

**'MY SOUL NEEDS TO BE WASHED':  
an exploration of the basic encounter group in Japan**

By

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## **Abstract**

In this thesis I explore through qualitative inquiry the development of the person-centred approach in Japan focussing on the encounter group movement. I look at how the approach was introduced to Japan after the Second World War, at how it became accepted and at the place it holds in Japanese life. The research began as I returned home to work as a counsellor after two years of counselling training in England. This thesis, therefore, tells the story of my process over eight years of inquiry, as a counsellor, facilitator and researcher. At the start of the research I wanted to look for ways of building bridges between the Japanese and the Western person-centred approach. This aim changed as I realised how difficult it was to be accepted by the Japanese person-centred world, because I had trained overseas, and how little I knew about the approach in Japan. So, as I began to facilitate and then to organise encounter groups, and to translate Western person-centred texts into Japanese, I collected data: from the Japanese person-centred literature; by interviews with counsellors, facilitators and members of encounter groups; through conversations with critical friends. In doing so I built the networks and bridges in Japan and beyond I had first hoped for.

In the thesis I make links between how encounter groups were accepted by Japanese people and the way of being and concern for relations with others shown in Japanese culture, in the tea-ceremony and the Noh theatre. I show what characterises Japanese encounter groups, of the preference for traditional settings and the respect for hierarchy and seniority. I show how an encounter group is structured by the perceptions, experiences and theories of members and facilitators. In the aftermath of the earthquake and tsunami in March 2011 I explore how encounter groups might help in our recovery.

## TABLE OF CONTENTS

<b>CHAPTER 1. INTRODUCTION</b>	<b>1</b>
1. My Relation with the Person-Centred Approach	
and Encounter Groups	2
1) My Training	2
2) Back To Japan	3
2. What Is the Person-Centred Approach?	4
1) The Person-Centred Approach	4
2) The Encounter Group	5
3) Encounter Group and Peace Work	7
4) After Rogers' Death	9
3. The Connections Between the Person-Centred Approach	
and Japan	10
1) The Person-Centred Approach	10
2) Focusing and Focusing-Oriented Psychotherapy	11
3) Expressive Art Therapy	12
4. My Research Question	13
5. Structure of This Thesis	14
1) How I Present Thesis	14
2) Presenting This Thesis	17
3) Fonts and Colours	17
6. Here I am now...	18
<b>CHAPTER 2. THIS IS MY RESEARCH</b>	<b>20</b>
1. Introduction	20
2. How I Started My Research	20
1) When I Thought about Starting a PhD	20
2) Gisho Siako and Shinshu Buddhist Counselling	22
3. Wandering in a Maze	26
1) Before 2008	26
2) Interviewing, Interviewing...	27

3) What I Had Learnt from These Interviews	27
4. Re-Engaging with My Research	29
1) Re-Engaging with My Research	29
2) After 2008	31
5. Looking for My Research Question	31
6. This is My Research Question	34
1) Introduction	34
2) Axiomatic or Not	35
3) Why My Research Question is Important to ME	36
CHAPTER 3. LIFE IN TWO CULTURES	
1. Who I am	39
1) My Early Years	39
2) My Career	40
3) My Counselling Training	41
4) As a Person-Centred Approach Practitioner	44
5) Researcher or Facilitator?	45
6) Splitting and Not Conflict	46
7) Being Academic or Being Stupid	48
2. Bridges I Had Already Made	49
1) Japanese Counsellors Visiting a Counselling Course in England	49
2) Translation of Books	51
3) PCA Project	52
4) Editing a Book About Japanese Person-Centred Approach	53
3. My Reflection	54
CHAPTER 4. THE PERSON-CENTRED APPROACH IN JAPAN:	
HISTORICAL AND CULTURAL CONTEXTS	
1. Introduction	56
2. Psychology and Psychotherapy in Japan	56
1) First Japanese Psychologist and Psychology in Japan	56
2) After the Second World War	58
3. History of the Person-Centred Approach in Japan	62

1) Introduction	62
2) The US-Led Route	63
3) Individual Route	65
4) The Generations of Rogers' Psychotherapy	66
5) Current Generation in the Japanese Person-Centred Approach	69
6) Literature on the Person-Centred Approach	
and Encounter Groups	70
7) Encounter Groups, Structured Group Encounters	
and PCA Groups	73
4. How the Work of Carl Rogers Fits Into Japanese Culture	74
1) Tea Ceremony and the Person Centred Approach	75
2) Noh and the Person-Centred Approach	79
3) Shinshu Counselling and the Person-Centred Approach	82
5. My Reflections	83
CHAPTER 5. RESEARCH, RESEARCH, RESEARCH	91
1. Introduction	91
2. Two Languages... Japanese and English	92
1) Who Am I?	92
2) Why Translation Does Matter	94
3) My Difficulties of Translating Work	98
4) Interpreting Languages	99
5) The Difficulty of Interpreting	100
3. Support for My Research	101
1) Importance of Japanese Supporters	102
2) My Japanese Critical Friends	103
3) My Japanese Supervisors	106
4) Study Groups in Japan	107
5) The Block Meeting	107
6) My British Supervisor	110
7) My British Friend	111
4. Insider or Outsider	112
1) Researcher, Facilitator, Lecturer or Myself	112

2) My Relationship with the Japanese Person-Centred Approach	115
3) Relations in the Field	117
4) My Research Settings, Access and Audience	120
5) We Are Subculture!	122
5. Research Ethics	124
1) Using Encounter Groups For My Research	125
2) Feedback	128
3) Confidentiality	130
4) Competence	131
 CHAPTER 6. RECIPES	 133
1. Introduction - Research as Cooking -	133
2. Getting the Ingredients and Finding Recipes	133
1) Interviewing People	133
2) Gathering PhD Theses	134
3) Analysing The PhD Theses	136
4) Gathering Articles on Encounter Groups	136
5) Analysing Articles on Encounter Groups	137
6) Collecting Facilitators' Opinions	139
7) Getting an Idea from a Literature Review	141
8) Gathering Information about Student Counselling Services	143
9) Analysing Data about Student Counselling Services	146
10) Getting New Data for Student Counselling Services	149
a) My New Starting Point	149
b) Why Interview?	150
c) How the Interviews were Held	151
d) Typology of Interview Strategies	152
e) Analysing Interview Data	154
11) Human Relationship Communities	156
12) Views of Encounter Groups	157
a) Gathering the View of Members	158
b) Making Questionnaire	159
c) Asking People to Answer the Questionnaire	159

d) How I Analysed the Questionnaire	160
13) Field Notes	162
a) Diary	162
b) Blog	163
3. Putting Everything in the Pan	163
1) Writing Up	164
2) What I Got from this Research	167
CHAPTER 7. THE JAPANESE STYLE OF ENCOUNTER GROUPS	
1. Introduction	168
2. Location	169
3. Rooms for the Group	171
1) Tatami Room and Zabuton	171
2) Snacks and Drinks	173
4. Group Organization	173
1) Size of a Group	173
2) Interest Time	174
5. Rooms to Stay	175
6. Daily Life	179
1) Food	179
2) Bath Time	179
3) Drinking Party	181
7. My Reflection about Japanese Encounter Group	181
CHAPTER 8. WHAT FACILITATORS WRITE ABOUT ENCOUNTER GROUPS	
: A REVIEW OF THE LITERATURE	184
1. Introduction	184
1) Data	184
a) Academic Literature	184
b) The Grey Literature	187
c) Interviews with Facilitators	187
d) Many Experiences	188
2) Why I Use Academic and Non-Academic Writings	188

3) Presentation of this Chapter	189
2. Process in an Encounter Group	190
1) What Rogers Said	190
2) What Facilitators Wrote about Process	193
a) Development of Group Process	193
b) Outside of Session Activity	198
c) The Negative Side of Group Process	201
3) My Reflection on Group Process	203
3. How Members Change during a Group Experience	206
1) What Change Means to Members	206
2) What Rogers Said	206
3) How Facilitators Saw Members' Change	207
4) My Reflection on What Facilitators Say about Change	212
4. Facilitation of the Group	214
1) What Carl Rogers Said	214
2) What Facilitators Wrote about their Role in the Group	215
3) The Negative Side of Facilitation	222
4) Understanding a Facilitator's Leadership and Power	223
5) My Reflection on What Facilitators Say about Facilitation	226
5. My Reflection on What Facilitators Say about Encounter Groups	229

## CHAPTER 9. WHAT MEMBERS SAY ABOUT ENCOUNTER GROUPS

~ MY SOUL NEEDS TO BE WASHED~	234
1. Introduction	234
1) How I Collected Members' Views on Encounter Group	235
2) Who came to an Encounter Group?	235
2. What Attract You to Encounter Groups?	237
1) Overview	237
2) Meeting People and Exchanging with Others	237
3) Facing Myself	240
4) Acceptance	242
5) Extraordinary Life	243
6) About the Atmosphere of the Group	244

7) My Reflection on What Attracts People to Go to Encounter Group	246
3. What Kind of People are You Looking for as a Facilitator?	249
1) Overview	249
2) What is the Role of a Facilitator?	250
3) Feelings of Safety	253
4) My Reflection on What Kind of Person are You Looking for as the Facilitator	254
4. What does 'Good Group' Mean to You?	255
1) Feeling Safe in the Group	255
2) Members and their Relationships	256
3) Words in the Group	257
4) Expressing Negative Feelings	259
5) Group Atmosphere	260
6) My Reflection on What a 'Good Group' Means	261
5. What Changed for You through Attending an Encounter Group	262
1) Overview	262
2) Self-Understanding	262
3) Attitude to Silence	264
4) How to Relate with Others	264
5) Appraising and Understanding Others	267
6) My Reflections on What Changed the Members through Encounter Groups	268
6. My Reflections on What Facilitators Say about Encounter Groups	269
1) My First Impressions When Reading the Responses	269
2) Importance of Feeling Safe in the Group	270
3) The Encounter Group as a Lucky Dip Bag...	272
4) My Reaction as a Facilitator	274
CHAPTER 10. HUMAN RELATIONSHIP COMMUNITY	275
1. Introduction	275
1) The Human Relationship Communities	275
2) How did I Get Data?	277

2. Japan Human Relationship Training	278
1) History of Japan Human Relationship Training (JHRT)	278
2) What Sort of Group does JHRT?	280
3) Characteristics of the JHRT	281
4) Future Movement of this Community	282
3. Fukuoka Human Relationship Community (FHRC)	285
1) History of FHRC	285
2) Characteristics of FHRC	288
4. My Reflections	295
1) Me as a Member of the Community	295
2) The Differences between the Two Communities, JHRT and FHRC	295
3) The Future of these Communities	296
4) What is the Community for Members?	299
5) What these Communities Means	300
 CHAPTER 11. STUDENT COUNSELLING SERVICES	303
1. Introduction	303
2. A History of Student Counselling Service in Japan	305
1) Brief History of Student Counselling Service	305
2) The Inter-University Basic Encounter Group	308
3. Current Situation	311
4. Difficulties of Organising Encounter Groups for Students	314
1) Why Students do not Participate in Encounter Group	314
2) Financial Reasons for Students	314
3) Why Counselling Staff do Not Organise Encounter Groups at Student Counselling Service	315
4) Facilitators Are Getting Old!	319
5. How might Students Benefit from Groups?	320
1) Effect of Using along Side Individual Counselling	320
2) Needs for Help in Making Friends and Human Relationship	321
3) Human Relationship Training for Clients after the Counselling Relationship is Over	324

4) Student Who Feel Healthy do not Come to the Counselling Service	324
6. Different Groups which have been Tried by Student Counselling Service	326
1) Why have these Groups been Organised?	326
2) Making Friends	326
3) Helping with Job Hunting	327
4) Helping with International Students and Students who are planning to Study Abroad	328
7. Treasure Hunting	329
1) The National Conference on Student Counselling Research	330
2) The Aim of the NCSCR Encounter Group	331
3) Outcome of the NCSCR Encounter Group	332
4) The Meaning of the NCSCR Encounter Group Movement	333
8. My Reflection on Student Counselling Service	334
1) The Current Situation of Encounter Group	335
2) Needs for Encounter Groups for the Student Counsellors	335
3) There are Needs... But no Participants	336
 CHAPTER 12. WHAT I HAVE LEARNT THROUGHT THE RESEARCH	338
1. Introduction	338
2. What Distinguishes the Encounter Group Movement in Japan	338
3. What is an Encounter Group?	342
1) The First Idea of Encounter Group by Diagram	342
a) People Gathering	343
b) Structure of Encounter Group	345
c) Perceptions of Encounter Group	346
2) The Second Version of the Diagram	347
3) What I feel is Important to Encounter Group	352
4) What is an encounter group?	353
4. Reflection on Methodology	355
1) My Research Process	355

2) Reflections on Methodology throughout this Research	357
5. Future of Encounter Groups in Japan	359
APPENDICES	
Appendix 1- The person-centre approach in Japan: Blending a Western Approach within Japanese Culture	364
Appendix 2 - Rogers books translated into Japanese after the complete work of Carl Rogers	365
Appendix 3 - My Ethical Issue <1> & <2>	366
Appendix 4 - The list of PhD theses	382
Appendix 5 - Who quoted whose articles	387
Appendix 6 - Research outcomes	393
Appendix 7 - Research subject	395
Appendix 8 - The list of articles about encounter groups	396
Appendix 9 - 'Developmental Stages of Encounter Groups' by Murayama and Nojima (1977)	397
REFERENCES	408

## TABLES

Table 1- Introduction to how the idea of Carl Rogers had spread in Japan	63
Table 2- People in each generation in Japan	67
Table 3- Western books on the person-centred approach translated into Japanese	71
Table 4- How I analysed	138
Table 5- Facilitators' view	140
Table 6- Title of groups	147
Table 7- Typology of interview strategies	152
Table 8- Three versions of interview data	153
Table 9- What attract you to participate in encounter groups?	160
Table10- What kind of person was your facilitator?	161
Table11- What does it mean by 'good group' to you?	161
Table12- PhD theses on encounter groups in Japan	185
Table13- Developmental stages of group	193
Table14- Hirayama's developmental stages	194
Table15- How many groups they attended?	236
Table16- The issues which increased in the last 5 years	312

**PICTURES**

Picture 1- Hotel where PCA Norikura is held	169
Picture 2- A view from the hotel room	170
Picture 3- Room for sessions	172
Picture 4- Before members came in to the room	177
Picture 5- Room for two people	177
Picture 6- Room for three people	178
Picture 7- Room for three people	178
Picture 8- Dining room	179
Picture 9- Hot spring bath at the hotel	180

**MAP**

Map 1- Fukuoka	286
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**FIGURES**

Figure 1 - System of Fukuoka Human Relationship Community	290
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**DIAGRAMS**

Diagram 1- people in groups	344
Diagram 2 - people and structure in groups	345
Diagram 3 - people, structure and perception	346
Diagram 4 - encounter group by diagram	347

## Chapter 1. Introduction

‘Why did you leave me on my own in the group?’

‘Why did you not acknowledge my feelings?’

I was so angry and upset but I did not say these words. It was March 1999 and I was attending my first basic encounter group, held in Nara, Japan. I stayed in the group, still feeling angry. In the evening there was a party and I did not want to go. But I wanted to talk to a facilitator who I thought had showed he did not care for me at all. I wanted to tell him about my feelings. The facilitator listened to me and said:

‘I should have said in the group that I did not know what to say nor could I find the words to say I did not know. I am sorry. I really did not know how to deal with the situation.’

When he spoke these words I felt that I had been noticed and heard by him. And that he had been very honest about his inability. I was surprised to hear that he had been wondering what he had done or had not done in the group. I remember that, although he was a man in his late 50s, at that time he appeared to be very small. My anger melted and I stayed at the party. Now I work with him as a facilitator of basic encounter groups throughout Japan.

When I was accepted by the University of East Anglia in UK for the Diploma in Counselling course starting in the autumn of 1999, I was given one Japanese counsellor's name, Yoshihiko Morotomi, by tutors at UEA. At the beginning of 1999, before the course started, I contacted him and he told me to come to an encounter group in which he was going to be one of the facilitators. At that time I asked him what an encounter group was.

The answer I got from him was:

‘You would never know unless you experience it.’

So, I went to the encounter group not knowing what it was.

Although my initial encounter group experience was not happy, I learned about honesty and congruence from the facilitator who I was angry at. Three months later, after this experience, I went to England to start my counselling training at the University of East Anglia.

## **1. My Relationship with the Person-Centred Approach and Encounter Groups**

### **1) My Training**

So in 1999 I started my counselling training at the University of East Anglia in Norwich, UK. I received the postgraduate Diploma in Person-Centred

Counselling in 2000, followed by an MA in Counselling Studies in 2001.

After these two years of training, I returned to Japan.

## 2) Back To Japan

In the summer of 2001, I returned to Japan and, from April 2002, I worked for eight years as a student counsellor at a college in Tokyo, where previously I had been a student. Apart from counselling, I also lectured, teaching the person-centred approach to university and adult students.

In the summer of 2002, I was asked by Mikio Shimizu to facilitate an encounter group. This was the first encounter group I facilitated and ever since then I have been in the encounter group movement. Once I became involved in this movement, I was surprised to discover how popular encounter groups are in Japan. There were 10 facilitators and about 100 members gathered at this first encounter group. I remember the first time when I saw all the staff and members gathered. In a room there were many people - men and women, young and old. It was quite shocking to see these people's energy, their willingness to come and to be there. I was meant to be a facilitator but I felt scared and I felt like an outsider. But I wanted to know what was going on. Then I found out that there was a group of people who run encounter groups, called '人間関係研究会 (ningen-kankei kenkyuukai) Japan Human Relationship Training,'

the influence of which I explore later, in the chapter entitled “Human Relationship Community Movement”.

## **2. What Is the Person-Centred Approach?**

### **1) The Person-Centred Approach**

The American psychologist, Carl Rogers (1902- 1987) and his colleagues developed client-centred therapy as a way of meeting people and counselling them. At the heart of the approach were the conditions necessary for therapeutic change.

According to Tudor and Merry (2002), client-centred therapy is when:

*The therapist is nondirective and concentrates on building therapeutic relationships based on the six necessary and sufficient conditions of therapeutic personality change, which include the three core conditions of congruence, unconditional positive regard and empathic understanding. A fundamental assumption is that the client is best able to solve personal problems her/himself with the therapist acting as an understanding companion rather than interpreter, guide or diagnostician.*

(Tudor & Merry, 2002, p16)

Client-centred therapy emphasised the relationship between clients and therapists. Then Rogers’ interests came to include working with groups of people which was when he started holding encounter groups. He then

changed the name of this therapy to the person-centred approach.

According to John K. Wood, who worked with Rogers as a facilitator (Lago & MacMillan, 1999), the person-centred approach:

*is neither a psychotherapy nor a psychology. It is not a school... itself, it is not a movement... it is not a philosophy. Nor is it any number of other things frequently imagined. It is merely, as its name implies, an approach, nothing more, nothing less. It is a psychological posture, if you like, from which thought or action may arise and experience be organized. It is a 'Way of Being'.*

(Wood, 1996, p168-169 quoted by Tudor & Merry, 2002, p.101)

## 2) The Encounter Group

In the 1960s and 1970s Carl Rogers organised groups which were called 'basic encounter groups' or simply 'encounter groups'. He explained what differentiated an encounter group from other intensive group workshops. He said that an encounter group (or a basic encounter group):

*Tends to emphasize personal growth and the development and improvement of interpersonal communication and relationships through an experiential process.*

(Rogers, 1969, p.12)

Though it was not intended that the encounter was a therapeutic one it might be that therapeutic change happened for members. An encounter group was a place for everyone in the group where they could talk about

anything they wanted, listen to each other and respond to each other.

Tudor & Merry defined an encounter group as:

*A small, intentional group designed to focus on the interpersonal relationships among participants, the word 'ENCOUNTER' implying deeper, more personal meetings between people in an atmosphere where TRUST and understanding are highly valued qualities. A central concept of encounter is that of IDENTITY which has both an inner aspect, including the rules we have which govern us, as well as an outer expression of this - which expression may be facilitated by being in an encounter group. Thus, goals are often expressed in terms of the achievement of open, honest communication among members and the dissolving of defences and barriers to communication.*

(Tudor & Merry, 2002, p64, original emphasize)

So, according to Tudor & Merry, an encounter group is for finding and understanding what sort of external and internal frames of reference we the participants of encounter group would have.

There are people who use the term 'Large Group' rather than 'Basic Encounter Group' (Thorne, 1988; 1991; Wood, 1984; 1997; 1999). Thorne and Wood both said that large groups are learning communities (ibid).

John. K. Wood discussed the possible gains for members of a group. He wrote that encounter group had:

- *Efficacy as psychotherapy*

- *Means of enhancing interpersonal relations/an environment for resolving intergroup conflicts through integrating conflicting values.*
- *Opportunities for creative problem solving.*

(Wood, 1999, p144, original emphasis)

An encounter group gave possibilities for group therapy and could be a place to solve problems in a creative way. According to Wood, there was a wide variety of people attending a group:

*(T)he staff sought the participation of persons from a wide range of professions, economic classes, races, and styles of living. And the setting was important. Most often a quiet private setting was selected for a workshop to be held during the summer months.*

(Wood, 1984, p300)

Encounter groups do not have any rules on who could be in the group or who should not be.

### 3) Encounter Group and Peace Work

Rogers organised and facilitated encounter groups in what he called a 'peace project' in his last 20 to 25 years.

*Growing out of almost three decades of interest in resolving tensions between groups, my work has become quite multifaceted at the present time, and I am very involved in several things which bear on reconciliation of antagonistic groups and reduction of tensions in several hot spots of the world today. I think they all have a bearing on peace, although not all of them are directly concerned with the possibility of war. They all have a bearing*

*on reduction of tensions.*

(Rogers & Russell, p215-216, 2002<sup>1</sup>)

In 1986, there was a conference in Rust in Austria to focus on Central American tension and difficulties. In the same year, there was a cross-cultural workshop in Szeged in Hungary and there were similar workshops which Rogers facilitated. By 1985, there were about 18 cross-cultural workshops that he facilitated. Rogers also facilitated a group in South-Africa (ibid). So he used encounter groups for assembling people who had big conflicts between them.

Some of his works were filmed and published: 'Journey into Self (1968)', 'Because That's My Way (1971)' and 'The Steel Shutter (1973).' Some of these videos were also published in Japan with Japanese subtitles and some were dubbed in Japanese. Those films were still seen as teaching materials for university students and people who were interesting in studying counselling and the person-centred approach.

Rogers' peace works were recognised and when he died in 1987, he was nominated for the Nobel Peace Prize (Thorne, 1992).

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<sup>1</sup> This book was published for the celebration of the 100<sup>th</sup> anniversary of Rogers' birth.

#### 4) After Rogers' Death

Since Rogers' death the person-centred approach has spread to many countries throughout the world.

