Bloomington: Indiana University, 1977), pp. 131-141. See also, Richard Fiordo, "Interpersonal Communication: Contributions from Charles Morris," *Code: An International Journal of Semiotics* (1981)7: 176-188.

²Iris Murdoch, *The Sovereignty of Good* (London: Rutledge and Kegan Paul, 1970), p. 9. See also, Ben Rubenstein and Morton Levitt, "Therapeutic Systems and Moral Assumptions," *International Review of Psycho-Analysis* (1974) 1(4): 481-488.

³O. Hobart Mowrer, *Psychotherapy: Theory and Research* (New York: The Ronald Press Company, 1953), p. 145.

⁴O. Hobart Mowrer, ed., *Morality and Mental Health* (Chicago: Rand McNally and Co., 1967), pp. iii and viii.

⁵Ibid., p. ix. See also, O. Hobart Mowrer, *The New Group Therapy* (Toronto: Van Nostrand Reinhold Company, 1964), pp. 58-64.

⁶O. Hobart Mowrer, "Belated 'Clinical' Recognition of the 'Pathogenic Secret'" (Paper, Department of Psychology, University of Illinois, 1975), pp. 18 and 20.

⁷O. Hobart Mowrer, "Conflict, Contract, Conscience, and Confession" (Paper, Department of Psychology, University of Illinois, 1975), p. 4. See also, Mowrer, *The New Group Therapy*, pp. 72-90; and Mowrer, "New Hope and Help for the Disintegrating American Family," *Journal of Family Counseling* (Spring, 1975) 3(1): 17-23.

⁸Ibid., p.2.

⁹John W. Drakeford, *Integrity Therapy* (Nashville, Tennessee: Broadman Press, 1967), pp. 9-10.

¹⁰Anthony J. Vattano, "Power to the People: Challenge to Professionalism" (Paper, Department of Psychology, University of Illinois, 1975), p.8.

¹¹O. Hobart Mowrer, *The New Group Therapy* (New York: Van Nostrand Reinhold Company, 1964), pp. 184-185. See also, Drakeford, *Integrity Therapy*, pp. 29-30.

¹²O. Hobart Mowrer, "Integrity Groups: Basic Principles and Objectives" (Paper, Department of Psychology, University of Illinois, 1975), p. 6.

¹³Ibid., p. 14.

¹⁴O. Hobart Mowrer, "The Behavior Therapies with Special Reference to Modeling and Imitation" (Paper, Department of Psychology, University of Illinois, 1975), p. 21.

¹⁵Ibid., See also, O. H. Mowrer, "Peer Groups and Medication: Best Therapy for Professionals and Layment Alike," *Psychotherapy* (1971) 8(1): 44-54.

¹⁶Ibid.

¹⁷O. Hobart Mowrer, "The Behavioral vs. Disease Model of Psychopathology - Do We Need New Patterns of Training and Treatment?" (Paper, Department of Psychology, University of Illinois, 1975), p. 4.

¹⁸Anthony J. Vattano, "Structure and Spontaneity: The Integrity Groups Experience" (Paper, Department of Psychology, University of Illinois, 1975), pp. 7-8.

¹⁹Drakeford, *Integrity Therapy*, p. 36.

²⁰Ibid., p. 37.

²¹Ibid.

²²Ibid., pp. 42 and 43.

²³Ibid., p. 91.

²⁴Ibid., pp. 92-100.

²⁵Mowrer, *The New Group Therapy*, pp. 69-70.

²⁶Mowrer, "Modeling and Imitation," pp. 16a and 16b. For a philosophical treatment of the open and closed approach to life, see Charles Morris, *The Open Self* (New York: Prentice-Hall), 1948.

²⁷Mowrer, "Pathogenic Secret," p. 56. See also, Mowrer, *The New Group Therapy*, pp. 14-24.

²⁸Ibid., p. 77.

²⁹Ibid., pp. 77-79.

³⁰Ibid., p. 81.

³¹Ibid., pp. 8-9.

³²Ibid., pp. 34-35.

³³Ibid., p. 35. For an additional view on this issue from the perspective of self-disclosure, see Richard Fiordo, "Sidney M. Jourard, Self Disclosure, and Interpersonal Communication: A Critical Examination," *Canadian Speech Communication Journal* (1977)9: 25-46.

³⁴Mowrer, "Conflict," pp. 15-16. See also, Mowrer, "Stress, Constitution, Character, and Integrity Groups," *Psychotherapy* (1973) 10(3): 265-269.

³⁵Ibid., p. 22.

³⁶Ibid., p. 16.

³⁷O. Hobart Mowrer, "Old Wine in New Bottles' - Blueprint for a Humanistic Ethic" (Paper, Department of Psychology, University of Illinois, 1975), p. 17.

³⁸Mowrer, "Conflict," pp. 16-18.

³⁹Mowrer, "Old Wine, p. 28.

⁴⁰Mowrer, "Conflict," p. 37.

⁴¹Mowrer, "Behavioral vs. Disease," p. 15a. See also, Mowrer, *The New Group Therapy*, pp. 117-143.

⁴²Mowrer, "Integrity Groups," pp. 35-36.

⁴³Ibid., p. 36.

⁴⁴Mowrer, "Behavioral vs. Disease," p. 15a.

⁴⁵Mowrer, "Integrity Groups," p. 36.

⁴⁶Vattano, "Power," pp. 8-9. See also, William Perry Stanley Estes, "The Collaboration of Client and Counselor," in Mowrer, *Psychotherapy*, pp. 109-115.

⁴⁷Vattano, "Structure," p. 3.

⁴⁸Ibid., pp. 3-4. See also, Mowrer, *The New Group Therapy*, pp. 215-243.

⁴⁹Mowrer, "Integrity Groups," pp. 22-23. See also, W. Little, "Integrity Groups: Pastoral Counselors Reaction Letter," *Counseling Psychologist* (1972) 3(2): 63-68.

⁵⁰Ibid., pp. 1-2 in Appendix B.

⁵¹Ibid., p. 3 in Appendix B.

⁵²Ibid., p. 33. See also, O. Hobart Mowrer, "Integrity Groups: Basic Principles and Procedures," *Counseling Psychologist* (1972) 3(2): 7-33.

⁵³Ibid.

⁵⁴Drakeford, *Integrity Therapy*, p. 92.

⁵⁵Ibid., p. 93.

⁵⁶Ibid., p. 94.

⁵⁷Vattano, "Structure," p. 5.

⁵⁸Ibid., p. 6. See also, P. A. Vogel, "Development of a Measure for the Study of Peer Self-Help Integrity Groups," *Journal of Consulting and Clinical Psychology* (1974) 47(5): 986-988.