*While Carl Rogers' work is well known by most American psychologists and educators, many of these same professionals are little aware of the global impact of his ideas. Carl Rogers' work has reached over 25 countries. His writings have been translated into 12 languages. In 1984, while attending the Second International Forum on the Person-Centred Approach in Norwich, England, I remember feeling astonished over the enormous impact Rogers was having abroad. My impression was that his ideas were more enthusiastically received and more influential in many other countries than in the United States. Whether this is true or not is difficult, if not impossible, to say. However, it does seem safe to thousands of persons throughout the world who employ Carl Rogers' ideas in their professional and/or personal lives. Many countries develop, refine, and expand the theory and application of the person-centred approach. Our family of scholars and practitioners is truly an international one.*

(Cain, 1987, p139 quoted by Thorne, 1992, p91)

What Cain said was more than 20 years ago. When I attended the 9<sup>th</sup> International Person-Centred Experiential Psychotherapy Conference (PCE) in Rome in 2010, there were people from all over the world, from countries in all continents, Africa, Europe, Asia, North and South America and Oceania. Many Japanese people attended and 14 of them presented

papers at the conference<sup>2</sup>. There were more Japanese participants in the PCE in Norwich, which was in 2008.

### **3. The Connections Between the Person-Centred Approach and Japan**

#### **1) The Person-Centred Approach**

Japan is one of the most active countries in the person-centred approach field. In 1970, the complete works of Carl Rogers were published (Hosaka & Asai, 2004). Indeed, at that time Japan was the only non-English speaking country where the complete works had been published. In 2010, at the World Association for Person Centred and Experiential Psychotherapy conference, Akira Ikemi, who is a professor at Kansai University, presented a paper as a keynote speaker showing the relationship between focusing, a development of the person-centred approach, and Japanese culture.

Since Hiroshi Ito attended the University of Missouri to study counselling in 1949, many Japanese professors and counsellors have been to the United States to study with Carl Rogers. Two professors, Minoru Hatase and Shoji Murayama, later had influence on the person-centred approach in Japan

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<sup>2</sup> From the conference's leaflet (PCE2010 Rome)

(Murayama, 1993). They went to the United States in the 1960s and 1970s to study with Rogers. At that time, Rogers was developing his ideas of encounter groups and Hatase and Murayama had many opportunities to be in the encounter groups he organized. So they experienced Rogers' encounter groups and imported them to Japan when they came back.

## **2) Focusing and Focusing-Oriented Psychotherapy**

Sanders (2004) uses the term 'tribes' to explain the different groups within the person-centred approach in the West. Some of these tribes of the person-centred approach are also popular in Japan. One of tribes of the person-centred approach is focusing and focusing-oriented psychotherapy. There are some books for focusing practitioners which were translated into Japanese and focusing and focusing-oriented psychotherapy practitioners came to Japan for seminars (see Gendlin, 1978 translated in 1982 by Murayama, 1998 translated in 1998 by Murase et al; Purton, 2005 translated in 2006 by Hikasa, 2007 translated in 2009 by Ito). In addition, there are many focusing books written by Japanese people (e.g. Akira Ikemi, 1995, 1997, 2010; Teruyuki Chikada, 2002; Teruyuki Chikada & Mako Hikasa, 2005). Some focusing people have been invited to come to Japan to run workshops. For example, Eugene Gendlin, the founder of focusing, came with his wife Mary Hendricks Gendlin in 1978 and 1987 and

Mary Hendricks Gendlin came to Japan in 1998<sup>3</sup>. Ann Weiser Cornell, a focusing trainer, who wrote many books about focusing and some of her books were translated into Japanese, came in 1994, 1997, 1998, 2002, 2006, 2009<sup>4</sup> and is going to be in Japan in July 2011. Campbell Purton, also a focusing trainer, who wrote two books about focusing, both translated into Japanese, came in 2009 and he is also coming in October 2011.

In 2009, the 21<sup>st</sup> International Focusing Conference was held in Awaji, Japan. There were 274 participants from 18 countries and 216 Japanese people attended the conference. There were 549 members at the Japan Focusing Association in October, 2010<sup>5</sup>. Focusing is now well established in Japan.

### **3) Expressive Art Therapy**

Another is Expressive Art Therapy which was started by Natalie Rogers, daughter of Carl Rogers. Kyoko Ono studied with Natalie Rogers and she currently runs the Expressive Arts Therapy Institute in Tokyo<sup>6</sup>.

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<sup>3</sup> <http://homepage.mac.com/focusing/publish/exp/chronology.html>

<sup>4</sup> <http://homepage.mac.com/focusing/publish/exp/chronology.html>

<sup>5</sup> Personal communication with Naomi Horio, who is a manager of The Japan Focusing Association.

<sup>6</sup> The Expressive Art Therapy Institute in Tokyo's homepage

#### **4. My Research Question**

Although I was surprised to know how big the encounter group movement in Japan was, this did not become my research interest at first. As a person who was trained in the UK and was back in Japan as a counsellor, I was more interested in researching something that makes a bridge between the Western person-centred approach and the person-centred approach in Japan, so I tried to find my research question in this area. So I started to map the Japanese person-centred approach especially the encounter group movement, as I did not know much about what had been happening in Japan because my counselling training and study were only taken in England. Those processes made me think that, instead of trying to make a bridge, I needed to know about the Japanese person-centred approach in order to build a bridge between them.

So as I became steadily absorbed in the encounter group field I decided to study encounter groups in Japan.

At the end, my research question of this thesis became:

‘What is an encounter group?

Then as I wanted to find out if there was anything special in the Japanese style encounter group, I added a second question:

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(<http://hyogen-art.com/index.html>)

‘What is a Japanese encounter group?’

These were very broad, simple questions but were big ones for me to explore. It seemed to me that asking such simple questions was the only worthwhile way to explore and perhaps understand what I was looking at.

My first research interest was in building a bridge between Japanese person-centred approach and Western person-centred approach. Through this research I have realized that I have built this bridge. I found myself by writing up this thesis I have built some bridges between two cultures.

## **5. Structure of This Thesis**

### **1) How I Present This Thesis**

The thesis is presented so that it shows how my thinking developed during the process of the research. My first interest was in the voices of the facilitators and how they talked about encounter groups. I then became interested in the voices of members of encounter groups. So I present these voices at the beginning of the thesis. As the research progressed I discovered more about the Human Relationship community and Student Counselling Services and chose to present them in later chapters of the thesis.

Chapter one sets the scene of this thesis in briefly talking about how the research was carried out within nine years of inquiry. In doing so, it gives images of this research and a wide picture of the person-centred approach and encounter groups in Japan.

Chapter two describes my own research process in order to find the final research question.

Chapter three tells my own personal history, which influenced this research process.

Chapter four shows the history of the person-centred approach and its cultural context in Japan to give readers a background of the research field.

Chapter five, the first chapter on the methodology of the research, gives the background of my research, discussing the matter of language and the difficulties of studying at a distance as a part-time student. It also looks at my relations within the field and the ethical issues which arose during the research.

Chapter six, the second chapter on methodology, accounts for how the

data was collected and analysed.

Chapter seven introduces how Japanese people organize encounter group through an account of a group I organised and facilitated.

Chapter eight introduces the views of facilitators about encounter groups through their writing in academic and grey literature and from interviews.

Chapter nine looks at the views of members of encounter groups as expressed in questionnaires, newsletters and in literature.

Chapter ten introduces the work and the influence of the human relationship communities, which have run many encounter groups in Japan for many years.

Chapter eleven looks at student counselling services and the encounter group movement through interviews with student counsellors and the services' annual reports.

The concluding chapter shows the characteristics of Japanese encounter groups and expresses this through the use of diagrams.

## 2) Presenting This Thesis

At first, I look at different aspects of encounter groups chapter by chapter; I analyse and discuss the data collected as I explore different strands of encounter groups in Japan. Then, in later chapters, I look at the data as a whole. This style of presentation is natural for me. It is like counselling a client. When I counsel a client, I try to look at my client's issues as a whole and then check or recognise each issue which exists within the client. Then we try to work out issue by issue. My client looks at one issue and comes to some resolution for it. Then he or she can move to the next issue to look at. At the end of the counselling relationship or when the client has looked at all the issues he/she needed to look at, we often discuss the whole process of counselling and what we could find from it.

So this research is like counselling myself through the issues of my relationship with encounter groups and possibly with the person-centred approach in Japan.

## 3) Fonts and Colours

In this thesis, I use colours and different fonts. For the main text, I use 'Trebuchet MS' in black. For my diary including my blog, I use 'Comic Sans MS' in green. The reason I have used these colours is because I would like to make this thesis my thesis. I felt that using only black text

does not represent Makiko Mikuni. If I follow the writings in green, I can pick up my own journey through this thesis. My comments from my diary and blog are very important resources for my thesis and they were very personal. Therefore I wanted to make those comments different from the rest of the writings.

## **6. Here I am now...**

I am writing this very first part of my thesis towards the end of my period of study. When I started to undertake this research, even when I was in Norwich for the face-to-face supervision in February 2011, I did not imagine the current situation in Japan, only a month later. On 11 March 2011, an earthquake magnitude 9 occurred in the east coast of Tohoku district, in the north of the Main Island, Honshu, in Japan. There was also a tsunami and subsequent damage to the nuclear reactors in Fukushima. There were very many deaths and massive devastation in those areas. There was also damage in Tokyo, the Kanto district by the earthquake, where I live. The earthquake of Kanto caused further death and, even now, in April, we are suffering aftershocks in Kanto and Tohoku.

These tragic incidents have changed Japanese people's lives, not only for people who live in the Tohoku and Kanto areas where the earthquakes hit.

Living in Tokyo, I started to see Japanese culture and encounter groups differently. So I have put these new views in this thesis and I hope this way of looking at encounter groups will give me a wider view.

Now I am standing at the starting point of my research. I would like to meet and talk to my data and listen to what my data wants to tell me just like I counsel my client.

## **Chapter 2. This Is My Research**

### **1. Introduction**

In this section, I write about my process as a researcher. This is a very important process for me to make myself own this research. As a Japanese person undertaking a PhD in the UK and living in Japan, I find the process of owning my research difficult, due to the Japanese concept of modesty. When I write an academic or a non-academic article in Japanese, I like to express myself or my idea passively in order to pay my respect to senior colleagues. However, this is my research and the thesis is for my degree from the University of East Anglia in the UK. I had been working on this project for more than 8 years, ever since I came back from the UK. I have some confidence in this area, which I was not aware of until the very end of my writing. Therefore, this section is about my process of owning this research.

### **2. How I Started My Research**

#### **1) When I Thought about Starting a PhD**

When I was taking my MA in Counselling Studies at the University of East Anglia I thought about continuing with my studies there in the UK by studying for a PhD. However, I was not able to consider continuing as a

full time student, which meant that I would be living in Norwich, because I wanted to go back to Japan. There were several reasons for my decision to return to Japan. One of the reasons is that I had been living in the UK for three and half years and I had not much money left, so I needed to work. As a Japanese person, working in the UK would not be easy because of difficulties obtaining a visa. Another reason was that as my counselling training was all completed in the UK, I felt that I needed to gain counselling work experience in Japan. Without working as a counsellor in Japan, I would not be considered to have completed my counselling training and I would lose my identity as a counsellor. Therefore, I decided to return to Japan.

The reason I chose to take my part-time PhD at the University of East Anglia was because I wished strongly to continue my study with people whom I knew. I wanted to keep the connection with people at the University of East Anglia. I remembered that my tutor on the Diploma in Counselling course said to me one day of how good I was at finding reasons to keep coming back to Norwich. He was right; I was afraid of losing my connection with Norwich. It was important for me to have that connection.

There is another reason for studying in the UK, which was important to me.

While I was taking the Diploma and MA in Counselling, I felt I was making a bridge and keeping a balance between the two cultures of England and Japan. This has always been my interest, which is related to my personal background.

I am a Japanese person who grew up with a Japanese family. However, I have two nationalities, American and Japanese because I was born in New York, the United States of America, when my father was working there. Western culture had always been a part of my family as well as having a strong connection with Japanese traditional culture as I describe in the next chapter 'A Life in Two Cultures.'

Making a bridge and having balance between two cultures in my personal life is always in my thoughts. But this research is also making a bridge between two cultures in counselling.

## **2) Gisho Saiko and Shinshu Buddhist Counselling**

When I was taking the MA in Counselling Studies at the University of East Anglia, I was interested in the comparison between the person-centred approach and Japanese culture. I looked into the 'Japanese tea ceremony and the Person-Centred Approach' (Mikuni, 2001b) for my

dissertation. After receiving my MA degree, I looked into ‘Zeami<sup>7</sup> and the Person-Centred Approach’ (Mikuni, 2004). Then I encountered Gisho Saiko who was a Buddhist priest and who had developed ‘Shinshu Buddhist Counselling’ as a bridge between the person-centred approach and Japanese culture (Saiko, 1984, 2001, 2005).

Saiko was a monk at a Buddhist temple who also used to work as an English teacher in a school. When he was a teacher, he encountered counselling for student guidance. According to Saiko, when people wanted to study counselling in 1950s, studying the work of Carl Rogers was the only possibility. Saiko liked the way Carl Rogers listened to his clients’ stories (Saiko, 2003). Saiko said that the person-centred approach was the approach to counselling which educated him. Subsequently, he wrote about connections between Buddhism and the person-centred approach (Saiko, 1985, 1986).

The first time I met Saiko was at the first encounter group I attended as a member in Nara, Japan, in March 1999. As I have described, I had been accepted by the Diploma in Counselling at UEA and I was going to the UK in

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<sup>7</sup> Zeami was the master of Japanese traditional play, ‘Noh’ (Zeami, 1972, 2006). He wrote about what the real flower meant in the play, in which I sensed some connection with PCA philosophy (Mikuni, 2004).

the coming summer. My first experience of an encounter group was not good at all. I did not feel that the group was safe and I was struggling with who I was and how I could be in the group. I felt lonely and I did not enjoy the group at all. Saiko was also a member there but I did not have much contact with him at that time. However, he remembered me and when I came back from the UK, he supported me very much.

The way he was and the way he supported me was very warm and sincere. When I presented the paper at the Japan Humanistic Psychology conference in July 2003, he was there to listen to my presentation.

*I went into the room where we are going to do our presentation. Mr Saiko was there. I asked why he was there and he replied, 'I would like to support young people like you, therefore I am here for you.'*

(Diary; 19/July/2003)

I began to be interested in his personality and his counselling theory, Shinshu Buddhist Counselling, which was a combination of the person-centred approach and Japanese thought. For this reason, I thought that this theory could be a bridge between the person-centred approach and Japan and I started to think that it might be worth it to introduce this theory to the UK.

This, I thought, could be my PhD's starting point. I shared my thoughts with him and he was very pleased and agreed to help with my research. He lived in Kyoto which is 513.5 km away from where I live in Tokyo, but we tried to find time to share our thoughts and we enjoyed those times. He tried to teach me his idea of Shinshu counselling but although I was interested in his idea of counselling, my knowledge of the person-centred approach and his idea of counselling was not enough to understand each other. The only thing I knew was that I just enjoyed listening to the things he told me. Unfortunately I did not have enough time to share our thoughts and feelings because of his death.

In March 2004 he passed away.

I went to Saiko Gisho's funeral the other day.

It was a couple hours journey from where I live.

It was raining... very cold. I got to Gisho Saiko's temple. It was located in the mountain. The temple was very small and old.

But it was charming. Everybody was sitting in the tatami room and reciting sutra which I did not know what they were saying.

I felt I was missing something very big, but I did not know what it was... I was lost...

(Diary; 20/March/2004)

On July 2004, I presented the paper about Gisho Saiko at the Conference of The Spiritual Dimension in Therapy and Experiential Exploration held at University of East Anglia, Norwich UK (Mikuni, 2004). The paper seemed well received. There were two options for me, whether I would continue researching on Saiko's work or not. However, my curiosity about Saiko did not keep me from studying for my thesis.

In 2004, after the conference, this was when I lost my direction and my interest.

### **3. Wandering in a Maze**

#### **1) Before 2008**

When I lost my direction after Saiko's death, I looked at various aspects, looking for something with which I felt I could build a bridge between the two cultures: British/Western and Japanese person-centred approaches. I focused on differences between the person-centred approach in the UK and Japan and differences in the development of the person-centred approach in the UK and Japan. I was struggling with what would interest me enough to research for my PhD. I felt as if I was in a tunnel and there was no sign at the other end of that tunnel.

## 2) Interviewing, Interviewing...

However, looking at the differences between the person-centred approach in Japan and the UK seemed a way forward, so I started to interview person-centred counsellors in England and in Japan. I interviewed five British counsellors and two Japanese counsellors mainly to ask about the development of the person-centred approach in their own countries.

## 3) What I Had Learnt from These Interviews

Each counsellor I interviewed had their own perceptions of the history and development of the person-centred approach in their own countries because people I interviewed had actively been involved in the development. It was interesting to listen to their stories.

*I think it is probably true to say that there are two different arrival points for the person-centred approach in Britain. The first one was in the years following the Second World War. I am particularly looking at about the 1950s, when one of the major areas, if you like, of therapeutic activity in Britain was what was then marriage guidance counselling. And it is an organization which still exists and is very influential, which is now called 'Relate.' They were searching for, really, a therapeutic model of which to base their work and, because at that time client-centred work, Carl Rogers, was very much ascendant in the United States. It was, in fact client-centred therapy and marriage guidance joined in order to have a model to practice.*

(Interview with British counsellor A)

So the Second World War had some impact on the counselling movement,

which was also the case in Japan (see chapter 4 ‘History of person-centred approach and culture in Japan’). However, the two countries had different starting points, which were marriage guidance counselling and counselling for students and educational settings.

However, in the UK later counselling was introduced in school settings.

*That was sort of 1950s’. Now 1960s. Something else happened, which was really extremely, for me, interesting and this was the time. ... I in some ways, rather like today, when there was a lot of concern about what was happening to children, young people... there were a lot of disturbed and stressed young people. The vice chancellor of the University of York, a man who called Load James, who was an educationalist and he wrote about the kind of system which was developed in the United States of America. He and some of his students wrote the idea that what Britain really needed what counsellors and what we should be doing was actually quickly training people to become counsellors at private schools. I think, in 1965, the first course to train counsellors for work in schools was set up at University of Keele.*

(Interview with British counsellor A)

And according to counsellor A, this training was run by people who were actually trained in client-centred and person-centred models.

Stories about the history of counselling in the UK were very interesting but as time went on it was very different from stories about how counselling was introduced in Japan. However, knowing about counselling development in the UK gave me a good framework for looking at the

history of counselling in Japan.

I did not choose to research on the development of the person-centred approach in the UK and Japan because I felt that knowing each country's person-centred approach development did not build any bridges between the two countries, thus it was not something I wanted to research.

#### **4. Re-Engaging with My Research**

##### **1) Re-engaging with My Research**

I left my studies for one year, from 2006 to 2007, because our family needed someone to look after my grandmother. She passed away in January, 2007. I also had to take an examination as a Clinical Psychologist so that I could continue to work as a counsellor in Japan.

In September 2007, I started to study for my PhD again. However, at that time, I was struggling with time and space for my study in my daily life. I had many part-time jobs, which were both lecturing and counselling work. I also ran many workshops on the person-centred approach and facilitated many encounter groups. And I was not sure where I was going.

My colleague S from Japan went to Scotland for a year as a visiting

professor, from April 2007 to March 2008. When he returned to Japan, he kindly offered me to be my unofficial PhD supervisor in Japan, as a person who understood the British university system. He knew that doing a PhD itself was hard work but he also knew that I was doing my PhD part-time from a distance, which was even harder. One day we were talking about differences between the Japanese and British person-centred approaches and this conversation made me think to study encounter groups for my PhD. S was very happy to know that I had come up with this topic because this was what he wished me to do as well.

We agreed that there were many encounter groups going on in Japan but we did not see many encounter groups in the UK. This was one thing I was surprised to find out when I returned from the UK to Japan. I felt that encounter groups are very popular in Japan compared to the UK, even though there were claims that the encounter group is no longer popular in Japan from Japanese professors who had been in this field for a long time.

*The Encounter group was popular in 1980s, however, the number of groups is getting small and it is not as popular as it used to be. Many popular programs have closed because of lack of people.*

(Interview with Japanese counsellor B)

I had decided to research the simple question ‘Why is an encounter group popular in Japan?’ Then I started to think about the conflict between

Japanese professors' perceptions of encounter in Japan and my research question. It might be that encounter groups are not as popular in Japan as I had originally thought but it was clear I needed to investigate why there was this difference in perception.

## **2) After 2008**

As my first step of finding out about what an encounter group in Japan was, I looked for PhD theses and articles written in Japan. A conversation with S, who had been in the Japanese encounter group field for a long time, gave me the idea of looking at student counselling services, teacher training, nurse training, industrial counsellor training and so on.

This was the time when I was able to re-engage with my research. Since then I have been working on what an encounter group in Japan is.

## **5. Looking for My Research Question**

So I decided to look into why the encounter group was popular in Japan. Although I decided this would be my research question, I had been thinking whether this question was accurate and whether it expressed my thoughts well enough or not. So from time to time, I had to go back to check my research question to see if it was a relevant way of expressing my research

or not.

I first gathered PhD theses and articles written about encounter groups. I also looked at annual reports from student counselling services in Japan, to collect information about the encounter groups they were running. Additionally, I got information about Human Relationship Communities and looked at their development and impact on the encounter group movement in Japan.

The data I had gathered so far did not give any insight into the views of participants in the encounter groups. There were some of their voices but these were filtered through researchers' perceptions. Then I realized I needed to collect the data to have the direct opinions from the members, to get to know why people came to encounter groups. I also realized that this data would give me a hint or even an answer to my question of why the encounter group is popular in Japan.

So I decided to gather any feedback from members of groups I could find in the articles and student counselling services' annual reports.

In addition, I also decided to interview counsellors who worked as facilitators in the groups for university students.

As I have already mentioned, I had facilitated 27 groups between August 2002 and October 2009. I wrote about these experiences in my encounter group diary and in my Blog, both of which became data for the research.

On 21<sup>st</sup> November 2009, I brainstormed my thoughts, ideas, collected feedback and data with my critical friend who also read most of data. It was when I felt I had reached a deadlock that I went to her flat to talk about my research. We started to talk solely about encounter groups. Then we realized we talked a lot but this talk did not help me to have a clear mind. We remembered our experiences at the Diversity Group<sup>8</sup> in PCE Norwich in 2008. We imagined what we could do and what we would like to do in the groups. These discussions and sharing of thoughts gave me many ideas about the encounter group in Japan. However, I was still confused about what my research question was.

On 25<sup>th</sup> November 2009, I received supervision from my supervisor in England through Skype. I told her I was lost with my research question. She listened to me.

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<sup>8</sup> The Diversity Group was a pre-conference encounter group at the PCE 2008 conference in Norwich. I was there as one of the facilitators and my critical friend was a participant there.

Skype supervision has just finished.

My research question might change again.

My supervisor said there was no problem.

When my supervisor was writing her thesis, she could not put it into the words until the very end of her thesis.

I felt relieved. I am not the only person who has been struggling with finding research questions.

She said my thesis is my own journey to look for my path as a counsellor and as a facilitator in the Japanese Person-Centred Counselling field.

(My Blog; 25/ November/ 2009)

So I was still wondering about my research question. I had been enjoying thinking about my research question, although I was dreaming of the day I would complete my study and no longer need to think about my research any more.

## 6. This is My Research Question

### 1) Introduction

Having read many articles and books about encounter groups, although there are many words which describe encounter groups, I did not get a

clear picture of what a basic encounter group truly was.

I remembered when Japanese counsellors came to the University of East Anglia to have the experience of studying with the counselling diploma students. In his welcome, Brian Thorne, professor of counselling at UEA, explained to Japanese counsellors the importance of making people who did not know about the person-centred approach understand its theory. I started to wonder how, in their thinking, Japanese researchers and professors were explaining what an encounter group was to themselves and to other people.

## 2) Axiomatic or Not

The words ‘basic encounter’ is used a lot in Japanese encounter group’s books or articles. I started to wonder if people understood the meaning of those words. I read an article by Sakanaka (1998) where he said there was ‘basic encounter experience’ in experiencing encounter groups.

*Not all the members necessarily went through ‘basic encounter experience.’ It is suggested that ‘basic encounter experience’ be examined in terms of group development and members’ relating manner to him/herself and other members.*

(Sakanaka, p28, 1998)

What does it mean by ‘basic encounter experience’? I e-mailed Sakanaka regarding what he meant by ‘basic encounter experience’ and he replied

that basic encounter is what everyone knew about already, it was axiomatic. He did not explain to me what it meant. He also told me that, 'Rogers, Murayama and Nojima used the words, "basic encounter".' What he has told me did not make me understand what basic encounter meant.

Rogers explained what basic encounter meant by introducing some of the experiences of a group. He also stated that the words describing basic encounter are complicated (Rogers, 1969).

This exchange made me think that we, as facilitators, are reluctant to try to explain what an encounter group exactly is. Therefore, I decided it is time to explain what an encounter group is by using common terms so anyone can understand what it means.

### **3) Why My Research Question is Important to Me**

The more I read the articles and books about encounter groups, the more I get lost in what an encounter group means. In the middle of writing this thesis, I had a chance to facilitate a group for four days. I was not feeling free to facilitate because I thought a proper way of facilitating existed and I thought I should facilitate in that manner, which was inconvenient for me.

Sitting in the group as a facilitator I could not focus on the group and group members. I was wondering what I should do as a facilitator... I was thinking I had to be a very good facilitator because I am writing my PhD thesis regarding encounter groups. The past four days, I was not feeling free to be in the group. I was seeking the right way of facilitating as if there is any answer to it.

(Diary; 3/November/2009)

I remember that I felt that there are things I needed to follow or the group should follow in order to form a good group.

In February 2010, I facilitated the group again. At that time, I had a different feeling towards it.

I was feeling so free to be in the group, although there were 10 groups and each group had a facilitator. I was not thinking to be the best group among 10 groups. I just enjoyed feeling relaxed to be in a group. When we were deciding our timetable in the group, I put the word '-ish' and 'may be' a lot. I simply enjoyed being in the group as a facilitator as well as a member of the group.

(Diary; 28/February/2010)

What were the differences between these groups? In November 2009, I

was writing my thesis and in February 2010, it was the time I had handed in my first draft. Having written my first draft, I had a clearer idea what an encounter group is and it helped me to be in the group as a facilitator as well as a person. Having the clear idea of what an encounter group is and what an encounter group is in Japan was important for me to know as a facilitator and for myself.

Although at the time my conclusion of this thesis needed a lot of work to be done, this result helped me. Therefore, I wanted to believe that I could come up with something meaningful from my research.

## Chapter 3. A Life In Two Cultures

### 1. Who I am

One day my colleague said to me:

‘You have a conflict between two cultures.’

This comment helped me to think who I was. The word “conflict” did not describe who I was because I was used to having two cultural backgrounds, the West and the East, and in a way I was enjoying having both cultures.

Therefore, although it could be seen as a conflict, I believe that there are more varied feelings about having two cultures. I felt as if I am holding their hands; my right hand is holding one culture and my left hand is holding the other culture. Three of us are walking together towards the same direction. There are times I have to let go of my hands, but that does not mean I would lose my cultures.

In this section I would like to discuss my two cultures within my personal life as well as my professional life.

#### 1) My Early Years

I was born in the United States of America to Japanese parents and we lived there for a year. That is the reason why I have two nationalities (or dual citizenship). My family is Westernised and my parents used to have

many foreigners as guests at our house. My first English conversation was asking our guests:

‘Tea or coffee?’

At the same time, my family had great admiration for Japanese culture.

My great-grandfather collected anything that had to do with the tea ceremony. Tea ceremony is a traditional way of making and drinking green tea, but today, Japanese people reserve the tea ceremony for special occasions. At the tea ceremony we use special teacups; there are pictures on the wall and flowers for the guests. My great-grand father collected tea ceremony items, some of which are national treasures. Now all of his collection is exhibited in my family museum, Hatakeyama Memorial Museum<sup>9</sup>. So for me, tea ceremony and the way of hosting guests will always be a part of my life. Indeed, my Masters dissertation was a comparative study of the person-centred approach and Japanese tea ceremony (Mikuni, 2001b).

## 2) My Career

My first job was at a kindergarten as a teacher, from 1986 to 1988. After that I taught for five years at an International school in Japan, teaching Japanese language to Japanese and Korean students. After leaving the

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<sup>9</sup> <http://www.ebara.co.jp/csr/hatakeyama/>

international school, I looked for a teaching position at an elementary school, until 1995. Unfortunately, I did not have any luck and I only had part-time teaching jobs.

So, in 1997, I decided to join an MA programme in clinical psychology in Japan. At that time I did not think of becoming a clinical psychologist, but I thought that knowledge of clinical psychology could be useful for an elementary school teacher. However, when I was looking for MA courses, all the universities required me to take an English examination to get onto the course. I did not have confidence in my English ability so I went to England to study English.

### **3) My Counselling Training**

I went to an English Language School in Bristol, England and also took some counselling courses there run by the Central School of Counselling & Therapy. That was the time I encountered writing by Carl Rogers who was the American psychologist and the founder of the person-centred approach<sup>10</sup>. I fell in love with his work and truly wished to study his idea of counselling.

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<sup>10</sup> Rogers' biographies:

Krischenbaum (1979) *On becoming Carl Rogers*, Delacorte Press

Thorne (2003) *Carl Rogers*, Sage

When I returned to Japan, I searched for any MA courses that could teach me about Carl Rogers and the person-centred approach. But, in Japan, due to the system of qualification for clinical psychologist, the graduate schools taught all counselling theories and approaches, there were none that taught just one. Because I wished solely to study the person-centred approach, I started to think about the option of studying abroad. I thought about going to the United States or to England to pursue my study in the person-centred approach. When I thought about cultural differences between the United States and England, I speculated that British culture is similar to Japanese culture. We both live in an island, have a Royal family and that both countries seem to have a homogeneous society where there is essentially one main race. In United States, there are people from various countries and I thought there may be problems due to the fact that it is a very diverse country with people from various cultural backgrounds, which we have not experienced yet. For this reason, I started to look for counselling courses in England and, in 1999, returned to study the works of Carl Rogers.

As I explained, in 2000, I received the Diploma in Counselling at the University of East Anglia. The following year, I started an MA in Counselling Studies. When I started studying for the Diploma course, I

became more aware of myself and my appreciation of my family and my culture, which was not an easy process for me at all.

During my Master's course, I wrote about connections between the person-centred approach and the Japanese Tea Ceremony (Mikuni, 2001). Since then I have enjoyed finding connections between the person-centred approach and Japanese cultures. I presented a paper about Zeami and the person-centred approach. In this paper I found many similarities between Zeami and the person-centred approach. Zeami wrote about the 'true flower' and the spirit of 'true flower' and it was very similar to what Carl Rogers said about human beings (Mikuni, 2003). So I constantly looked for connections between the person-centred approach and the Japanese culture that was very close to my life.

In the summer of 2001, I returned to Japan. Since then, I have been working as a counsellor as well as a part-time lecturer in 'Person-Centred Counselling,' 'Human Relations,' and 'Communications' at universities and colleges in Japan. All my counselling training and studies were undertaken in England and my counselling work has been in Japan. Today, I am studying for my doctorate at a university in England while living in Japan.

As a counsellor I have a bicultural background, of England and of Japan.

#### **4) As a Person-Centred Approach Practitioner**

When I returned to Japan after my person-centred approach counselling training in England, I introduced myself as a person-centred approach counsellor not knowing about differences between the person-centred approach and the client-centred therapy in Japan. Less than a year after my return, I was asked to facilitate an encounter group. The person who asked me thought that I had experienced many encounter groups and facilitated many encounter groups in England, which I had not experienced in my training group. He told me later on that because I introduced myself as a person-centred counsellor, he assumed I was trained as a facilitator. His assumption took me into the Japanese encounter group field. When people use client-centred counselling or therapy, it translates to counselling work. When they say they are from the person-centred approach, this means that they facilitate encounter groups. When I found out the way Japanese people used the client- centred and person-centred, I was confused and I began thinking what I needed to call myself. I remembered that I e-mailed my colleague in America who called herself a client-centred counsellor to ask her what made her call herself so. She replied to me that whichever I felt was right, I could choose and what

to call myself was not important and she said that who I was was important.

Since this exchange, I have called myself a person-centred counsellor.

Although I was not trained as a facilitator in UK, I took this opportunity to facilitate a group.

I now introduce myself as a person-centred approach counsellor who facilitates groups. As a person-centred approach practitioner, I have two cultures... an individual counsellor and a group facilitator.

### **5) Researcher or Facilitator?**

I was conducting research on groups and at the same time I was facilitating many encounter groups. So when I was sitting in the group as a facilitator, I was sometimes confused whether I was a facilitator or a researcher.

There were times when theories about encounter groups came to my mind and stopped me from following the group process. So when the theory of encounter groups had stopped me from following the group process and I did not feel comfortable about it, that was the moment I first expressed my feelings and reasons to the group members. They accepted me how I was and then I was able to stay in the group putting theories behind (Diary: 29/ October/ 2009).

## 6) Splitting and Not Conflict

There are times when being a part of two cultures is difficult. When I talk about my situation where I have to choose between two different things, I tend to use the word conflict rather than split. When my colleague and I translated 'The Tribes of the Person-centred Nation: A Guide to the Schools of Therapy Associated with the Person-Centred Approach' (Sanders, 2003, PCCS Books)<sup>11</sup>, we translated the word 'split' into '葛藤kattou,' which means conflict in Japanese.

In 2009, in a PCA project, I was involved in the workshops as an interpreter. The leader of the workshop, Mick Cooper, used the word 'split' in order to explain the situation when we have to choose one thing from another. He said there was a split... He did not use the word 'conflict.' I felt how being in two cultures was being in the split.

According to the dictionary, conflict means:

*unfortunate coincidence or opposition; violent collision; (a) struggle, contest, war, etc; a mental or emotional struggle.*

(Chambers dictionary, 1999, p344)

In addition, 'to split' means:

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<sup>11</sup> 「パーソンセンタード・アプローチの最前線—PCA 諸派のめざすもの」 Teruyuki Chikada & Makiko Mikuni(ed), 2003, Cosmos Library

*to break in pieces, wreck; to rend; to cleave lengthwise; to divide, share; to disunite; to divulge. To be dashed to pieces (often with up); to suffer shipwreck; to divide or part asunder (often with up)...etc*

(Chambers dictionary, 1999, p1596)

Clearly the two words have different meanings. I did not think my situation was an unfortunate opposition. So I was not in a conflict, was I?

I wrote my confusion in an e-mail to my supervisor. She replied that:

*It may be that conflict, split and bridge are all present.*

(E-mail from my supervisor, 4/ March/ 2010)

I felt I did not need to choose one. I could be in between. In order to put myself in between all of these, I need to have a good balance.

When I completed my counselling training at the University of East Anglia, I said to people that I would like to become a bridge between Japan and England. I am currently hoping that this PhD thesis will be a bridge between cultures - Japan and England, Eastern and Western cultures, encounter group and individual counselling. I do not know what kind of bridge I am building at this moment, but I am certain that I would build a bridge of all the things I mentioned above.

## 7) Being Academic or Being Stupid

In 2010, having read my first draft, my supervisor said, 'There is a naivety about your writing which is attractive,' but she also told me that, as a PhD student, I needed to show some competence at the end of my work. I felt it would be a big issue for me.

All my school life, I was not a clever student. In fact, I used to get bad grades at school. So my self-concept could not accept the me who was studying for a PhD, and so I wrote in a naïve way. So here is another bridge within myself, which is the bridge between being a failure at school and the chance of academic success.

However, having undertaken the study for a PhD and I gained a good knowledge of the person-centred approach and encounter groups in Japan, my confidence has grown. This confidence gave me some power to finish this thesis and to keep me in the academic field in Japan.

## **2. Bridges I Had Already Made**

There were bridges I have already made between Japan and England or the West. One bridge I made was organising tours to England with my Japanese colleague and another bridge was translating English person-centred approach books into Japanese.

### **1) Japanese Counsellors Visiting a Counselling Course in England**

In 2000 and 2002, my colleague and I organised trips to England for visits to the University of East Anglia for a group of Japanese counsellors. They wanted to have an experience of the Diploma in Counselling course.

There were about 20 people on each trip. They attended some skills and theory sessions and community meetings with current Diploma students. Japanese people enjoyed the experience and they especially enjoyed community meetings with current Diploma students. Those two trips made a big impact, because many of them came for both trips. The big reason was because Japanese counselling training is an academic and knowledge based training and there is no formal provision made for personal development. The Japanese people attended community meetings with the trainees and exchanged many feelings. I remember one of the meetings:

A British trainee talked about her mother who had just died from cancer and her talk was translated into Japanese. Then one of Japanese members spoke about her health, she too was suffering from cancer. She was in her late 20s. Her talk was also translated into English. It was very slow process because of translation. I was translating their exchange but a teacher realized that I was not OK to translate. She asked me how I was. I expressed that just before coming to UK, my friend had died and I had gone to her funeral.

(Diary: 25/ March/ 2002)

This community group was very moving and all of them who were there shared some deep feelings. What Japanese visitors saw at UEA was a focus on personal development and they felt this aspect was needed in Japanese training. Also, as I mentioned earlier, in Japan university courses for clinical psychologist (counsellor) training are educated in a wide arrange of theories, but on the UK course students study only one theory. The Japanese visitors experienced the meaning of studying one theory and could see how well trainees gained an understanding of the person-centred approach.

These two trips made me realise that the counselling training I had in England was very special and new to Japanese people. It was so valuable

for them to know about the training. After a while, I met with T.M. who came to University of East Anglia in 2000 and 2002. She is an industrial counsellor and a trainer at the Encounter Weekend run by Japan Industrial Counsellor Association.

I met T.M. at encounter group for a weekend. She was there as a member and I was there as a facilitator. In the evening I had a drink with T.M. and her colleagues. T.M. introduced me to them and she talked about her trips to UEA in 2000 and 2002. I felt those trips had a huge impact on her counselling works because it was about 10 years ago but her trips to UEA still remain vivid in her memories.

(Diary; 20/ February/ 2010)

The way T.M. talked about trips to her colleagues was as if she had just gotten back from Norwich and she also spoke of the importance of encounter groups and community meetings for counsellor training which are missing in current counsellor training in Japan.

## 2) Translation of Books

Since 2001, I have translated two person-centred counselling books from English. One was 'Carl Rogers' (Thorne, 1992). This book was a Carl Rogers' biography and explaining the person-centred approach. And also Thorne described his understanding of the approach, which had not been

introduced to Japan before. This book was perceived as adding to the whole picture of the person-centred approach.

When I read the other, 'Tribes of Person-Centred Approach' (Sanders, 2003), I felt I needed to introduce this book to Japan. So I asked my clinical supervisor if he and other colleagues would like to translate it. He suggested that we would translate this book together and we would be the supervisors of the translation. After translation was completed, the book was published. This book explained about a family of the person-centred approach. There were five tribes in 'the Person-Centred nation' and this idea gave Japanese person-centred approach people a clear understanding of similarities and differences between tribes especially as there are many focusing people - focusing is one of the tribes described by Sanders - in Japan.

### **3) PCA Project**

In 2004, my colleague, Shoji Murayama, and I launched the PCA project and organized person-centred approach workshops every other year.

In 2004, we invited Professor Dave Mearns from the University of Strathclyde and he was in Japan for 10 days and gave three lectures and one residential workshop. He gave lectures on the person-centred

counselling training in Scotland, his counselling work and his future view of the person-centred approach. More than one hundred people attended his lectures and workshop, which were well perceived. Like the Japanese visitors to UEA, people who came to his lectures and workshop experienced the UK way of person-centred counselling training and it was very new to Japanese people. So Professor Mearns' visit to Japan had a big impact on the Japanese person-centred approach field (diary, 5/May/ 2004).

In 2009, Dr. Mick Cooper, a lecturer from the University of Strathclyde, was invited to come to Japan by the Japanese Association for Humanistic Psychology, the Japanese Association for Industrial Counselling and the PCA Project. Dr. Cooper gave a new wind to the Japanese person-centred approach and I felt very happy to be a part of this movement.

#### **4) Editing a Book About Japanese Person-Centred Approach**

Currently I am editing a book about the Japanese person-centred approach, which is going to be published by PCCS Books. I have asked ten Japanese person-centred counsellors to contribute articles for the book. They will contribute articles on individual counselling, encounter groups, focusing, counsellor training and research in Japan (see appendix 1).

The reason I was editing this book was that I felt it is time for Japanese people to introduce what we had been doing instead of importing Western ideas. For example, Tamura's 'Dream Focusing' and Kira & Fukumori's 'Therapist Focusing' are their original ways of focusing. Nakata's new concept of 'Issues-Awareness' was a characteristic of encounter groups in Japan. I also think it is time to export the Japanese way of counselling or Japanese ideas of counselling to Western people. Japanese people have already got very good ideas of counselling and I want them to feel proud of what they have achieved.

### **3. My Reflection**

There have been times since returning to Japan when I felt difficult working as a person-centred counsellor, having trained in UK. I was like a flower without any root when I came back to Japan. So I had to cultivate my own root in the Japanese person-centred approach field, which could be seen as a conflict by some people. However, as I built some bridges, my flower was growing and started to have a root.

This research has made making my root strong and healthy by building two bridges. One was my own bridge as a counsellor. This thesis is a part of

my process as it tells how I would like to adapt my way of being as a counsellor, how I could fit within Japanese counselling culture.

Another bridge was about encounter groups. Through my research and explaining what an encounter group is and what the Japanese style of encounter groups is, I hope to build a bridge between encounter groups and Japanese culture.

## Chapter 4 The Person-Centred Approach in Japan: historical and cultural contexts

### 1. Introduction

In this chapter, I discuss how psychology and psychotherapy, which originated in the West, were introduced into Japan and how they have developed there. Additionally, I discuss the arrival in Japan of the person-centred approach and the basic encounter group movement right after the Second World War when, according to Koizumu (2004), the concept and perception of psychotherapy and counselling changed. I then discuss aspects of Japanese culture and their relation to the person-centred approach and encounter groups.

### 2. Psychology and Psychotherapy in Japan

#### 1) First Japanese Psychologist and Psychology In Japan

There is a disagreement on who was the first Japanese psychologist (Nishikawa, 2008; Saito, 1997). One possibility of who was the first is Hou Kamata (17??-1821) who studied ‘心学shin-gaku’ (Sato, 1997, 2002). The word ‘shin’ means mind or heart. The word ‘gaku’ means scholarship. Therefore, this ‘shin-gaku’ was a study about development of mind or heart. Because Kamata was a scholar of ‘shin-gaku,’ there is an opinion

that Kamata was the first Japanese psychologist. However, it is said that Kamata's idea of shin-gaku was a study of how to live life and so was not a system of psychology. Sato argued that Kamata's idea was not only about how to live life but that he also focused on human intelligence, sensibility and feelings which was adopted from an idea from Dutch Studies (ibid). From 1639 to 1854 Japan was an isolated nation and Dutch and China were the only countries to have export and import business, therefore the Dutch had a big influence in Japan.

Another possibility of the first Japanese psychologist is Amane Nishi (1839-1897) who was the first person to study psychology abroad. In 1862, Nishi went to the Netherlands and he spent five years learning about Western philosophy and psychology. According to Sato (1997) and Nishikawa (2008), he was the first Japanese person to encounter Western psychology and he gave a Japanese word '心理学 shinrigaku' for the English word 'psychology.' When Nishi returned to Japan, lectures on psychology started to be offered at universities in Japan.

After the Meiji Restoration (1867-1890), many Western studies were introduced to Japan and psychology was one of them. In 1890, at the University of Tokyo, they had the first psychology professor, Yujiro Motora. Motora had studied psychology at Boston University and Johns Hopkins

University (Sato, 1997, Sato & Takasu, 2002). When Motora became the psychology professor, he introduced experimental psychology to Japan (Arakawa, 2005).

Since then, there have been many people going abroad for study.

## **2) After the Second World War**

The defeat of Japan in the Second World War had a huge impact on the Japanese psychotherapy and counselling field. Immediately after Japan surrendered in 1945, General Douglas MacArthur was appointed as the Supreme Commander of the Allied Powers (SCAP) at the General Headquarters (GHQ) and oversaw the occupation of Japan from 1945 to 1951. Under GHQ, there was the Civil Information and Education Section (CIE). CIE gathered a team to change the Japanese education system (Koyano, 2005; Mizoguchi, 1997). In this team, Ernest Hilgard, an American psychologist, was invited to Japan by General MacArthur (Mizoguchi, 1997) and was in Japan for two years. When Hilgard died, the fact that he had been invited to Japan to assist in the changes after the war was mentioned in the memorial resolution by Gordon Bower.

This suggests that psychology was influential in changing our educational system. I could find little data in English about what the Americans had

contributed to our educational system in Japan and nor data in Japanese either. Hilgard wrote an article, 'The Enigma of Japanese Friendliness' (1946), however, according to my American friend who came to Japan as a typist for GHQ informed me that, Hilgard 'apparently never wrote anything again about Japan.'

Hilgard found Japanese people were friendly even though there were many reasons for the Japanese people to hate the Americans.

*After spending the month of March there, meeting with officials, professors, teachers, school children, and common people, the impression remained unchanged that the Americans were welcome. There was no evidence of fear, none hostility.*

(Hilgard, 1946, p343)

He also said that the Japanese soldier was suffering 'the penalty for having been connected with both defeat and cruelty' (ibid, p345).

Hilgard used the words by president Nambara of Tokyo Imperial University when he gave a talk to students:

*Now, turn your eyes to the present conditions of our country. Facing the realities of complete and unprecedented defeat and surrender, have the people not entirely lost their self-respect and self-esteem? Are they not inclined to think that they always were the kind of people they now find themselves to be, that they therefore deserve to be like this at present, and that they will not be any better than this in the future? Are they not*

*falling into the depths of despair by denying the merits they have and by despising themselves?*

(Nambara's speech quoted by Hilgard, 1946, p345)

Hilgard pointed out that Japanese people did not have anyone they could blame like 'the Germans could blame the Nazis for their troubles' (Hilgard, 1946, p346).

*Japan, on the contrary, staked all her time-old traditions and indigenous spirit on this war and was defeated. Therefore the defeat means the complete disintegration of the spirit itself. Now, losing the fundamental spirit, with what can the Japanese try to reconstruct their own fatherland? It will never be found in past history. It is not to be found in the past, it must be created in the future.*

(Nambara's speech quoted by Hilgard, 1946, p346)

And Hilgard continued:

*He (President Nambara) characterizes the present suffering as atonement to be followed by redemption and progress. With the two foci for their aggressive and hostile feelings - turned outward upon the Japanese military, turned inward upon themselves - the lack of resentment of the Americans is psychologically more understandable.*

(Hilgard, 1946, p346)

Hilgard concluded when Japan could establish a democracy, Japanese people 'will be proud of the new Japan, a congenial member of the family of nations' (ibid, p348). Then he said:

Because the Japanese accept the occupation as they do, that possibility is in our hands.

(ibid, p348)

In 1949, the first Japanese psychologists financed by the Government Appropriation for Relief in Occupied Areas (GARIOA) went to the United States to study. These were Hiroshi Ito, Shinkuro Iwahara, Toshimi Ueda, Toshiyuki Kondo and Sadao Nagashima. Hiroshi Ito, who studied counselling and guidance at the University of Missouri, was one of the very influential psychologists in the Client-Centred Approach field in Japan, and is discussed later in this chapter.

GHQ introduced a new educational system in Japan which changed school curriculums. It also introduced a guidance movement based on the idea of the worth of oneself for democratic social education (Ito, 1966).

According to Ito (1966), in 1951 and 1952 there were three- month-long workshops for Student Personnel Service on university welfare protection.

These workshops were held at Kyoto University, Kyushu University and Tokyo University which were all government-run universities and top grade universities in Japan. In 1951, Wesly P. Lloyd (Brigham Young University), Chester H. Ruedisili (University of Wisconsin), Henry Borrow (University of Minnesota) and others came to Japan from the United States for the workshop. The aim of the workshop was to introduce non-directive counselling to the staff of universities. The following year, Francis P.

Robinson (Ohio State University) and Edward S. Bordin (University of Michigan) came to Japan for another similar workshop with Lloyd. This workshop was very influential and in 1953, the University of Tokyo established the first student counselling service in Japan. Since then many universities have established student counselling services. These movements provided the base of a school counselling system which expanded all over Japan (ibid).

Introducing the idea of counselling and the Student Personnel Service workshops were based on Carl Rogers' idea of non-directivity (Fox, 1968).

### **3. History of the Person-Centred Approach In Japan**

#### **1) Introduction**

According to Izumino (2004), there were various pathways in the introduction of the person-centred approach to Japan from the United States. There were the US routes and several individual routes (see table 1).

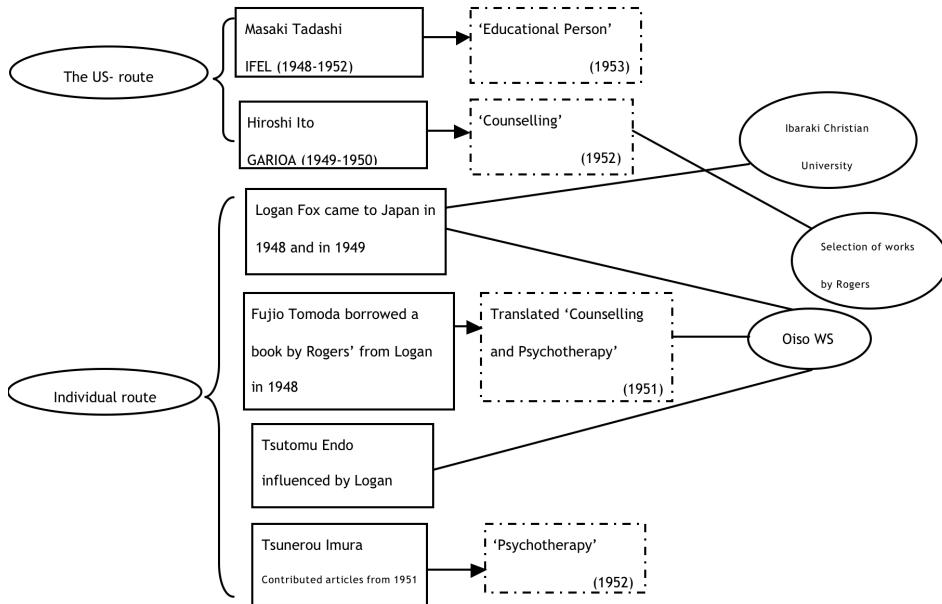


Table 1 Introduction to how the idea of Carl Rogers had spread in Japan

(Izumino, 2004)

## 2) The US-Led Route

According to Izumino (2004), there were two US routes. One of the routes was through IFEL (The Institute For Educational Leadership) and the other route was through Ito and GARIOA (Government Appropriation for Relief in Occupied Areas).

In 1948, Tadashi Masaki encountered the ideas of Rogers through Arthur J. Jersild, a tutor at IFEL who also had a team employed to change the Japanese educational system under GHQ. He taught psychology and education to teachers and educators, mainly in government-run universities in Japan. He became very interested in the idea of Rogers

and he introduced the idea of non-directivity and Client-Centred counselling to the educational field in Japan (Ito, 1968). Five years later, he wrote a book called, 'kyoiku gaku teki ningen 教育学的人間 Educational Human' (Masaki, 1953 quoted by Izumino, 2004). Here, he pointed out the possibility of introducing and theorizing the ideas of Rogers to the educational field in Japan. There were other people who worked as teachers studying American education and psychology during their IFEL training and here they encountered the ideas of Carl Rogers and returned to their schools. These teachers utilized the idea of Carl Rogers with students and parents. This was one of the routes by which the ideas of Carl Rogers came into the educational field in Japan.

After the Second World War, Hiroshi Ito went to the United States to study counselling and psychotherapy through the GARIOA fund and was the first person to study counselling and psychotherapy abroad after the war. Ito attended the University of Missouri and received a Master of Education in Guidance and Counselling in 1950. In 1952, he wrote a book called, 'kaunseringu カウンセリング (Counselling).' In this book he discussed guidance and counselling and introduced the ideas of Carl Rogers. He also explained the process of counselling and counselling skills (Ito, 1952). At that time, there were not many reference books and materials on counselling skills in Japan. Many Japanese people who heard about

counselling did not know how to do it in an effective way. Therefore, his book was very valuable for the Japanese people at that time.

### **3) Individual Route**

In 1948, Logan Fox was sent to Japan as a missionary and as a president of Ibaraki Christian University (Fox, 1968). Fox studied at Chicago University and received a degree in the science of religion. He also had a chance to study psychology there and took a course called, 'The Dynamics of Personal Adjustment' taught by Carl Rogers. This course made him think about a link between the concept of Love in Christianity and the concept of acceptance by Rogers. After this course, he studied with Virginia Axline, a psychologist and creator of Person-Centred 'Play Therapy' (see Axline, 1986).

When Fox knew he was being sent to Japan, he talked to Rogers and Axline saying that he would like to try the idea of non-directivity in Japan. According to Fox, Rogers said that he was doubtful about his idea of non-directivity being acceptable in a completely different culture. Fortunately, the idea of Rogers's theory became very popular in Japan, so in 1955, Rogers and his wife, Helen, came to Japan for 6 weeks to run workshops. Fox contributed to his visit and translated all of Rogers' work into Japanese (ibid). Masaki Tadashi, Hiroshi Ito, Fujio Tomoda, Tsutomu

Endo, Tsunerou Imura and Morio Saji were all involved in the workshops by Rogers during his visit to Japan. Thus, this was how the idea of Rogers and his theory was introduced to Japan from an individual route.

#### **4) The Generations of Rogers' Psychotherapy**

People who are considered key in introducing Rogers to Japan and working in the person-centred approach field in Japan are often referred to as the first generation Rogerian. This idea of dividing into generations is a Japanese way of categorising and there is no written statement to tell who are in which generations and why, however, considering our culture, I think this is one of the ways to show our respect to the first generation.

There are no definitive lines between generations, but the person-centred approach practitioners often like to know who was in the first and in the second generations. The table was based on the results after asking the person-centred approach practitioners. There was a person who said Hatase and Murayama were in the first generation and there was another person who said Hatase and Murayama were in the second generation. However, at the end I asked one person, Kazuhiko Nojima, who gave me clear lines to divide, so finally I made a table which has reasons for each generation (see table 2).

The First Generation	Tadashi Masaki † , Hiroshi Ito † . Fujio Tomoda † , Logan Fox, Tsutomu Endo † , Morio Saji † , ( Tsunerou Imura † ) Minoru Hatase, Shoji Murayama
The Second Generation	Ginji Iizuka † , Takao Murase † , Osamu Tabata, Kiichirou Inaga, Kazuhiko Nojima, Yoshimi Ito, Mikio Shimizu, Tuneyoshi Abe, Mitsukazu Matsuura, Heiji Hirayama,
The Third Generation	Masayoshi Sakanaka, Yukushige Nakata, Yoshihiko Morotomi, Yasuhiro Suetake, Tomonori Motoyama, Mitsuhiko Kamata

(†deceased)

Table 2 People in each generation in Japan

In 1951, Fujio Tomoda, translated Roger's book 'Counselling and Psychotherapy' with help from Fox (Fox, 1968). In the summer of 1955, Tomoda and Fox held the first non-directive counselling workshop. Tomoda was involved in this workshop for three years and Fox was involved in it for ten years. After three years, Tomoda left this workshop because he started to run his own counselling workshop at his Counselling Study Centre. After Tomoda left, Tsutomu Endo started to be involved with this non-directive counselling workshop in Oomika, Ibaraki (ibid).

Tsutomu Endo was working at the child guidance centre when he met Fox through Tomoda. When he encountered the ideas of Rogers, he introduced this idea to his workplace (Endo, 1968). At that time, Endo was struggling to deal with children at a child guidance centre, but when he encountered the idea of Carl Rogers, he changed his attitude towards children. Endo said that it was as if 'Carl Rogers' thesis was like a blessing as if it is like water obtained by a person who was dying to find water from unbearable thirst' (Izumino, 2005). In 1963, Endo went to Chicago to study with Rogers (Endo, 1968).

Another person worth mentioning is Tsunero Imura, a psychiatrist at National Tokyo First Hospital. In 1952, he introduced the idea of Rogers to the medical field and influenced scholars to follow in his footsteps (Shimizu, 2010). I consider that these people I mentioned are the first generation of Japanese Rogerians who initially encountered the idea of Carl Rogers.

Morio Saji met Tsutomu Endo at the National Hygienic Institute where he was working at that time and after that he became a professor at the University of Tokyo. He participated in the second Oiso Workshop where he must have met with Fox and Tomoda. It suffices to say that, Tomoda and this workshop diffused the idea of Carl Rogers (ibid).

In 1970, the complete works of Carl Rogers (23 volumes) were published by Hiroshi Ito, Fujio Tomoda, Minoru Hatase, Naoko Hatase, Shoji Murayama and Morio Saji (Hosaka & Asai, 2004).

### **5) Current Generation in the Japanese Person-Centred Approach**

About sixty years have passed since the idea of Rogers was introduced to Japan. Now I see that there are third generation scholars of Carl Rogers. According to my colleague, the first generation was people who were active in 1947 to 1967. The second generation was people who were active in the late 1960s to the early 1980s. The third generation was people who were active in the early 1980s to 2000. However, another colleague has a slightly different view. He said that the first generation were people who had been involved in translating 'The Complete Work of Carl Rogers' which was published in the 1970s. Nojima agreed this definition of the first generation. Nojima also said people in the first generation met the idea of Rogers as individual counselling and around 1970 they started to become familiar with encounter groups. One thing I noticed was there was no concrete way of differentiating each generation (Nojima, 2011<sup>12</sup>).

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<sup>12</sup> His talk on 'Encounter group and I' (5/March/2011).

People in the second generation and the third generation are currently very active in the psychotherapy and counselling field and all of them have been involved in the encounter group movement. According to Nojima, people in the second generation met Rogers's idea of encounter groups and individual counselling at the same time and practice as the person-centred approach counsellor and facilitator. They were involved in the person-centred approach field after 1970 with people in the first generation.

People in the third generation are people who are in around their 40s according to Nojima. They likely studied with people in the second generation.

**6) Literature on the Person-Centred Approach and Encounter Groups**

The complete works of Carl Rogers were translated into Japanese and published in 1970. Since then four of these original texts have been translated a second time into Japanese, along with Rogers' later books (see appendix 2).

The book, which was published in 2002 to celebrate Carl Rogers 100th birthday, was called 'Carl Rogers, the Quiet Revolutionary'

by Carl Rogers and David Russell. This book was also translated by Naoko Hatase in 2006.

Several other Western texts on the person-centred approach have also been translated (see table 3).

Year	Title in English	Authors	Year	Title in Japanese	Translators
1994	Development Person-Centred Counselling	Dave Mearns	2000	パーソンセンタード・カウンセリングの実際	Yoshihiko Morotomi Tatsuya Okamura Yoichi Ueshima Sachiko Hayashi
1991	Person-Centred Counselling in Action	Dave Mearns Brian Thorne	2000	パーソン・センタード・カウンセリング	Yoshimi Ito
1992	Carl Rogers	Brian Thorne	2003	カール・ロジャーズ	Yoshihiko Morotomi Sachiko Hayashi Yoichi Ueshima Makiko Mikuni
2002	The Tribes of the Person-Centred Nation	Pete Sanders (ed)	2007	パーソンセンタード・アプローチの最前线	Teruyuki Chikada Makiko Mikuni Kyoko Ono Yasuhiro Suetake Mikio Shimizu
2002	Dictionary of Person-Centred	Keith Tudor	2008	ロジャーズ辞典	Tatsuya Okamura Takao Konayashi

	Psychology	Tony Merry			Kyoko Hazama
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**table 3** Western books on the person-centred approach  
translated into Japanese

Apart from Rogers' 'Encounter Groups' (1970), no other texts written about encounter groups have been translated.

Although Japanese people had access to the work of Carl Rogers, they were not able to read later texts until the 1990s when other books began to be translated. So the understanding of the person-centred approach in Japan used to be based just on books written by Carl Rogers, and it is only recently that other books on the person-centred approach have been published.

Carl Rogers came to Japan twice in 1961 and 1983. After his visit to Japan there is a big gap until the first decade of the 21<sup>st</sup> century when several Western person-centred approach practitioners were invited to Japan. Japanese people have just started to meet person-centred approach people in the world.

## 7) Encounter Groups, Structured Group Encounters and PCA Groups

As well as basic encounter groups there are two related kinds of groups that take place in Japan. These are the structured group encounters established by Yasutaka Kokubu and the person-centred approach (PCA) group, established by Shoji Murayama.

Structured group encounters and encounter groups were sometimes mixed up and some people do not know the differences between these two groups. These two groups are different.

Structured group encounters were started by Yasutaka Kokubu, who is a counsellor who also taught counselling to teachers. At structured group encounters there is a leader who gives exercises to the participants to follow and through exercises, members get to know each other and know themselves. School teachers tend to like structured group encounters and they use this group for managing students (Kokubu, 1992).

The PCA group was introduced by Shoji Murayama and his students (Kamata & Motoyama & Murayama, 2004; Kamata, 2003). In a PCA group, a facilitator would give members exercises along with the person-centred approach philosophy. So, according to Kamata, a PCA group is not the same as a structured group encounter and it is not the same as encounter

groups either. So, although these groups share many similarities with basic encounter groups, they take a more structured, directive approach. I made the decision not to include them in my research but to focus only on the basic encounter group in Japan.

#### **4. How the Work of Carl Rogers Fits Into Japanese Culture**

So far I have discussed how the person-centred approach and encounter groups were introduced to Japan and how they were adopted into Japan. The question now is why that adoption happened. Why was Japanese culture welcoming to the person-centred approach and encounter groups?

What is it in Japanese culture that enables it to accept and adopt the person-centred approach? When I was undertaking my masters, I wrote about the philosophy of counselling. I then encountered the Japanese tea ceremony as a Japanese philosophy which had similarities to the person-centred approach. Now I wanted to explore further.

As I noted earlier in this chapter, Japanese people did not have the chance to question when the ideas and concepts of counselling and the person-centred approach were introduced by America in 1945 after the Second World War. So, while this was the process introducing the

person-centred approach to Japan, there were aspects of Japanese life that contributed to how readily the person-centred approach was then accepted. The master of the Japanese tea ceremony, Sen Rikyu (1522-1591), wrote about 'Rikyu's Seven Rules,' the basic rules of the way of the tea ceremony. Zeami (1363?-1443?), the master of Noh, the Japanese traditional musical, talked about 'True Flower' which is about how to act as a true flower (Zeami, 1972; 2006). Gisho Saiko's idea of counselling, Shinshuu counselling, was based on the philosophy of Buddhism (Saiko, 1984, 2005).

As I showed in my master's dissertation, the tea-ceremony and the Japanese traditional Noh have similarities to the person-centred approach (Mikuni, 2001b; 2002). Therefore, I could say that an idea and a concept of the person-centred approach were essentially ingrained in Japanese culture. So there was not much resistance within Japanese culture by Japanese people adopting the ideas and concepts of counselling and of the person-centred approach.

### **1) Tea Ceremony and the Person-Centred Approach**

About twenty years ago, I attended a special tea ceremony with my grandmother where I made a big mistake. Normally, at the tea ceremony, there is only one place people can have tea but at this special tea

ceremony, I went to two tea ceremonies one after the other after which we had a traditional lunch. After the lunch, we attended a third tea ceremony. At each ceremony and the lunch we had to sit straight on the tatami floor. At this last ceremony, I made a mistake. After each ceremony guests have a look at accessories used for the ceremony. At the end of the ceremony I wanted to take a look at a hanging scroll and decided to stand up. However, the next moment I fell on my face because my legs had gone to sleep from kneeling for a long time. The master of this ceremony just cared for me and did not blame me for my accident. He kindly gave me a hand to help me sit properly and was worried about my feelings. This experience taught me that the master of tea had similar qualities to that of a counsellor and which I have experienced in counselling and in an encounter group.

Sen Rikyu was the master of tea and established the ways of tea and the philosophy of the way of tea. ‘Rikyu’s Seven Rules’ is one of the most important philosophies for the way of tea.

*SEN Rikyu, the 16th-century tea master who perfected the Way of Tea, was once asked to explain what this Way entails. He replied that it was a matter of observing but seven rules: Make a satisfying bowl of tea; Lay the charcoal so that the water boils efficiently; Provide a sense of warmth in the winter and coolness in the summer; Arrange the flowers as though they were in the*

*field; Be ready ahead of time; Be prepared in case it should rain;  
Act with utmost consideration toward your guests.*

(Ura-Senke's homepage<sup>13</sup>, 27/December/2010)

What Rikyu said in his seven rules describes the way of providing a proper setting for guests and about the tea master's relationship with guests. Rikyu said that as a master of the tea ceremony, he needed to prepare for the guests and to think about guests' feelings and situations. The master needed to know what was essential for the guests and should express genuineness towards the guests in the simple way. When the master serves tea for the guests, he/she needs to have consideration towards the guests. The master needs to have a pure heart to be with the guests. I could see many similarities with the person-centred approach philosophy and what I need to pay attention to my relationship with my client as a counsellor.

Ura-sneke's homepage gives one story about Rikyu:

*According to the well-known story relating to the dialogue between Rikyu and the question mentioned above, the questioner was vexed by Rikyu's reply, saying that these were simple matters that anyone could handle. To this comment, Rikyu responded that he would become a disciple of the person who could carry them out without fail.*

(ibid)

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<sup>13</sup> <http://www.urasenke.or.jp/texte/chado/chado1.html>

So Rikyu's Seven Rules are not something even Rikyu could do.

Another important concept is 'The True Value of the Way' and the four Chinese characters, 和敬清寂 (wa kei sei jaku) meaning, in English, harmony, respect, purity and tranquillity, represent the concept.

*The enduring allure of the Way of Tea is a proof of its profound meaning for people... not only for Japanese people, but also for people from different countries. Having been nurtured on Japanese soil, it represents the quintessence of Japanese aesthetics and culture. Beyond this, people far and wide have discovered that life is beautified by this Way ... by the spirit that guides its practice, as well as by the objects which express that spirit is an integral part of its practice.*

*The principles underlying this Art of Living are Harmony, Respect, Purity, and Tranquillity. In a world such as ours today, fraught with unrest, friction, self-centredness and other such social ailments, these are universal principles that can guide us toward the realisation of genuine peace.*

(ibid)

I find that 'harmony,' 'respect,' 'purity' and 'tranquillity' have parallels in the person-centred approach. 'Harmony' is to get to know each other with an open mind between a master and guests. A counsellor or a facilitator tries to be open to a client or members and tries to be honest, being with others. 'Respect' is showing respect to others, which relates to what Rogers called unconditional positive regard.

*It means that there are no conditions of acceptance, no feeling of 'I like you only if you are thus and so.'*

(Rogers, 1957, p224)

‘Purity’ is about being pure when a master is with his guest, which reminds me of what Rogers said about congruence.

*In means that within the relationship he is freely and deeply himself, with his actual experience accurately represented by his awareness of himself.*

(ibid, p224)

‘Tranquillity’ refers to the fact that the master in the tea ceremony does not get shaken or upset at any time. A counsellor or a facilitator is not shaken by whatever happens in the relationship with a client or members.

## 2) Noh and the Person-Centred Approach

‘Noh’ is the Japanese traditional play which uses traditional dance, musical instruments and special masks. ‘Noh’ was created during the latter half of Kamakura period (1185-1333) and the early part of the Muromachi period (1336-1573) (Zeami, 1972).

There are some comparative works between Noh and psychoanalysis (Sato & Takahashi, 1997; Maeda, 1999, 2003; Kanaseki, 1999). Noh is a part of Japanese art and Maeda said that counselling is also a part of art, an art of directing or staging (Maeda, 1999).

Maeda (1999) explained empathic understanding using Noh's concept of '離見の見 (ri ken no ken)' which means that an actor needs to think about how he would be seen by an audience so that his own view can reflect that on stage. Maeda said this concept means that is necessary for the actor to have an understanding of the framework of the audience rather than his own framework, which is similar to empathic understanding (ibid).

The founder of Noh, Zeami (1363?-1443?), wrote a book called, '風姿花伝 (fu shi ka den),' which is the theory of Noh. In this book, Zeami talked about what it means to be a true actor, making comparisons with a flower. If the actor is true, then he should know how he should be. The actor should act differently according to his age. When he was a child, his voice was pretty and his body was small. As he grew the body became bigger and he could move more quickly. When he was an adult, then he became beautiful and was able to act well. Then when he got old, people could see an actor who had lost something. When the actor got old, over the age of 50, then he could not move so much on the stage. But, according to Zeami, if an actor had awareness of his age and his acting when he got old, he would become a true flower, which is the most beautiful flower. If an actor had awareness of each age and behaved accordingly, then, at the end of his life, he would become a true flower. The true flower does not move on the stage and does not stand at the centre of the stage, but

without the true flower, the stage would be empty (Zeami, 1972). Maeda said that in a similar way counsellors need to have an awareness of his/her own limit and capacities as a counsellor (Maeda, 1999).

When I read this as a person-centred approach counsellor, I felt that this was very similar to what the person-centred approach said about fully functioning person.

*The individual would be perfectly psychologically adjusted and would be a fully functioning person - one open to all experiencing who never needed to deny or distort any of it in awareness. Such a situation, though, is thought of as only hypothetically possible, and never occurs in reality. In terms of self actualisation, he or she would be actualising a 'real' or unconditioned self and the general actualising tendency would continue to prompt towards being fully functioning. His or her actualising tendency and self-actualising process would be in harmony.*

(Merry, 2002, p27)

Rogers said that being with a client was not easy.

*I believe that it helps to provoke a deeper understanding of what's involved in being a therapist and that it is not a matter of following rules or formulae; it is a matter involving the person. That's somehow seen as costly... It is easier to use a technique in a situation with a client than to thoroughly enter into a relationship with the client, and that is a little frightening to some people.*

(Rogers & Russell, 2002, p259-260)

When Roger wrote about the importance of therapeutic relationships (1957), he said that counsellors need to build constructive relationships with clients. In order to build these relationships, counsellors need to have an awareness of him/herself, which I believe is similar to what Zeami said about the true flower.

*It means that within the relationship he is freely and deeply himself, with his actual experience accurately represented by his awareness of himself. It is the opposite of presenting a façade, either knowingly or unknowingly.*

(Rogers, 1957, p224)

### **3) Shinshuu Counselling and the Person-Centred Approach**

Shinshuu counselling was developed by Gisho Saiko (1925-2004) who was a Buddhist monk. Saiko found similarities between Buddhist philosophy and the ideas of Carl Rogers. Then he developed Shinshuu counselling which is also called, 'Dharma-Based, Person-Centred Approach' (Saiko, 2001, p258). Saiko said that the only rule of Shinshuu counselling is that the counsellor should be Buddhist but clients could be anyone and so may not be a Buddhist (Saiko, 2005).

Saiko (2005) showed three similarities between Shinshuu counselling and the person-centred approach. He wrote that both approaches focus on the 'person who is encountering their true self' and use the words,

‘self-actualisation.’ He also said that for both approaches expressing oneself is important: by expressing their own feelings people become themselves. Secondly he made the point that Buddhism and the person-centred approach both value listening. As a Shinshuu counsellor it is important to listen to people as well as to the counsellor’s self which then leads to listening to Buddha. Finally Saiko mentioned that both approaches have theories based on their own experiences. Saiko said that without experiences, people’s theories lack depth (ibid). According to Saiko, the person-centred approach has similarities with Buddhism and some people make links between Rogers and Buddhism.

Indeed Burry (2008) suggested that Carl Rogers and the idea of the Buddhism were close.

*He (Carl Rogers) has a taste for humility, and is loathe to be seen as a redeemer, and therefore, to my mind, Carl Rogers was the quintessential closet-Buddhist.*

(Burry, 2008, p134)

## 5. My Reflections

At first, I was very surprised to know how much impact was made on Japan after its defeat in the Second World War. In Japan we do not discuss the

war very much. I read the article written by Hilgard (1946) and I gave this paper to my father. This gave us a chance to talk about the war.

In 2009, the Liberal Democratic Party lost the election. The Liberal Democratic Party government had lasted from 1955 and now, for the first time, the Democrats took power. My father said that we (Japanese people) are able to change the regime in a democratic way unlike other Asian countries. We did not have a coup d'état. He said that the Americans taught us democracy, agreeing with Hilgard who said that the Americans helped Japan to establish a democracy (Hilgard, 1946). From our conversation, I believed that without the American intervention in our education system, our country and people would not have become who and how we are today. According to Hilgard the intention was to teach the Japanese people about freedom of speech, women's rights and labour unions which were all necessary to establish a democracy in Japan (ibid).

On the other hand, there was Ozawa who said the American policy that introduced counselling to Japan destroyed our family system and it made our family connections weak (Ozawa, 2002). Before the war, family members and neighbours helped and supported each other and if any of them had problems or needed to talk to someone, people were there to listen to each other and help each other. However, according to Ozawa,

introducing a role of counsellors made Japanese people think there was a specialist to talk to. This broke Japanese people's ability to interact and communicate with each other and loosened the connection with each other, both within their family and within the community (ibid).

There is other data which tells of the positive attitude which Americans had towards the Japanese and German people defeated in the war.

'Human Nature and Peace: Statement by Psychologists' was released to the press from the American Psychological Association on March 1945.

The psychologists raised many points which were about the reconstruction of our community and our humanity.

*The confusion of defeated people will call for clarity and consistency in the application of rewards and punishments. Reconstruction will not be possible so long as the Germans and Japanese people are confused as to their status.*

(Newsletter, March 1945)

So, the Americans could imagine the Japanese people's confusion after the war and that it was important to look at in order to reconstruct.

*If properly administered, relief, and rehabilitation can lead to self-reliance and cooperation: if improperly, to resentment and hatred. Unless liberated people (and enemy people) are given an opportunity to work in a self-respecting manner for the food and relief they receive, they are likely to harbor bitterness and resentment, since our bounty will be regarded by them as unearned charity, dollar imperialism, or bribery. No people can long tolerate such injuries to self-respect.*

(ibid)

This was surprising for me to know that Americans actually thought about us. They thought that Japanese people need to keep their self-respect, a fact that I was not taught. In the Japanese education system, we were not taught that we had lost the war and Americans won the war. We were just taught the fact there was Kamikaze suicidal corps; we did not have any discussion on our 'self-respecting manner'. Therefore, when my British supervisor sent me the reference for this statement by American psychologists and I read it I needed to have some time to accept what was in it. So Americans had interests in the Japanese people having a self-respecting manner. Now I can see the point. At that time, people who survived from the war felt guilty because they could not die for our emperor.

I remembered a story my grandfather, a medical doctor, told me. During the war, he went to Guadalcanal Island as a doctor where most of the Japanese soldiers there were killed by American bombing. When Japanese soldiers were injured, they tried to kill themselves using their own guns because they felt too ashamed to be taken prisoners of war by the Americans. My grandfather stopped them from killing themselves and told them to throw their guns away. Guns were very important for soldiers, because it was something they had brought from Japan. In their

mind, throwing their guns away was losing the connection with Japan and it was not something they would choose. However, if they had had their guns, the American soldiers would have assumed that Japanese soldiers would attack them and they might kill them. My grandfather took their guns away and left them under the trees where Americans could easily find them. After the war, my grandfather met with the former soldiers. They told him that the Americans gave them medical treatment and that, after the war, the Americans sent them back to Japan.

By remembering this story, I could see the reason why the Americans tried to educate us to have our own life back. Counselling was not mentioned in this statement (ibid). However it was released by Gordon Allport and Gardner Murphy who were psychologists and over 2000 psychologists signed the statement. I assume that psychological education was important to Japanese people at that time and counselling was one of the ways to educate people psychologically.

I could not judge whether American policy after the war was right or wrong. However, I believe that sooner or later we needed to be exposed to the idea of counselling because our society has changed and the technological development has also changed our life style. Computers, the internet and mobile phones are all very useful, but these technologies have completely

changed our life style. There are children who do not go out of their house and people play computer games and talk with strangers whom they have never met before through the internet in his/her own room. So I see many people in Japan are now struggling with communicating with each other face to face. So counsellors' work is essential today in Japan.

Thinking about the person-centred approach, it seems to me that if Japan had not lost the war, Rogers' ideas might not have been introduced by the American government and it might have only been introduced by individuals who had studied in America.

I remembered the film 'Sliding Doors' (1998). This film was about a lady who lived two different lives, in one life she did not miss the train one morning and in the other life she missed the train. Although the stories in the middle of these two different lives were different, she meets the same man at the end. So I felt that whether Japan lost the war or not, Japanese people were meant to encounter Carl Rogers.

Looking for books and data about the history of psychology and psychotherapy in Japan was not easy. There are only five books I have been able to find so far (Sato, 1997; 2002; Nishikawa & Takasa, 2005; Sato & Takasu, 2003; Sato, 2005). There was a difficulty of searching for the

history of Japanese psychotherapy because there was not just one but there were different views of the history. There were differences depending on authors' opinions on psychotherapy. So there was not a book with a fair-minded history. Information about the development of the ideas of Carl Rogers in Japan was also not easy to find. There were chapters about it but they do not mention the entire development. Therefore, it was not easy to see the whole picture of the development of the idea of Carl Rogers. I feel that there may be another researchable field in the person-centred approach. I am now considering writing a proposal to research this area with my colleagues in the near future.

After 11th March, 2011, the day we in Japan experienced a massive earthquake, a tsunami and a nuclear power plant disaster, I read Hilgard's article (1946) again and I found this time I understood what he said more than when I had read it before. Since we have had these tragic circumstances, I am surprised not to see any of us become angry. On the night of the earthquake, I was driving a car to pick my mother up from the town. The street was packed with cars and it was impossible to drive. However, I did not hear any people shouting or using the horn of their cars. It was very quiet even though there were many cars and people. Now, almost three months later, we are worried about the nuclear power situation but still I did not hear any anger. I am wondering if it is similar

to how it was after the war. I do not say we do not have anger towards the situation or our government or Tokyo Electricity Company who owns the nuclear power station. But, instead of expressing those feelings, it seems to me that what we are doing is as Nambara said:

*If it is not to be found in the past, it must be created in the future.*

(Nambara quoted by Hilgard, 1946, p346)

## Chapter 5. Research, Research, Research

### 1. Introduction

I have realized that the most important aspect of research is methodology. Now I'm writing a lot about methodology... from various directions. I enjoy it.

(Blog: 8/August/2009)

Writing about methodology had been a monster for me from the beginning of my first degree and also when I was studying for the MA in Counselling Studies. At the beginning of my research, I had a similar fear so I once stopped writing. However, I came to believe that understanding methodology was like reading a map. Methodology would help me to walk on the right path. Am I a woman who could not read a map?

Of course, I could read a map. But at that moment, I felt that I had not found the right map for my research. I knew what would help me to conduct my research, but I did not have any name for this map, this method, yet. In this chapter, I explain the process of finding out what methodology I used for the research for this thesis.

## 2. Two Languages... Japanese and English

### 1) Who Am I?

I am translating much data for this research and it is an important issue to have Japanese colleagues to help translate. Researchers are conducting research in their own language and presenting in the second language, so researchers need to have good colleagues to support their translation. Do I translate the meaning, or translate words? I have to think which would be closest to what the writer wanted to say ... So now I enjoy this process.

(Blog: 8/August/2009)

As a researcher who has collected data in one language and must write in another I ask the question 'Am I a translator or an interpreter?' Here is a problem for me. In Japanese language, the words, translator and interpreter have almost the same meaning. So I have to make clear these differences between these two words for me.

According to the dictionary, the meaning of 'to translate' is:

*to render into another language; to express in another artistic medium; to put in plainer terms, explain; to interpret the significance or meaning of (an action, behaviour, etc).*

(The Chambers Dictionary, 1998, p1764)

And the meaning of 'translator', is:

*a person or machine that translates from one language into another.*

(ibid, p1764)

Yes, I have to translate most of my research data which is in Japanese into English. However, I do not only translate just word by word because sometimes there are cultural issues that need to be involved in translations. If I do not take the cultural background into account, I would lose concepts in my translation.

A meaning of 'to interpret' is:

*to explain the meaning of, to elucidate, unfold, show the significance of; to translate into intelligible or familiar terms.*

(ibid, p841)

And a meaning of 'interpreter' is:

*a person who translates orally for the benefit of two or more parties speaking different languages; an expounder.*

(ibid, p841)

When I talk about encounter groups in Japan, I need to explain the meaning of encounter groups in Japan, to elucidate what it is for Japanese people and unfold encounter groups in Japan to show what it is to readers. To do so I need to use English terms that are familiar to my readers.

Am I a translator or an interpreter? Perhaps I am both. I translated the Japanese data, the words about the person-centred field and the encounter group movement in Japan. And, using these translated words,

explained the Japanese person-centred approach field to British people.

However, how would languages have an impact on my research and my interpretation?

## **2) Why Translation Does Matter**

I am often asked by my British colleagues if my research is about the Japanese person-centred approach how would they know what I had written is correct or not. I used to say that I am making up stories and they would not know the truth. Of course I was joking, but by reading their comments, it made me think that there is a possibility that I would make up a story, if I am not modest about my research. My colleagues' questions made me think carefully about how I would present my data in this thesis.

My native language is Japanese and I am Japanese. I am also living in Japan and studying the Japanese person-centred field by interviewing Japanese people and reading books and articles in Japanese. I am going to submit my thesis to the University of East Anglia in England. I am thinking a lot in Japanese, reading a lot in Japanese, but I am writing it in English. So I am translating whatever Japanese data I have and whatever I am thinking in Japanese and communicating with my critical friends and

Japanese supervisors in Japanese, and I am translating in English in order to write this thesis.

*The target audience which does not have direct access to the original text totally depends on the translation to gain an idea of the original work and its writer. ...., rewriters create the images of a writer, work, period, genre, sometimes even a whole literature.... (A) writer's work gains exposure and achieves influence mainly through misunderstanding and misconceptions created by rewriters.*

(Inaba, 2009)

There was always the danger that, unless I was aware of them, I could manipulate the data as I translated. To reduce my bias I decided to ask my critical friends to check the translations I did. That way there was a chance I could hold my biases in check:

**Translating question sheets has been difficult. People did not put the subject. I had to talk to my critical friend for help, because I could not do it on my own. There were times I needed to interpret question sheets.**

(Diary; 1/December/2009)

As a part of my counselling training at the University of East Anglia, I was seeing clients at the university counselling service. Most of my clients were British students. I asked a client who was coming to the end of her counselling with me how she had felt about having a Japanese counsellor, in her own country. She told me that it was a very important process for

her to think how she could make me understand her cultural background and her life, without using difficult words. She said that this process made her clarify what she had been thinking and what sort of impact her cultural background had on her.

Writing this thesis may be similar to this counselling session with my British client. I need to explain my culture to a person who does not belong to my culture. Because we have a different culture, we have different languages. I, as a researcher, need to choose words to make my readers understand my story. To do so, I need to understand my own culture, which my client did at her counselling session. I felt that this is very important for me to have awareness of my bias as well as understanding the Japanese person-centred field and culture.

I always needed to remind myself that it is likely that many of the readers and examiners would be British, which is important when I write this research. It is also important that I need to examine what kind of people are interested in this research.

When I translated anything in Japanese to English, I never did it by myself alone. I always asked my critical friends or sometimes I used a study group to check what I had translated. Translation is very important process for

me to understand what was written in English. In order to translate correctly, I had to understand what authors wanted to say and what they are trying to convey. So I am not just translating, I am also interpreting. Interpretation is not simply translating word by word. However, when I try to interpret, there is a danger of adding my perception. So by asking my critical friends to check my interpretation, it would be a chance to make my interpretation as near to the original as possible. Sometimes I needed to discuss concepts or articles to have a more clear idea of what an author wanted to express. In particular, when I had negative thoughts towards authors, concepts or articles, I had to have some discussion with them to have a fairer opinion about those concepts or articles. This happened early on in my research when I could not see the value of an article considered seminal by many people in the Japanese person-centred approach field.

On the way to Norikura, I spoke to TM about my thoughts of Murayama and Nojima's article in 1977, because I could not see the positive side of this article. However, talking to him helped me to show the positive side of this article and their contribution to the encounter group movement in Japan.

(Diary; 30/ October/ 2009)

When I summarise any stories, concepts or ideas, I pick out what I think is relevant. And here there are always possibilities that I would be influenced by any bias. So in order to make any concepts or ideas as accurate as possible, I decided to quote directly rather than summarise.

### **3) My Difficulties of Translating Work**

There are some particular difficulties translating Japanese to English. One is that the Japanese grammar is very different from English grammar. In Japanese language, we understand without using pronouns, without putting the subject in any sentences and without putting the singular or the plural clearly. When I was with Japanese interviewees and listening to them, I understood what they were talking about. When I translated their words into English, however, I found it difficult to put them into English, because for example, I was not sure the same interviewees were talking about one particular person or talking more generally. I did not have trouble translating journal papers, because in those the academic writing is very formal and clear. But I had difficulty translating annual reports and newsletters and spoken language. That is the reason I have used the term 's/he' more often than the gender specific 'he' or 'she'.

Having no difference, in Japanese, between singular and plural was also difficult when translating. There is a famous Haiku by Basho Matuso (1644-1694):

古池や 蛙飛び込む 水の音  
*fukukeya kawazutobikomu mizunooto*

Ikemi (2010) translated this haiku into English as:

*Ancient pond / frog(s) jump in / the sound of water*

Then he asked:

*'How many frogs in this poem?'*

(ibid)

In Japanese, it does not matter how many frogs there are. What is important to have is the image of the pond or the sound of water. In the Japanese language, it is not beautiful to express what sort of sound it was or how many frogs were there or how big they were. Kindaichi (1975) said the spirit of the Japanese language is not to write or say with detail. It is important to read between lines in the Japanese language. So when I translate Japanese into English, I need to read those lines, and between those lines and express what I understand in English.

#### 4) Interpreting Languages

In order to stop manipulating the data, I had to think how I could translate and interpret language. Did I need to translate word by word? My answer was, 'No, I did not.' Gutt suggests that a translator and an

interpreter ‘should communicate the meaning of the original’ (Gutt, 2009<sup>14</sup>). But he also suggested that we need to know the target audience’s culture as well. While I am writing this thesis, I should not forget the cultural differences between Western and Eastern cultures and between Japan and England. Also it is important to have awareness of language differences between Japanese and English.

Said from an ethnographer’s point of view, a researcher is ‘interpreting one culture to the other culture’ (Sato, 1984, p15). So in this research, I am not just interpreting languages but also interpreting cultures and I ‘have a duty to join two cultures together for this study (*ibid*)’.

## 5) The Difficulty of Interpreting

Another difficulty was when I looked at the abstracts of authors written in Japanese and then translated into English by the author. Often translated words did not fit my understanding of what the meaning was in Japanese. It happened that if more than two researchers are writing about the same concept, they might use different English words for it. For example, the concept of activities or behaviours happening outside of the community sessions in encounter groups had the same Japanese words ‘セッション外活動, sesshon gai katudou’ but different words when authors translated their

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<sup>14</sup> <http://cogprints.org/2597/1/THEORACC.htm>. (2009, August)

concepts in English. This concept refers to how members communicate outside of sessions and how those communications have an impact on the group process and on a member's growth. Hosaka (1985) expressed these interactions as 'out-of-sessions' and Nakata (1996) expressed them as 'between-sessions.' Differences came from how Hosaka and Nakata emphasized times when the group was not going on. I considered that Hosaka's explanation was closer to what they said in Japanese. However, those translations were made by the authors and, although they discussed the same concept, I felt that I did not have the right to change it unless translation would be misinterpreted.

### **3. Support for My Research**

I received support from many Japanese friends and colleagues as well as people in the UK. Most of my Japanese supporters are geographically near to me. My British supporters live mainly in the UK, in England and in Scotland, and it is not simple to contact them, because of time differences. Japan is nine hours (eight hours in summer) ahead of England so it is not easy to talk to them and also if I want to see my British supporters, going to England from Japan takes more than 24 hours of travelling. During the last two years of my research I communicated with people in the UK using Skype or iChat. Although we could see each other's faces, and even look

at the same piece of writing it was not the same as a physical face to face meeting, which I have with my Japanese supporters. So I value my Japanese supporters as well as my British supporters.

### **1) Importance of Japanese Supporters**

I have been researching and then writing up my thesis in Japan without other PhD students from UEA around. Studying by correspondence has been a very isolated way of studying and from time to time I felt that I would not be able to complete my research. However, I have people in Japan who are kindly helping me in my work or pushing me to do my research. These people have been a very important part of my studies and so have had an impact on the research.

There is another reason I need to have Japanese supporters around, especially critical friends. As I mentioned above, there has been much translation and interpretation work needed for my research. Through translation and interpretation works, I could ‘manipulate messages to project a certain image in the service of certain ideological constraints’ (Inaba, 2009). In another words, I could create stories which could suit my research outcome, because people in UK do ‘not have direct access to the original text and it totally depends on’ myself and my work ‘to gain an idea of the original work’ and situation in Japan (ibid). Thus, Japanese

supporters would check my work to see whether my work was one-sided or not.

## 2) My Japanese Critical Friends

My main critical friend, MC, is a person-centred counsellor. We have known each other since we met in the summer of 2002 at an encounter group, where she was a member and I was a facilitator for the first time. At that time, MC was an MA student conducting research about encounter groups. At the group where we met, she was using questionnaires to gather data for her MA thesis. Since then, somehow we have got along well.

MC said she felt Japanese people in the encounter group were trying to stream down feelings whereas Western people conveyed words precisely.

(Diary; 4/ July/ 2008)

In the summer of 2008, MC and I presented a paper together about Japanese PhD theses on encounter groups at the 8<sup>th</sup> conference for the World Association for Person Centred and Experiential Counselling and Psychotherapy (WAPCEPC) held at UEA in Norwich. Before the conference, she attended the pre-conference, which was the 3-days encounter group 'the Diversity Group,' which I was facilitating. At the presentation, she

told of her experience of the Diversity Group, which was different from her experience in encounter groups in Japan. She said at the presentation:

*Firstly there was an argument over ‘words.’ Such a thing scarcely happens in Japan. I found that it was interesting. Because the encounter group was held in UK, therefore nobody understood Japanese language apart from a few Japanese participants and a Japanese facilitator. So telling in the group ‘I am Japanese, and I want to say in Japanese’ or ‘I would like to express in Japanese’ did not occur to me, which German participants said in the group. This was my first thought about this diversity group.*

MC is the person who encourages me, supports me, scolds me, checks my translation work and stays alongside me. Without her, I would not be able to complete my thesis.

Another critical friend, ST, is also a person-centred counsellor and a lecturer on counselling and clinical psychology. ST submitted his PhD on encounter groups in January, 2011, so we have been in similar areas at the same time. We have e-mailed each other and supported each other.

When I met him in January, he said to me:

*You rescued me from feeling depressed and I could have been suffering from depression, if you had not been there. When I e-mailed you, you replied quickly. I felt that I was not alone*

and I was able to continue working on my thesis without getting crazy.

(Diary; 8/ January/ 2011)

Without my knowledge, I was supporting him. He has been supporting me, sharing my thoughts on encounter groups and also my difficulty in continuing working on this thesis.

The third person, whom I call TM, is also a person-centred counsellor and a lecturer on counselling and clinical psychology. TM joined PCA Norikura in 2008 as a facilitator and since then we have shared a lot about our perception of encounter groups and the person-centred approach.

The last person I mention is KS, who helps my language. She is an ex-student of mine who I taught at an international school. Currently she is undertaking a course on clinical psychology at the Japanese Open University. Because she was educated in the American education system, she has the ability to correct my English. Her checking has been beneficial for me, because there were times when she did not understand what I was talking about, so I had to explain more clearly what I meant. So having her check my writing helped me to have clearly my ideas of what I said in this thesis.

### 3) My Japanese Supervisors

I have two Japanese supervisors: one is my clinical supervisor and the other is an unofficial supervisor for my PhD studies.

My clinical supervisor supports my clinical work with counselling clients but also, from time to time, I would discuss my research with him. He is a professor, a person-centred counsellor and a focusing trainer who would meet once a month. There were times when I was stressed about my study and this stress had an impact on my clinical work and so I needed to talk about my thesis. He also used to work as a student counsellor and had facilitated some encounter groups. So he was one person with whom I could share my feelings and who I could ask for ideas. He offered to be interviewed about his experience of facilitating encounter groups for university students and he also introduced his ex-colleagues to me for interviews about their experiences as facilitators.

I also had an unofficial supervisor as I mentioned in the chapter 'This is my research.' He is my colleague and I would meet with him once a week at the university where I am working as a part-time lecturer. He gave me a chance to have a study group which had been helping me a lot.

#### 4) Study Groups in Japan

There is a study group in which I am involved and which also supports me.

When I was gathering journals and PhD theses, I belonged to a study group of four people. We read articles and theses together and we shared our understanding of arguments. One of the members had not gone to an encounter group, therefore he did not have any experiential background of encounter groups. He found it difficult to understand what authors were talking about in their papers. So the rest of us explained to him what authors meant, from our own experiences. This process helped me to understand what the authors wanted to say and I interpreted those articles and theses, which made me recognize my biases towards papers or authors.

#### 5) The Block Meeting

TM volunteered to take the role of a client, when M (a facilitator from the UK) was going to demonstrate counselling at his workshop. I was translating M's words and the other colleague was translating TM's words. TM said that he found it difficult to write some articles as he was supposed to. I was sitting next to M facing TM. Listening to his story in Japanese as well as to the words translated into English by my colleague, I felt that he was talking about me or he was telling

me something. When I was translating M's words, I felt that I was telling what he said to myself. TM started to talk about a wall around him and he felt as if the wall stopped him moving forward. When he described the wall, I could see the wall around me as well. TM spoke about the wall and my colleague translated TM's word for M, who reflected on what TM had said using the word 'wall' in English and I translated M's word in Japanese. So it was like an echo, I could hear the word 'wall' many times and also I had to say the word, which was very powerful. When reflecting on TM's words, M used the word 'block' to explain how the wall became a block to TM to stop him working.

'Yes, it is my block, this block stops me doing my work!'

(Diary: 2/ September/ 2009)

So we called our meeting 'the block meeting.' There were four members of whom TM is one. Two of the members are writing articles and the other two (including myself) are writing PhD theses. The first meeting was when TM came to Tokyo and we gathered and talked about our papers as well as our thoughts and feelings about the person-centred approach.

I just came back from the meeting. It was very nice to know that there are people who are in the similar situation as mine.

We also talked about how much we would study the following day. We will e-mail each other to let each other know we are studying. Although we are not writing the same paper, this group keeps me going with my work.

At the block meeting, I told them what I had been writing and researching for my PhD thesis. Everybody showed interest in my work and they said my point of view is very important and no one in Japan had done it before. They said that it is valuable and that they would be interested in reading my thesis.

(Diary; 21/September/2009)

After this meeting, we e-mailed each other to check on how we are doing and supported each other. Therefore, this meeting had a huge impact on my attitude towards my research and I felt that I am doing something meaningful although we did not discuss what we were writing in detail. This group helped to make me feel that I had boundaries and I was not alone.

## 6) My British Supervisor

I have known my British supervisor since 2000. Since I returned to Japan we communicated first by e-mail and, in recent years, by Skype. We have met face to face during my trips back to the UK.

In February 2011, I was in Norwich for three weeks working on my thesis. I wrote a short paragraph and e-mailed it as an attached document to my supervisor. I said to her:

‘I need your suggestion.’

It was very natural and I was OK with this communication. Then I realized that I had some difficulties with my British supervisor. I did not know how to ask her for support. I have known her since my Master’s degree and when I was undertaking my MA, I did not have the same problem with her because I was living in Norwich and she was present in my study.

However, being away from the university and not seeing her in face-to-face communication made me think about our boundaries and I was not sure how to maintain these boundaries. For example, I did not translate my interview data into English to share with her. I thought I had to analyse all interview data by myself, therefore I did not think to translate it. If I had translated all interview data into English and if I had asked her how she would work with this data, I am sure she would have given me some feedback, which would have made my research richer.

But I did not do it. If I had been working as a full-time student with other PhD students, I would have been able to compare to other students and would have some good ideas of relationships with supervisors which I would have had some good ideas of what relationships with supervisors the other students had.

After sending the e-mail, I expressed and shared this feeling with her. So it was only in the last few months of my study that I felt I am OK with her and I am able to ask her more casually for support.

## **7) My British Friend**

I have a British friend who I trained with and I always stay with her when I am in Norwich. We did not communicate as much as I wanted but when we are together we talk about theories and counselling, which inspire my thoughts, especially in English. When I talk to her, the English side of my brain works hard, which is helpful for my research. Since we had the earthquake, Tsunami and nuclear power problems, she has contacted me by Skype a lot. Talking to her made me calm down and it helped me to carry on writing my thesis.

I needed to describe my support system in great detail. That is because studying the way I have has been difficult. But also because in developing

such a support system in Japan my research has become, in some ways, collaborative. It has also helped build the bridge I so wanted to achieve at the beginning of my study for this PhD.

#### **4. Insider or Outsider**

##### **1) Researcher, Facilitator, Lecturer or Myself**

It was very important to have awareness of who I was and how members of encounter groups or the Japanese field of person-centred approach saw me, because those perceptions could influence my research process.

*Even with intensive resocialization, the ethnographer never becomes a member in the same sense that those ‘naturally’ in the setting are members. The fieldworker plans on leaving the setting after a relatively brief stay, and his experience of local life is colored by this transience. As a result ‘the participation that the fieldworker gives is neither as committed nor as constrained as the native’s’ (Karp and Kendall, 1982, p257). Furthermore the fieldworker orients to many local events not as ‘real life’ but as objects of possible research interest, as events that he may choose to write down and preserve in fieldnotes.*

(Emerson & et al, 1995, p4)

If I had been just a researcher in the field then it might have been much easier to understand what I was looking at, as Emerson et al suggest. But I am living in the setting as well, therefore I am a member of the setting and I am a researcher.

When I was processing my data, I could find myself wearing a mask. It was like I was in a dialogue with the questionnaires. It was difficult to be the objective researcher and I found myself reacting as a facilitator. For example, in the questionnaires, there were many people who mentioned:

- *Facilitators could make the atmosphere safe or unsafe.*

Knowing what members want from facilitators, which is a facilitator is a person who provides a safe atmosphere, affected my practice as a facilitator. Sometimes I felt I had to try to make members feel safe, because I want to be seen as a good facilitator. This is when I try to wear a mask which I think members want me to wear as a facilitator. Members also want facilitators to rescue members when they are in trouble in the group. I was very surprised to know how much people were afraid of being in these situations and I had not been aware of their feelings very much.

I discuss an issue about safety in encounter group and its importance for Japanese members in the chapter of what the facilitator said. It is important for some members to feel the facilitator gives safe feelings to members and in order to feel safe being in the group and being with the facilitator, members want to do what the facilitator asks them to do, and they hear this as an order, even though I, as the facilitator, did not give

them an order. So when I ask members to answer my questionnaires, it is very likely they fill in the questionnaires and they might write something which makes me feel happy.

While I was undertaking this research, I felt that I had many masks to wear inside and outside of encounter groups. I do not feel them always, but there were times when I felt one or another of my masks or there were times when members or my critical friends reminded me of them. At one encounter group a member had felt restricted by my presence.

'Last time when I wanted to say something, Mikuni-sensei

stopped me saying.'

'Did I stop you?'

'Yes, you looked at me and although you said nothing, your

eyes were saying "Don't say that".'

'So you thought I stopped you, even though I did not say

anything.'

'You didn't? I thought you did.'

(Diary; 13/ November/2011)

This was one of the sessions I facilitated at PCA Norikura 2011. I met this person when I gave a talk at one of the counselling associations in Tokyo and he also knew that I was researching encounter groups. The members saw me as Sensei and a researcher as well as a facilitator, which I was not aware of.

However, members sometimes see me as someone different.

One of the members said during the sessions that,

'A person who facilitates the group is a precious person for me.'

Oh dear, am I the precious person? The person who said this is my SV student and that is why she might have said that. But because some people cannot facilitate encounter groups and they want to be able to do so someday, they might see us as somebody very special.

(Diary; 1/November/2009)

I think each member sees me in different masks and those masks would not be the same as the one I feel I am wearing. The mask I have awareness of is me as a person who tries to push my researcher's mask down. However, now I come to feel that every mask is myself and I cannot deny my researcher's mask.

## 2) My Relationship with the Japanese Person-Centred Approach

When I came back to Japan having done my counselling training in UK, I was struggling with getting into the Japanese person-centred approach community and there were times I felt it very difficult to be in that

community. At the time I was a stranger to them; I was an outsider to the Japanese person-centred approach community.

As I wanted to be more involved in the encounter group movement in Japan, I found it difficult to be objective about the movement or about the people who are involved in it. In the first draft of this thesis, I had many critical opinions towards other Japanese facilitators and counsellors who were already very much involved in the field. I did not have the ability to accept what they have been doing or to see the whole picture of the Japanese encounter group movement. It was then I came to the awareness of the need to have a good distance from my research field, particularly as I was living and working within it.

I became gradually noticed as a person-centred approach practitioner in Japan and there came a time when I was no longer a stranger to other practitioners, nor they to me. I am now recognized and get some respect from the Japanese person-centred approach field. This change had an impact on my research and my relation to the field. I believe I am more likely to be objective and able to have a good distance from my research field.

So now I am an insider to the Japanese person-centred approach field, however, I could put myself outside when I undertake my research. It is because I feel more comfortable with my relationship to the Japanese person-centred approach community, that I can put myself in and out frequently.

### 3) Relations in the Field

Considering my positions within this research and my experience of this change in my relation to the Japanese person-centred approach, I find an idea of ethnography is helpful.

*The ethnographer seeks a deeper immersion in others' worlds in order to grasp what they experience as meaningful and important.*

(Emerson & et al, 1995, p2)

Baszanger and Dodier are sociologists who discuss qualitative research in a social context. Reading their idea about ethnographic studies was helpful for me to understand the research I am undertaking for this thesis.

According to them there are 'three simultaneous requirements associated with the study of human activities' (Baszanger and Dodier, 1997, p10).

The first need is 'dictated by the fact that the phenomena studied cannot be deduced but require empirical observation' (ibid, p10). My research

interest comes from my own experience as a counsellor and as a facilitator.

For this research I use my experiences as well as using articles, interviews and questionnaires to gather data. So my experience is one of the very important aspects of my research.

The second need is that, 'the field worker must remain open in order to discover the elements making up the markers and the tools that people mobilize in their interactions of the world, or more generally, with the world' (ibid, p11).

*(W)e see ethnography as committed to uncovering and depicting indigenous meanings. The object of participation is ultimately to get close to those studied as a way of understanding what their experiences and activities mean to them.*

(Emerson & et al, 1995, p12)

This second aspect is not simple for me because I am not just a researcher in the Japanese person-centred field and encounter group field.

Therefore for this point I need to discuss my relation to the research field, which I do later in this chapter.

The last point is that 'ethnographic study design (is) a hybrid approach in which the field worker (is) present in two agencies, as data gathering and as a person involved in activities directed towards other objectives'

(Baszanger and Dodier, 1997, p12,). The third point they make has two steps.

*(T)he field worker is careful to connect the facts that s/he observes with the specific features of the backdrop against which these facts occur, which are linked to historical and cultural contingencies. Not all in situ studies are field studies.*

(ibid, p12)

It is necessary to have objective eyes to understand the facts I get through this research.

*(A) series of ethnographic studies can serve as sources for defining universal, human phenomena, in the true sense.*

(ibid, p13)

Reading the ideas of ethnography helped me to realize the importance of how I would operate my own research.

Baszanger and Dodier also point to several questions which would be helpful in analysing data.

*What is the status of this 'specific' context in which the study takes place? How is it described? How is this framework delineated, since it is not a here-and-now situation, nor a situation in which humankind as a whole is characterized through the fundamental properties of every one of its activities?*

(Baszanger and Dodier, 1997, p13)

I kept these questions in my mind whenever I analysed data.

#### 4) My Research Settings, Access and Audience

Silverman introduced five practical questions about field research, which are:

- Are certain field settings more 'closed' to observation?*
- Must access always be overt?*
- What ethical issues lie in wait for me?*
- Is feedback to research subjects necessary and/or useful?*
- Can I learn anything from relations with subjects in the field?*

(Silverman, 2000, p198)

These questions gave me a framework for thinking about my research and for the discussion that follows here.

My research is about Japan and the Japanese person-centred approach. Thus, the research setting is in Japan but I am submitting this thesis to a British university. While I write this thesis, I always need to keep these possible audiences in my mind.

There are many books about the Japanese person-centred approach in Japanese (see for example Kuno & Suetake et al, 1997; Ito, 1968) but I was not able to find any books written in a non-Japanese language. There were some articles about the Japanese person-centred approach in English written by Japanese person-centred people (Murayama & Nojima & Abe,

1988; Hayashi & Kuno & Morotomi & Osawa & Shimizu & Suetake, 1998; Morotomi, 1999; Nakata, 2008; Shimizu, 2009).

Silverman said that there are two research settings, one in which relations are in 'closed' or 'private' settings and a second which are 'open' or 'public' settings (Silverman, 2000). The way he described research settings made me think that my research setting, which is mainly in Japan, has implications for the two audiences I would expect to have for this thesis.

One audience is the researcher's side. What I looked for in regard to the Japanese person-centred approach and all the articles I read and used for this research were not difficult to access. This data is written in Japanese. So for me and for Japanese people, my research field is an 'open' or 'public' setting. However, my thesis will be submitted to a British University and as many readers and my examiners will be British and are not able to speak or to read Japanese. Therefore, although my study is 'open' or 'public' to myself and Japanese people, for most of the readers and my examiners, my study is a 'closed' study. What does this mean?

It means that I should not forget that there will be readers who could not have any access to my research data or the field to check whether my

research is right or wrong. Therefore, I need to be honest with my research. There are things I should be concerned about, such as, how to translate data and how I should deal with my bias. Thus, translation is one of the big factors of my research which I have discussed earlier in this chapter.

### **5) We Are Subculture!**

Being non-judgemental is a way of securing and maintaining overt access. According to Silverman, 'being non-judgemental is often a key to acceptance in many settings, including subcultures and practitioners of a particular trade or profession' (ibid, p199). Subculture? My instinct tells me that there is something about being a subculture. I recall the conversation with my British colleague.

*When I was talking to L about my thesis, we talked about the person-centred approach being a white heterosexual male dominated approach. She said that Pete Sanders talks about it in his Steps' book. She showed me a page. She also said to me when we were receiving our training, I was angry at the Indian tutor who taught us about cultural issues. L remembers that I asked the tutor why she talked about black and white, that I was neither of them. She said that I was showing the tutor my skin!*

(Diary; 1/March/2009)

It is a very interesting point to think of the person-centred approach as a culture and that there is a subculture within the person-centred approach. If I saw the person-centred approach as a white heterosexual male dominated approach, then our person-centred approach in Japan could be seen as a subculture. I am part of the subculture of the person-centred approach and I am introducing our subculture to the mainstream.

What does it mean to think of the Japanese person-centred approach as subculture? What is the point of it? According to the dictionary, a subculture is:

*a social, ethnic or economic group with a particular character of its own within a larger culture or society; a culture (e.g. of a microorganism) derived from a pre-existing one.*

(The Chambers Dictionary, 1998, p1644)

Japan is a social, ethnic and economic group. So I do not think it is wrong to think that the Japanese person-centred approach is a subculture to the person-centred approach.

I feel that in the person-centred approach world or tribes, many white male people are walking on the main street and they have faces and names. They have power in the world. Non-white people are also in the same world but they are not walking on the main street. They are walking in

the alley, which people on the main street cannot see or know. But there are many interesting things happening in the alley.

If I were to place the Japanese person-centred approach as a subculture, then what could I see through my research? Or is it relevant to place the Japanese person-centred approach as subculture? Yes, it is relevant to place it as subculture, because I feel that I have more chance to see our person-centred approach as something unique and look with care at the many particular characteristics of the Japanese person-centred approach which I would encounter.

## **5. Research Ethics**

In this section I look at the ethical issues around the research I have been undertaking for this thesis. As I described so far, being an insider and an outsider for this research field and Japanese encounter groups, needs to be discussed from an ethical stand point. The Japanese person-centred approach community and encounter group community are not big and the active people in this community know each other well. There are significant issues concerning this.

### 1) Using Encounter Groups For My Research

Since 2004 I have facilitated thirty-five encounter groups and, through those groups I met more than 300 members. I have co-facilitated with about fifteen different facilitators. Having facilitated these encounter groups, I have observed many changes, developments, conflicts, anger, exchanges and processes. All those experiences are very rich resources and so at the beginning I asked myself how I could use those experiences. However, I came to the conclusion that I could not use those experiences for my research. As a facilitator I have to protect members and their stories. I always say to members at the beginning of encounter group:

‘An encounter group is the place to hear many life stories by other members of a group. By listening to those stories, you can think about your own life stories and you can feel many things. It is like watching many films acted by members as well as yourself.

Those stories are very valuable and precious. Because we have to treat with great care, we cannot talk or gossip about other people’s stories.’

Having said this I could not now take members’ stories for my own purposes.

I also needed to protect my co-facilitators from any judgments I might make about them. Whatever I felt through facilitating with other

facilitators, those were my perceptions. If I had any negative feelings towards any facilitators, those could have happened because of the relationships between us and I could find it difficult to have objective opinions.

However, I did want some data of the experience of being in an encounter group from the members' perspective. So I wrote a proposal for collecting data by questionnaire at an encounter group taking place in the spring 2009. The collecting of data by questionnaire from members of encounter groups where I was a facilitator was more sensitive and so I submitted the proposal to the School of Education & Lifelong Learning Research Ethics Committee (see appendix 3). In the proposal I highlighted several issues. There was the issue of my power as a facilitator as well as a researcher. In our Japanese culture there is a possibility that members might not feel able to refuse to fill in the questionnaire because I am '先生sensei' and am seen so by members. 'Sensei' means teacher or a professional person and we put the word 'sensei' after the family name. So I am Mikuni sensei. In our culture it is difficult to say no to 'sensei'.

*So if I inform about my research project formally, it would be perceived as a proposal from 'sensei,' not from one of the members. In our culture, it is not easy to argue with 'sensei' and*

*even if the members did not agree with the proposal I make,  
they would not argue with me.*

(Mikuni, 2009, proposal submitted to the School of Education

& Lifelong Learning Research Ethics Committee)

Therefore I needed to take good care telling members about my research and asking them to complete the questionnaire.

I also stated in the form that I would like to use the group in a passive way.

*If I inform the group member that I am going to use this group for my research, they might think I use this group actively, which I am not going to do. How can I tell members that I am going to use the group for my research passively?*

(ibid)

Because of the power issue, I did not try to get any outcomes for my research from any encounter groups I facilitated. I felt that if I had decided to use the groups, I would have tried to get something I wanted for my research and members would have picked up my feelings and they would have tried to give me what I wanted. So this would not be an encounter group for members.

I asked all members of an encounter group 'Encountering Differences' held spring 2009. I asked all members at the beginning of the group and I gave questionnaires to them towards the end of the encounter group. All members filled it in and gave it back to me although I said to them they did

not need to do it. There were some members from other encounter groups who filled in my questionnaires because they found out I was collecting data from members. When they found out, they kindly came to me and asked if they could help, which I asked for.

At the beginning of all encounter groups, I would inform the members about the fact that I am currently undertaking study for a PhD and writing about encounter groups, and for this reason, I would use my own experiences for my research. However, I would not mention anyone in the group when I write about my experiences.

## **2) Feedback**

People I interviewed were informed that these interviews were being conducted for research purposes. I also informed them that all the interviews would be recorded and transcribed. Some interviewees asked me to send them a copy of my PhD thesis, which I shall do when I submit this research. One interviewee asked me to publish in Japanese the part she is involved in so she could read it. I could not promise her this because at the time I was not sure whether I would translate the thesis or not.

Some people from Japan Human Relations Training also asked for a copy of my thesis when I submit, which I will. However, some of them were hesitant to ask me because they said that they were not able to read English well and some asked me whether I would publish my thesis in Japanese.

People have not asked me to show them a Japanese version of my thesis before I submit it to UEA. I think because they know that translating a whole thesis, or even partly, is huge extra work for me and they do not want to give me a harder time. That is why some people have asked me to translate once I have completed my research and submitted it.

*Is feedback to research subjects necessary and/or useful?*

*Can I learn anything from relations with subjects in the field?*

(Silverman, 2000, p198)

According to Silverman, there is a need to consider whether receiving feedback from interviewees is necessary and/or useful. I chose not to show them what I have written. I know there are many people who have been helping my research through questionnaires, interviews, support groups and being my critical friends. My critical friend MC is the only person who has read most of my thesis written in English and gave me feedback. Another critical friend MS also read some of my thesis and gave me feedback. Feedback from those two critical friends has broadened my

thoughts. But they could read English and so I do not need to translate it into Japanese for them. However, most Japanese people cannot read English or they do not have enough confidence to read anything in English. My colleague who speaks good English and also who has written articles in English wrote a comment on my blog when I wrote about reading English novels to keep my English.

*Reading novels written in English takes more time than reading in Japanese. So I do not like reading novels in English.*

(Comment from nemurihimeto my blog; 24/02/2011)

I am aware that receiving feedback from research subjects would have been useful and I could have learnt much from it. The fact that I did not translate makes my research unreachable for most of my research subjects. This fact makes me think that once I complete my thesis, it will be important to translate my research and publish it, which I discuss in the final chapter.

### 3) Confidentiality

This research was about encounter groups in Japan and the Japanese person-centred approach field is not big. People know each other and often they work together. Even if I did not give names, Japanese readers could assume who it might be.

It is important to protect people who helped me in this research, there were people who agreed to be interviewed and they understood my research interests. Thus, I need to keep their names anonymous.

I used many papers and publications which were all publicly accessible. So the only thing I needed to be careful about is how I would treat them.

I have already discussed the annual reports produced by student counselling services of Japanese universities. My ex-colleague perceived these reports as confidential documents. Although I did not perceive so, I would like to respect his way of thinking. So when I used these reports, I only used articles written by the student counsellors about the groups they had organised. I decided not to use feedback from students who had attended an encounter group or any other groups included in these reports. Although I did not think that any published annual reports were not private or confidential, this is the way I showed my respect to my ex-colleague.

#### 4) Competence

Resnik (2010) mentioned that competence is necessary for a researcher. I did not feel I had competence when I started this research. However, I gradually gained in confidence in carrying out my research. There are several reasons for this gain. I started to be asked about encounter

groups and articles on encounter groups and I was able to help. This made me realise that I had enough knowledge to deal with those enquiries. The other reason is when I am writing up this thesis; I feel in my brain there are many avenues to access encounter groups. At the beginning of my research, there were very few avenues and I could only think in a very simple way, however now I feel I have more complex ways of thinking about and analysing encounter groups in Japan.

I now believe that I have gained greater competence for my research and am I able to treat my research data with care and respect. Without competence, I could not show any respect to my research data and objects.

## Chapter 6. Recipes

### 1. Introduction - Research as Cooking -

*It is like getting all ingredients in the kitchen and I do not know how to cook. Do I know what I want to cook?*

(Diary; 16/May/2008)

The idea of recipes and cooking was always in my mind. When I started my research, I always felt as if I was in the kitchen and I was thinking of how to cook with all the ingredients I gathered. At the end of my research I would like to make my original and creative dish. In this chapter, I tell of how I collected all the ingredients, the data, how I prepared these ingredients and how I decided on which recipes (methodologies) I would use.

### 2. Getting the Ingredients and Finding Recipes

#### 1) Interviewing People

As I described earlier, in Chapter 2 'This is My Research,' my first interview was with Gisho Saiko who I was going to work with for my thesis. At that time, Saiko was my research ingredient. However, because of his death, I had to find another ingredient.

Afterwards, I interviewed 2 Japanese counsellors and 4 British counsellors. These interviews were just like finding recipes before going to shop for dinner. It was like checking my refrigerator and cabinet. I knew I wanted to receive my degree and I knew I wanted to research something about the person-centred approach in Japan. I had awareness of my knowledge about the person-centred approach in Japan and in England. I wanted to use that knowledge. By interviewing people, I was checking my knowledge and my interests in my research within the person-centred approach field. This process was just like when I decide on which cuisine I am about to cook.

## 2) Gathering PhD Theses

Having decided to research on encounter groups in Japan, the first data I collected for my research was Japanese PhD theses on encounter groups which are written in Japanese. Why PhD theses? One reason is that people who studied successfully a PhD are most likely to become a lecturer or a professor at a university or a college. In Japan, lecturers and professors are influential. So, if they run workshops with a university name, then people would assume that those workshops are good and credible. Therefore, those PhD theses' authors could have a part in diffusing encounter groups in Japan.

I got the list of PhD theses from the National Diet Library's homepage<sup>15</sup>. I used the keywords: 'encounter,' 'group,' 'PhD thesis' and as a result, there were nine theses. Then I e-mailed one of the authors, Nojima, to ask whether the list was correct.<sup>16</sup> He replied that one of them is not about encounter groups. He knew because the researcher was his former student. I read all eight theses and the one thesis that was not about encounter groups but about structured groups based on the person-centred approach concept which is called the PCA group (Kamada, 2003).

Hatase's (1990), Hirayama's (1999), Nojima's (2000), Abe's (2006) and Nakata's (2006) theses were published as books. I contacted all the authors to ask if their books had any changes from their original PhD theses. All of them said that the books were the same as their theses.

There were two theses which were not published, so I had to contact the authors to get their theses. I knew Matsuura, so I was able to ask him if I could have a copy of his thesis. Luckily his thesis was in the possession of my college at that time, so I was able to have it photocopied, with

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<sup>15</sup> National Diet Library stores every books, journals and PhD theses which are published in Japan. Therefore, searching through their homepage would give me all the names of publications on the Basic Encounter Group.

(<http://www.ndl.go.jp/>)

<sup>16</sup> Personal e-mail communication (21/April/2008).

Matsuura's permission. To get Horoiwa's thesis, I asked my colleague who used to facilitate encounter groups with him to contact Horoiwa.

Horoiwa again kindly sent me his thesis. Those theses were all written by counsellors and researchers in the Japanese person-centred approach field.

### **3) Analysing The PhD Theses**

My first step is to put the data in order working to the following criteria; 1) title, 2) author, 3) date (year), 4) the aim of the thesis/article, 5) methodology, 6) research object, 7) result and conclusion. I created tables by following these criteria (see appendix 4).

### **4) Gathering Articles on Encounter Groups**

In order to gather articles on encounter groups, I used Sakanaka's list. Sakanaka is an associate professor of Fukuoka University of Education and he has been teaching about the person-centred approach. He has the list of literature on client-centred therapy and the person-centred approach on his website<sup>17</sup> (September, 2008). First, I used the key words, "encounter group" for my search and found 49 articles. Then I looked up articles which were only written in academic journals in Japanese. The reason that I only chose to use academic journals at this point is that these

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<sup>17</sup> <http://psycho.fukuoka-edu.ac.jp/sakanaka/index.html>

articles were read by referees and they should have decent quality, which I thought would be a good starter.

### **5) Analysing Articles on Encounter Groups**

At first, I analysed all articles using the same format as PhD theses (see appendix 4). This analysis gave me an idea of how researchers worked and what is important for academic people.

The second step was to find out which articles were the most influential.

In order to find the influential articles, I checked out the references (see appendix 5). I only conducted this analysis for the journals because in Japan, PhD students need to have had chapters of the thesis published in journals before they submit their PhD thesis. In other words, Japanese PhD theses are the collection of their articles from journals.

The third step was to look at the methodologies. I divided these into quantitative research and qualitative research. Then, I divided the quantitative research into whether they used questionnaires, psychological tests, case studies or others. As for qualitative research, I divided it into whether they used questionnaires, interviews, case studies, encounter group reviews or others (see table 4).

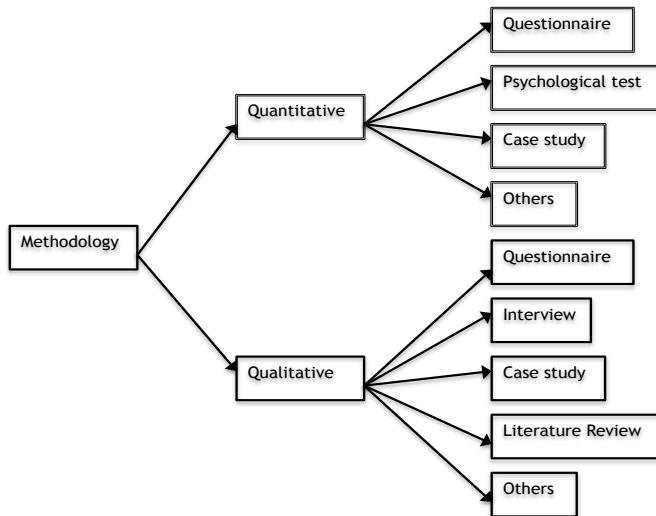


table 4 How I Analysed

The fourth step was to classify by research outcome (see appendix 6).

There were the encounter groups' outcome, group process, individual process, group process + facilitation, facilitation, making a questionnaire, out of session activity, member, article review, overview, program, comparison between cultures, comparison between the facilitator and members, and making theory (new theory and a new way of facilitation).

The fifth step was to look into who the research subjects were (see appendix 7). The research subjects were nurses, teachers, students, normal groups, facilitators and others.

These five steps were aimed to help me map the characteristics of encounter groups in Japan as portrayed in those 49 articles.

When I looked at what articles the authors cited, through a list of books at the end of each article, the articles in English journals put 'references' at the end of articles, whereas, articles in Japanese journals put 'literature' at the end of articles. 'Literature' means both references and bibliography. Therefore, although there were names of books in the list, the names of books were not always mentioned in the bodies of the articles. My block-meeting friend<sup>18</sup> said to me that it is custom in Japan to put the author's tutor's books to show their respect for their tutors, even if the author did not use this literature.

## 6) Collecting Facilitators' Opinions

I went through books, articles, essays, comments, newsletters and so on which are not academic, finding data from the facilitators of groups. Those data gave me facilitators' reality of encounter group. To get those information about books and articles, I went to the National Diet Library's website and I checked any books about encounter groups. I also used Sakanaka's website<sup>19</sup> where he had a search engine for any publications

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<sup>18</sup> Personal contact with T. (3/May/2010)

<sup>19</sup> <http://psycho.fukuoka-edu.ac.jp/sakanaka/index.html>

about the person-centred approach. He has been collecting information on publications about the person-centred approach since 1998 and this search engine has reliability. I picked up whatever the authors expressed their experiences and opinions on encounter groups.

Then I worked with my critical friends and we analysed and drew a map on the paper. We talked about what facilitators said about encounter groups with their articles and papers. When we found a new category, then we wrote it down and this process gave us a clear picture of what facilitators thought about encounter groups.

Facilitators' views were divided into three categories and then we looked into 'how they say what an encounter group is,' which was divided into four categories (see table 5).

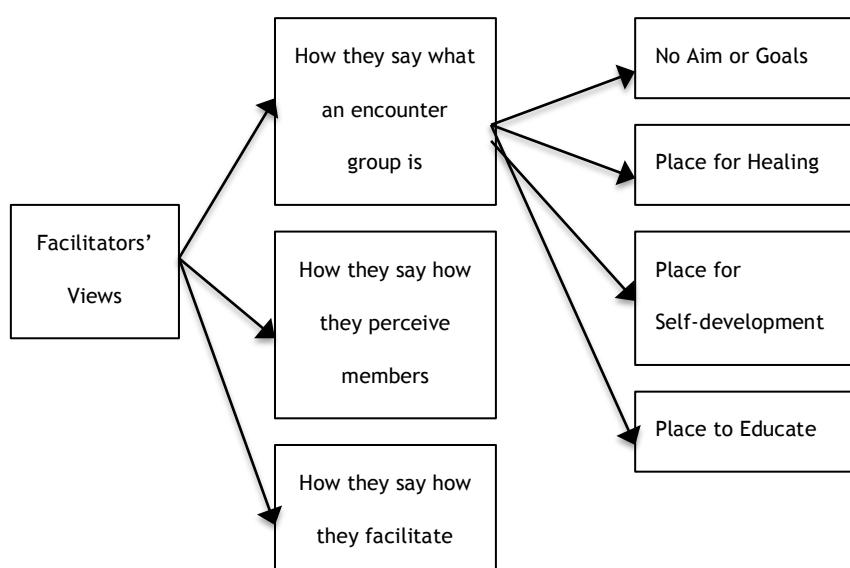


Table 5 Facilitators' Views

## 7) Getting an Idea from a Literature Review

Early in July 2009, I was surfing the Internet and found the information about doing a ‘Literature Review<sup>20</sup>,’ which I had never came across before. I had been feeling that there was no concrete methodology for looking at the mass of literature on the subject of encounter groups. I felt I was walking a mysterious pathway without any maps or knowledge and I wanted to have something which would tell me that I was not lost. So I got a book called, ‘Doing a Literature Review’ (Hart, 1998). Finding this book helped my research process. In Japan, there is no technical book about doing a literature review.

*(A) review of the literature is important because without it you will not acquire an understanding of your topic, of what has already been done on it, how it has been researched, and what the key issues are.*

(ibid, p1)

While I understood the importance of reading literature, it was difficult to know where to start. I knew that reading any articles about encounter groups would be a good starting point for my thesis.

**There are no articles and theses which questions about whether**

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<sup>20</sup>

<http://www.writing.utoronto.ca/advice/specific-types-of-writing/literature-review> (1/July/2010)

an encounter group is suitable for Japanese people. Their standing point is that an encounter group is good and valuable.

Why hasn't anyone questioned it yet?

(Diary; 7/July/2008)

All the authors' starting points were about how an encounter group is valuable to Japanese people. It appears that there is no necessity for them to question whether an encounter group is good for Japanese people or not.

*All reviews, irrespective of the topic, are written from a particular perspective or standpoint of the reviewer. This perspective often originates from the school of thought, vocation or ideological standpoint in which the review is located. As a consequence, the particularity of the reviewer implies a particular reader. Reviewers usually write with a particular kind of reader in mind: a reader that they might want to influence. It is factors such as these that make all reviews partial in some way or other.*

(Hart, 1988, p25)

This made me realize that because I am reading articles about encounter groups, all authors were supporting encounter groups. Also I am a facilitator and I like encounter groups. My standpoint is also positive about encounter groups, which I need to have an awareness of.

In addition, Hart's book taught me that what I had done with the PhD

theses and the articles was a process of mapping and analysing ideas which would:

- *Produce a summary schemata of the argument proposed by that study.*

(ibid, p145)

and it would help me:

- *To locate any similarities and differences between other studies on the topic.*

(ibid)

So these ideas told me that, when I present what I found from PhD theses and articles about encounter groups, I should focus on similarities and differences about what all authors said about encounter groups.

*(I)t can be used to structure the important elements in the literature into sections for your written review. It also shows you what the researcher has selected as the important elements of a topic and the criteria they have used to organize their materials.*

(ibid, p153)

## 8) Gathering Information about Student Counselling Services

I looked at articles in journals when I started to gather data about encounter groups at student counselling services. But I was only able to find one article (Hosaka & Okamura, 1986). So I needed to find another source.

Most university counselling services publish an annual report and send it to many other university counselling services each year. Every year at the students counselling service where I used to work, we would receive annual reports from other universities.

Therefore, the first place I looked at was my work. I looked through all the reports and I found one university counselling service that had organised an encounter group.

I remembered the student counselling service I used to work, so I contacted my former boss to ask if I could visit the service to look at annual reports. He agreed, so I visited the service three times to make photocopies of the annual reports.

I made a note of my feelings about going back to the counselling service where I used to work until March 2008. Several of my ex-clients were still studying there and there was a chance I might meet or see them. So I did and I met two of them. I had left the service in order to have time to write this thesis and I was there for my thesis so I did not feel comfortable meeting with them. I told them why I was there because they had asked me. They wished me luck and I felt I was supported by many people including my clients.

In three days, through reading the annual reports, I discovered 18 universities which had been organizing or had organized encounter groups at their student counselling service.

Iwamura said that he had confirmed that there are many universities which have organized groups (Iwamura, 1999). I looked at most of the organised groups, however, although they have been organizing groups at the service, they were not encounter groups, but they were Structured Group Encounters. There are 15 services which have organized 'encounter groups' and all of which are residential groups.

There was, however, an ethical issue regarding these annual reports. My ex-colleague said that the annual reports were sent to each other on trust. Therefore, the data in annual reports could be seen as confidential. However, he did not tell me what to do with these data. I felt that it was important to him to inform me because of his feeling about this matter and he needed to tell me that I have to use all the data with care<sup>21</sup>.

However, I could not find any confidential data in these annual reports. My Japanese unofficial supervisor did not see them as a confidential

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<sup>21</sup> Telephone Communication with my ex-colleague. (9/November/2009)

matter. In my opinion the way these annual reports are sent to student counselling services does not appear to be the confidential data. They are posted like any regular mails and they were not addressed to a particular person when I was working at the student counselling service. So this was the way my ex-colleague perceived the annual reports. I discuss this matter earlier in chapter 5 'Research, Research, Research.'

### **9) Analysing Data about Student Counselling Services**

What could I get from these data? I should not forget my research question, 'Why an encounter group is popular in Japan?' To answer this research question, I was going to look at what was happening in university counselling services and what it is like today. So I needed to read all data focusing on what encounter groups used to be like in the past at the service and what it is like today.

As I read the reports, I made a note about how they advertised themselves to the students. What were the catch lines used for letting students know about encounter groups? Not all the universities wrote about it.

My UK supervisor made a comment regarding the 'Title of the Group' (see table 6) saying that that most of the data was not new. The most recent group according to data is in the year 2007 by a collaboration of Daito

Bunka University counselling service and Tokyo International University and I could not get any data after this year. Most data was from around the 1980s and 1990s. So what my supervisor said was true and the data did not provide me with the information on current situations. This comment made me think that I have to change my research question, at least for the student counselling service, to, 'Why have encounter groups become less popular with university students?'

Daito Bunka University Counselling Service+ Tokyo International University	
2000	Who I have been and who I will be… meeting new people and meeting yourself
2001	Who I have been and who I will be… meeting new people and meeting yourself
2003	Meeting New People and Reconfirming yourself
2005–2007	Meeting New People and Noticing Yourself
Japan Women's University	
1988–1989	Why don't you experience meeting yourself?
Keio University Student Counselling Service	
1993–1997	For your life Journey, Now… Meeting people, talking together and focusing on yourself
1998–2001	Why don't you have a break? … Free talking place – talk about whatever you feel in the warm atmosphere.
2002	Why don't you have a break? … Meeting people, talking together and focusing on yourself
Rikkyo University Student Counselling Service	
1990–1993	To get you to know yourself more… Human Experience Group

1994	Open Program for understanding self and meeting people
1995-199 6	To Get You to Know Yourself

Table 6 title of the group

Looking at the table made me realise that every group has words ‘yourself’ or ‘self’ and many groups use the word ‘meeting’ in the title of their groups. Actually the word ‘meeting’ can be translated into ‘encounter’ as well, because in our language they are the same word ‘出会い’ deai’. So I could guess that organizers of these groups were probably thinking to show an element of encounter groups using the word ‘出会い’ deai’ in their title. The words ‘yourself’ or ‘self’ are not commonly used; indeed we do not use the subject much when we speak. So it is not easy for Japanese people to own feelings. I understand from the titles that using ‘yourself’ and ‘self’ would give potential members images of something new to Japanese people.

Looking at the data made me wonder why there were not many groups run by student counselling services. I decided it was a question to put when I interviewed student counsellors.

I was able to get which university counselling service has organized or has been organizing encounter groups for students. Many universities have stopped having

encounter groups. Why is that? But there is not enough information.

(Diary; 4/April /2009)

## 10) Getting New Data for Student Counselling Services

### a) My New Starting Point

There is no university I could find where it is currently running encounter groups. Why is it? What is happening there? In some sense I can understand because I have not thought about running encounter groups for university students where I work for.

(Diary; 4/February/2009)

Sometimes I discuss my encounter group experiences with my clinical supervisor. He shares his experiences of facilitating groups like the Inter-University Encounter Group as a student counsellor. He kindly contacted two counsellors who he thought are currently involved. Although they e-mailed him back saying that they had stopped, one of them kindly offered to be interviewed.

In the end I interviewed three people who had been involved with the

Inter-University Encounter Groups<sup>22</sup>. The first person was my clinical supervisor who was involved for over 20 years. The second was an ex-colleague of my clinical supervisor who had been involved for over 10 years and was one of the last 4 facilitators. The last person was involved from the very first group to the very last group. They were key people in this group.

b) Why Interview?

Sanders and Wilkins (2008) said that an interview is ‘a conversation with a purpose.’ They also said that counselling is also ‘a conversation with a purpose’ (ibid). I am a researcher as well as a counsellor and interviewing people is one of the most natural ways of gathering data.

According to Cisneros-Puebla and Mey (2004), a qualitative interview is wandering together with the interviewee. Mey sees the interviewer as a travelling companion of the interviewee trying to elicit his or her ‘stories of the lived world’ (Mey, p.4, 1996). If we genuinely wanted to hear, to understand an individual we must provide a way for her or him to speak in his or her own voice (Cisneros-Puebla & Mey, 2004). I liked the idea of ‘a travelling companion.’ This is what I actually felt when I was interviewing people. They agreed to help my research and they tried to support my

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<sup>22</sup> The interview questions, see p314.

research. It does not mean that they were telling me the things that I want to hear from them.

Holstein and Gubrium write that:

*Interviewers ask questions. Respondents provide answers. The interview process is merely the conduit between the two participants. The standard vision of the interview process keeps the interviewer's involvement to a minimum. The interviewer is supposed to be neutral, inconspicuous, little more than a 'fly on the wall,' so to speak.*

(Holstein and Gubrium, p140, 2004)

What I wanted to hear from interviewees was their experiences of Inter-University encounter groups. I wanted to hear about their perception of their 20 years worth of experience of the Inter-University encounter groups.

*Our goal for the interviews is that they did reveal the interviewees' stories of their lived world, in their genuine voice.*

(Cisneros-Puebla & Mey, 2004)

c) How the Interviews were Held

Two of the interviews were held at the interviewees' offices, as they suggested. One person did not have her own office, so I went somewhere close her house to the coffee shop which she recommended as a quiet

place, which it truly was. The interviews were recorded by a Dictaphone.

Each interview was about one hour long.

d) Typology of Interview Strategies

According to Silverman there are four types of interview (see table 7).

Type of interview	Required skills
Structured Interview	Neutrality; no prompting; no improvisation; training to ensure consistency
Semi-structured Interview	Some probing; report with interviewee; understanding the aims of the project
Open-ended interview	Flexibility; report with interviewees; active listening
Focus Group	Facilitation skills; flexibility; ability to stand back from the discussion so that group dynamics can emerge.

Table 7 Typology of Interview Strategies

(Silverman, p. 110, 1993)

Which type did I use? As a person-centred counsellor, a structured interview was not my style. The structured interview is often used in quantitative research techniques such as survey interviews (Sanders & Wilkins, 2010). This means that elements of both the semi-structured interview and the open-ended interview were suitable for my research. The semi-structured interview is important to focus on my research

question because I could keep the interview on track. For the open-ended interview, active listening skills were required and active listening is what a counsellor usually does. I used between open-ended interview and semi-structured interviews in order to listen to my interviewees' true opinions and feelings about encounter groups.

In Table 8 Silverman (1993) shows 'three versions of interview data.'

	Status of data	Methodology
Positivism	Facts about behaviour and attitudes	Random samples, Standard questions Tabulations
Emotionalism	Authentic experiences	Unstructured, Open-ended interviews
Constructionism	Mutually constructed	Any interview treated as a topic

Table 8 Three Versions of Interview Data

(Silverman, p119, 1993)

What I wanted to know from the interview was my interviewees' perceptions and truth about their encounter group movements at university counselling services. I was not asking for 'facts about behaviour and attitudes.' I believed that experiences were more important than the facts because someone's facts are not always another person's facts. What I also wanted to know is how my interviewees perceived the encounter groups where they had facilitated.

I chose face to face interviews. Holstein and Gubrium in writing about an 'active interview' (2004) noted that:

- *In today's interview society, information is increasingly acquired by way of interview.*
- *A common view of the interview is that of a one-way pipeline for transporting knowledge.*
- *Recently, we have come to recognize the interview as a meaning-making conversation - a site and occasion for making meaning. It is more like a two-way informational street than a one-way data pipeline.*
- *Because it is a two-way conversation, interviewing is always unavoidably interactional and constructive - in a word, the interview is active.*

(Holstein and Gubrium, p143, 2004)

I totally agreed that an interview is a 'meaning-making conversation.'

Through the interview, interviewees remembered something and they would tell me about it. Because people I interviewed were facilitators and I am a facilitator, the interviews were like a conversation with purpose. Therefore, the interviews were very active.

#### e) Analysing Interview Data

How did I want to use this interview data? In order to analyse the data, I need to know what I would like to gain from it. I want to know the story about why student counsellors were involved in encounter groups. There are many stories behind each group. I wanted to hear the different

realities. Why do I think this way? Because when I looked at Student Counselling Services, an encounter group was not as popular as it used to be, I wanted to know why it was no longer popular. For example, the Inter-University Encounter Group ended after 20 years because they did not have enough students to run it (see chapter 11). People lived in separate realities (Rogers, 1978) and I would like to know these separate realities of student counsellors.

The first thing I needed to do was transcribe interview data. All data was in Japanese. I did not translate the interview data into English because I did not think I could ask my British supervisor for help as I discussed in the chapter 5 'Research, Research, Research.' If I had a thought that I could ask my supervisor for some feedback, sharing the interview data with her, I could have translated. But I did not. When I analysed the interview data, I worked with my critical friend because working with her could give me a wider view of analysing. There is another reason I preferred to work with her, because I was an interviewer and therefore, sometimes I could not see the data objectively. So my critical friend and I identified themes first and under each theme we wrote key sentences instead of key words. The reason we chose key sentences was because if we had chosen key words to express how student counselling services' encounter groups were, we felt that we could have lost much of the sense of them. However, if we kept

the sentences which the interviewees used, then we could keep the meanings and feelings which the interviewees had expressed.

The themes we found were:

‘A reason he/she started encounter groups for university students’

‘Why he/she is still/was organizing encounter groups’

‘How many years he/she has been doing groups’

‘The place for the group’

‘How many students are/were in the group’

‘The characteristics of students’

‘How the quality of groups has changed’

‘Students’ feedback’

‘What was the Inter-University Encounter Group and their influence?’

These key sentences gave me some pictures of the encounter group

movements.

## 11) Human Relationship Communities

The last data I gathered was about two Human Relationship Communities,

the Japan Human Relationship community and the Kyushu Human

Relationship community. They are leading communities and movements

for running and organizing encounter groups in Japan. The Japan Human

Relationship community used to publish annual reports. Kyushu Human

Relationship community had been publishing newsletters. There was also

an MA thesis about the Fukuoka Human Relationship reference (Uchida, 2007). I collected them as much as possible, although there was not as much information as I had for PhD theses, journals and university counselling services.

I also interviewed the key person for the Fukuoka Human Relationship community. He was also a member of the Japan Human Relationship community. The interview was conducted at my house. Not only did he talk about the Kyushu Human Relationship community, but also talked about the person-centred approach movement in Japan. This interview was unstructured and he just talked about his experiences of being in the field of the person-centred approach in Japan. I did not transcribe all the conversation we had, because much of the conversation was off the record.

## **12) Views of Encounter Groups**

I had gathered views of encounter groups from people who were researchers and facilitators, mainly from books, articles and interviews as I described earlier. I now needed the views of people who attended basic encounter groups as facilitators and members.

a) Gathering the Views of Members

I made a questionnaire to gather participants' views, which I gave to members of a group which I organized in March 2009. I considered recording sessions to obtain more data for my research. However, with only nine sessions over four days, there was a possibility that members would talk about the recordings all the time. Nine sessions were not long enough for members to forget about the recording.

I discuss the ethical issues involved in this way of collecting data later in this chapter. My critical friend also attended the group and we agreed to talk about our group process after the group and also to look for the characteristics of the group which were in the articles and journals<sup>23</sup>.

b) Making Questionnaire

I made a questionnaire to ask members about their own experiences of encounter groups. I used open questions that are similar to these I asked in the semi-structured interviews carried out with facilitators (see p155).

The questions I made were as follows<sup>24</sup>:

- 1) How many times have you been to encounter groups?

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<sup>23</sup> I expressed my feelings about this issue earlier in this thesis (see chapter 3A' Life In Two Cultures').

<sup>24</sup> I used English and Japanese for this questionnaire (see appendix 3).

- 2) What attracted you to participate in encounter groups?
- 3) What kind of person was your facilitator?
- 4) What does a 'good group' mean to you?
- 5) Is there anything that you feel is missing from encounter groups?
- 6) Is there anything you feel that you have changed because you went to encounter groups?

I wanted to hear participants' true voices as much as possible.

I asked members to fill in the questionnaire at the very end of encounter groups because if I gave it to them anytime before or during encounter groups, I was afraid it would have an impact on participants' group process or experiences.

c) Asking People to Answer the Questionnaire

I asked all group members who came to my group in March 2009 and I also wrote on my blog asking readers to help me by answering my questionnaire. Four people e-mailed me and kindly completed my questionnaire. I also asked some ex-members of PCA Norikura and several people agreed to complete my questionnaire. A total of twenty-seven people completed the questionnaire.

d) How I Analysed the Questionnaire

Once I had collected the completed questionnaires, my critical friend and I put all the data together and found the mutual words and concepts.

We decided to make categories according to whatever the respondents said about their perception of encounter groups. The grouping was as follows.

‘What attracted you to go to encounter groups?’ is divided into 5 groups, which are ‘Meeting People and Exchange with Others,’ ‘Facing Oneself,’ ‘Acceptance,’ ‘Non Ordinary Life,’ ‘About Group Itself’ and ‘Training’ (see table 9).

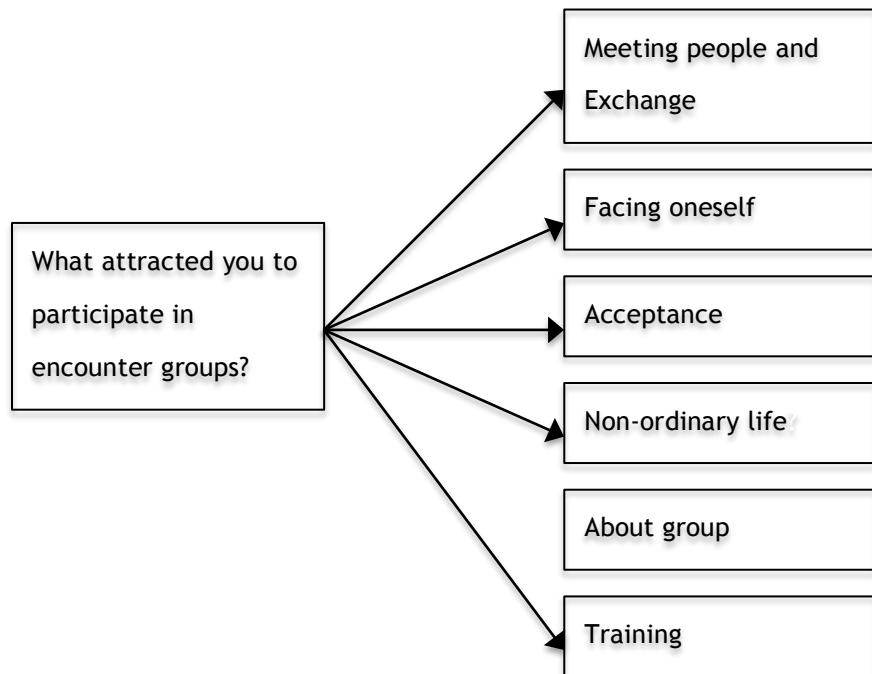


Table 9 What attracted you to participate in encounter groups?

‘What kind of person was your facilitator?’ was divided into ‘Making Atmosphere’ and ‘Safety’ (see table 10).

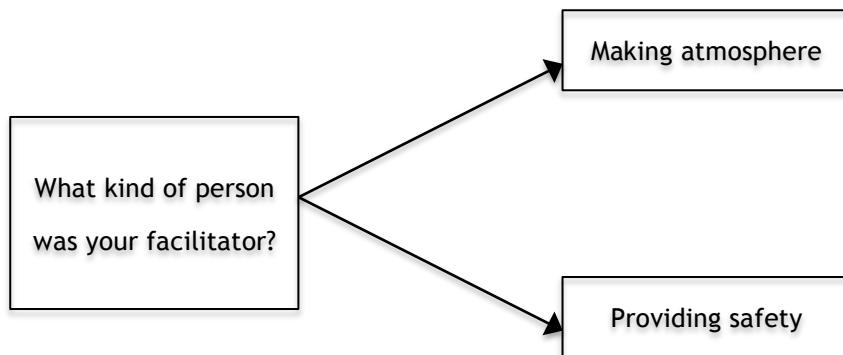


Table 40 What kind of person was your facilitator?

‘What Does It Mean by “Good Group” to You?’ is divided into ‘Safety,’ ‘Words In the Group,’ ‘Group Process,’ ‘Facilitator’ and ‘Self’ (see table 11).

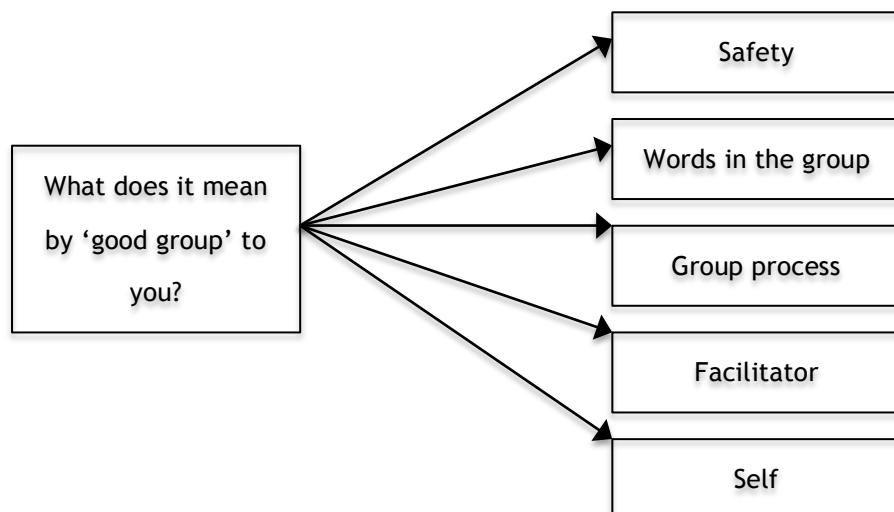


Table 5 What does it mean by ‘good group’ to you?

I did not make a table for facilitators' and researchers' view of encounter groups. I just quoted their perceptions and views about encounter groups from books and articles. The reason I made categories is because I felt that if I had not made them, I could lose the sense of what they wanted to say. I wanted to keep the meaning and sense of what they said in the interviews.

### 13) Field Notes

#### a) Diary

Throughout my research, I recorded my own thoughts and feelings in various forms, as field notes which became part of my data.

*(F)ield researchers may have a variety of different forms of written records in mind when they refer to "field notes". A recent inventory (Sanjek 1990c) found that ethnographers talked about all of the following: 'heardnote,' 'scratch notes,' 'field notes proper,' 'field note records,' 'text,' 'journals and diaries,' and 'letters, reports, papers.'*

(Emerson et al, 1955, p.x)

Whatever I wrote down for this research and whatever I felt and thought were also very important research data and I wanted to use those as much as possible to make this research alive. There are several notebooks I use for diary and notes. I have a small notebook which I carried in my bag.

b) Blog

I have been writing weblog, a blog, since March 2007<sup>25</sup>. I try to write my blog every day to record my study, books and articles I read and my feelings about my study. I write only in Japanese as, since returning to Japan, I have been thinking only in Japanese. Sometimes people respond to me on the blog and sometimes people e-mail me to share their opinion about my study.

I was able to divide my blog into categories, made and added as I felt the need. Categories I have used are: methodology, writing up, books in Japanese, books in English, analyzing data, articles about encounter group, facilitator, interviews and my feelings. Those categories were made and added as I felt its needs. My blog has been a way of making and keeping networks of person-centred people in Japan.

### **3. Putting Everything in the Pan**

I got all the data (ingredients), analysed (cooked) them and now I would finish my research (cooking) by looking for the answers to my research questions.

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<sup>25</sup> <http://person-cnetred.dreamlog.jp/> [sic]

## 1) Writing Up

Once I got all the necessary data and began to analyse them, I started to feel afraid of writing up this thesis and this feeling of fear became a block that stopped me. Reading what Moustakas (1990) said helped. He recommended:

*concentrated gazing on something that attracts or compels one into a search for meaning: focus on a topic or formulation of the question; and methods of preparing, collecting, organizing, analyzing, and synthesizing data.*

(Moustakas, 1990, p39, original emphasis)

Concentrated gazing on what was blocking me is an important process for me to find my research question. I returned to Moustakas. He said that:

*Self-dialogue is the critical beginning.*

(ibid, p16)

I realised that while I was trying to develop that dialogue I was going round in circles. The way out was to discuss my blocks with my critical friends. From time to time, I could not write my thesis, because something had stopped me from writing. Most of the time, it was usually at the very important turning point for my thesis. When I felt that there was a block, then I had to put my thesis down until I found what my block was. It was like putting all the jigsaw pieces on the floor and putting the pieces by colours, but I did not know how to put the pieces together and what sort of picture would appear. Then I became kind of bored at looking at those

pieces. This could be seen as the critical beginning, because quite often some issue in my research made me stop writing. There was a time I spent many times sitting at the front of my computer not able to write a word. There were pieces in my head but I could not put them together.

I did not touch my research for two days. Then when I sat at the front of PC, it came to my mind. I can see a picture. I can write now. I feel it is important to forget about my research.

It was worth leaving my research behind!

(My blog; 4/ April/ 2011)

This was a time when I was feeling stuck writing the final chapter. So I needed to stay with my block and struggle with it until I had awareness of what stopped me writing.

One day I could not work on my thesis as I felt I had reached a deadlock and I went to my critical friend's house to discuss my thesis. We talked a lot but at the same time we felt that we were not creating anything. So we had an A3 piece of paper in front of us, we recorded what I had done so far and what I had gathered from the data. We wrote down words which came up in our discussion. In the centre of the paper, I wrote 'encounter group' and around this I wrote three main groups which were 'journals,' 'student counselling service,' and 'human relationship community.' Then I put 'popular' and 'not popular' around them. I used coloured pens to

highlight them that I identified in the data. We also talked 'what members want,' 'why the group was no longer popular,' and 'how they are now' on each group. I put those questions on each groups and wrote some answers which we found through our conversation. We discussed these themes extensively. We shared a lot about our encounter group experiences. We also discussed the people we have encountered in the groups.

There were times when 'The Block Meeting' with my colleagues and meetings with my critical friend had helped me to get through the difficulties I was having with my thesis.

After this meeting with my critical friend one big and very core question came to my mind. I believe that this question is very important. Therefore, I could not ignore it.

The question was:

'What is an encounter group?'

The reader of this thesis might think:

'What are you saying? You are writing a PhD thesis on encounter groups and you should know what it is!'

When this question came to my mind, I was very surprised. All the data I got for this thesis made me confused about what an encounter group is.

By the end of this thesis, I decided, I would like to find out what an encounter group is and in particular what the Japanese style of encounter group is.

## **2) What I Got from this Research**

Once I had collected all the data, I talked about encounter groups with my critical friends to make my brain clear. At the same time, I facilitated encounter groups and I thought about what an encounter group is and what the Japanese style of encounter group is through my experiences as a facilitator. Using all these experiences, I wanted to explore my research questions, searching for answers.

This research is my process of finding out what an encounter group is and what the Japanese style encounter group is.

## Chapter 7. The Japanese Style of Encounter Group

### 1. Introduction

In this chapter, I introduce the Japanese style of encounter group, using the workshop, PCA Norikura. I hope that I can explain the context of encounter groups in Japanese culture today through my knowledge and experience of a Japanese encounter group.

Since 2001 I have been involved in the organised workshop called PCA Norikura. The workshop started originally in 2002. It used to have two workshops, one was an encounter group and the other, run by Takeo Kiriyma, in process-oriented psychotherapy<sup>26</sup> based on the ideas of Arnold Mindell. Kiriyma and I worked together for 3 years until he made a decision not to be involved in this workshop any longer. I am now the sole organiser of the encounter group.

In 2006, a focusing workshop was added by Hideaki Fukumori and Yuko Morikawa. So currently at PCA Norikura, encounter groups and focusing

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<sup>26</sup> The process-oriented psychotherapy believes that any trouble, illness and difficulty in our daily life have reasons and it is important to catch messages from them. The process work is to have awareness of signals from them (Mindell, 1985).

workshops are offered at the same venue.

PCA Norikura is a 3 nights and 4 days residential workshop. The cost for attending this workshop is 40,000 yen which is about £300 for adults and 37,000 yen which is about £280 for students including bed, breakfast and dinner. The cost for the workshop has not changed since 2002.



Picture 1: Hotel where PCA Norikura is held (hotel website)

## 2. Location

Location is an important factor for an encounter group. Rogers mentioned that a group tends to be held somewhere quiet and private (Rogers, 1970a) and so Japanese people have always tried to hold encounter groups somewhere quiet and private (Motoyama, Mikuni and et al, 2010). It is usual for an encounter group to be held in the country side, in a place we call 'a culturally deserted island' (Murayama & Nojima, 1977). The location is often in an area surrounded by nature where there are no shopping centres, cinemas or many artificial things around it.

Norikura is in Nagano prefecture where the winter Olympics was held in 1998. It is about 4 hours away from Tokyo by train and bus or by car. From the main train station, it takes about 40 minutes by the local train and about one and a half hours by bus. In this village, there is only one small shop for snacks, food and drinks. There are no book stores, pharmacies, or stores in general.

The hotel is located by a ski slope in a village, so each room has a view. I consider having views is an important factor for Japanese people because they tend to sit where they can see outside through a window. I remembered that I had a conversation with MC when we were attending the Diversity Group in Norwich and we said that it seems like people from the West did not mind about whether they can see the view from windows or not. We had noticed that only Japanese people preferred to sit facing windows. People from the West would start filling in from the seats facing their back to the window.



Picture 2: A view from the hotel room

### 3. Rooms for the Group

#### 1) Tatami Room and Zabuton

I use Japanese tatami rooms for the group meeting. In tatami rooms, we do not use any chairs, but instead we use a Japanese style cushion which is called, ‘座布団 zabuton.’<sup>27</sup> So the 50-70 cm square is one member’s territory. We often use legless chairs so we can recline to make us feel comfortable. When we start the first session, all zabuton are placed in a circle. However, as the time goes by, the arrangement of zabuton starts to change depending on the members’ psychological distance at that time and would be unlikely to happen if we were to use chairs. Sometimes people want to sit closely in a circle and another time they want to sit outside of a circle. Picture 3 shows blue zabuton with legless chairs in a circle.

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<sup>27</sup> A Japanese cushion for sitting. The kanji characters 座布団 in literal translation is ‘seat-cloth-sphere.’ The zabuton is an everyday cushion found in Japanese homes and it is often used when eating meals, watching television and other daily activities. A typical square zabuton measures 50-70 cm (20-30 inches) on the surface and it is several centimetres thick when it is new.

(<http://ja.wikipedia.org/wiki/座布団>; October/20/2009)



Picture 3: Room for sessions

Zabuton could not only be used as a cushion; it could also be used as a pillow. Some members fold their zabuton in half to make it like a pillow so they can lie down during the sessions.

Are there any differences between chairs and zabuton? After the PCE 2008 conference, I had a conversation with my critical friend, MC. We felt freer and closer to the other members in the group when we use zabuton. When we use chairs, we felt that there was limited mobility in the group. The legs of a chair become obstructive and it is not possible to move around like we could with zabuton (conversation with my critical friend on 31/ August/ 2008).

In tatami rooms, we do not wear any slippers because tatami is made from dried rice straws and it is very delicate. So we are either wearing socks or bare feet. In Japan, we do not wear shoes in the rooms and bare feet would make us feel comfortable.

## 2) Snacks and Drinks

There are snacks and drinks on the floor in the middle of the circle (see picture 3); candies, cookies and sometimes fruit are prepared for the session. We also provide tea and coffee. Members could eat and drink anytime they wanted.

I feel that these snacks and drinks are not only for eating but these snacks and drinks also gave members a place to look at, so they did not need to worry about eye contact. When members did not want to catch other members' eyes, they could look toward the snacks and drinks in the centre of the circle. In addition, when there are long silences which members want to break, they could just move to the centre and get some snacks or drinks to make some sounds. Sometimes members offer the others snacks or drinks, which could be a cue for the members to resume the conversation or discussion.

## 4. Group Organization

### 1) Size of a Group

In my experience of being in groups, Japanese people tend to prefer to have a group of about 10 people. I could not find literature that supported this. However, Nojima (2011) at his workshop said that about

12 people were suitable numbers including facilitators and constitution of 10 members and 2 facilitators are ideal group. He used L'Ultima Cena by Leonardo da Vinci as an example of a group and he said 13 people, 12 pupils and Jesus Christ, were good numbers to be able to talk and have communication each other. In this size of group people can hear each other<sup>28</sup>.

At PCA Norikura, there are usually about 24 people and 6 facilitators. Therefore, we have 3 groups of 8 people with 2 facilitators. Members would gather at their own session rooms which are not used as bedrooms if there are enough rooms. For some encounter groups, there are not enough rooms at hotels and bedrooms are used as session rooms. When there is more than one group, then some encounter groups would have community meeting time where everybody gathered in the bigger room once a day for about half an hour to check how each other is doing. At PCA Norikura, we have community meetings every morning for 30 minutes to share information or to check on how everyone is feeling that day.

## 2) Interest Time

There is a session which is called, 'Interest Time.' 'Interest Time' is a word coined in Japanese and English, which means that members and

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<sup>28</sup> Nojima's workshop 'My view of encounter group' (5/ March/ 2011).

facilitators could choose to do whatever they are interested in doing during this time. Sometimes members proposed to do some work for others or facilitators are asked to run some workshops. Sometimes, all members go out for a walk together. This is the time when we do something different besides being in the group.

## **5. Rooms to Stay**

At PCA Norikura, we do not use a Western Style hotel but a Japanese style hotel because they do not have any single rooms. In a Japanese style hotel, there are rooms for groups of people. It is typical for Japanese style encounter groups to have members and facilitators sharing tatami rooms for sleeping.

At PCA Norikura, staff would ask members to share a room with somebody they do not know. If they shared rooms with someone they already know, then there is a possibility that they would stay in their room and there is also a possibility of being isolated from the other members of the group.

Tatami rooms are very useful. During daytime, tatami rooms could be living rooms. When we sleep, we put futon on tatami and the room becomes the bedroom. Futon does not mean the same as English people

use. In England, a futon is a sofa bed with a thick mattress. A futon in Japanese means a mattress or Japanese style bedding. In the morning, we put the futon away in the closet. So a tatami room could be a living room as well as a bedroom. Some members keep their futons laid out all day long. Some members' rooms put futons back in the closet every morning. So each room has different cultures and rules.

When we go back to our tatami room, we say,

‘ただいま tadaima (I am home).’

The person who is already in the room would reply to the person,

‘おかえり okaeri (welcome home).’

So each tatami room becomes like a small subgroup or a family.

Sometimes, a tatami room group support each other, to help survive a main group. There was a time when members said in the group that what one had talked about in his/her room with roommates often helped him/her. Sometimes members had a completely different time in their rooms and said that they could feel refreshed because they could forget about sessions.



Picture 4: Before members came in to the room

I took photos of some members' tatami rooms, with their permission, to show how each room was used differently. Picture 5 is one of the tatami rooms where there are 2 futon sets. The members in this room did not use the table but instead they spent their free time sitting on tatami.



Picture 5: Room for two people

In picture 6, members folded their futon sets and made space for their free time.



Picture 6: Room for three people

In Picture 7, they did not fold their futon sets. They could lay on their futons whenever they wanted.



Picture 7: Room for three people

As can be seen from these photos, members keep their room in different ways during daytime. Sometimes how the room is kept could be stressful for some members because he/she wanted to keep it in his/her preferred way. There were times when I or other facilitators had to go to their tatami room to facilitate when they had problems.

## 6. Daily Life

### 1) Food

We eat food together at a fixed time, like a family. People could sit wherever they wish to sit. This is another place where people could communicate outside of sessions.



Picture 8: Dining room

### 2) Bath Time

For Japanese people, having a bath has a special meaning. Japanese people like to warm their bodies and to have a bath at the end of the day; it is like a ceremony of closing the day for Japanese people (Benedict, 2007).

Japanese people especially like big baths. When we stay in a Japanese style hotel with a hot spring bath, we share a bath with other people of the same sex. The benefit of a hot spring bath is that you can relax and get warm. In a big bathtub, which usually is a hot spring bath, people could

stretch their bodies and take a longer bath than usual, which is a luxurious moment for most people. When I am there, I tend to take a bath at least twice a day, once in the morning and another in the evening, because it is relaxing for my body as well as for my brain.

There is another meaning for taking baths in Japan and in Japan we say, ‘裸のつきあい (hadaka no tukiai) contact with someone naked.’ We have this saying in Japan because we believe that by having a contact in a bath we could have a very simple relationship or a simple conversation. We also say that we could have a true contact with other people. Therefore, a bathhouse sometimes could be a place to share feelings.



Picture 9: Hot spring bath at the hotel

During the workshop, sometimes sharing time in the bathhouse can have a big impact on members. I remember one member talked about his bath time with other facilitators who happened to be taking a bath at that time. They were in the outdoor bath tub with views toward a mountain gorge and he was telling the facilitator about his frustration. The facilitator

suggested he should get out from the bath tub and stand by the side of the bath tub and shout out towards the gorge while being completely naked. This experience released him from frustration.

### **3) Drinking Party**

During a residential encounter group, almost every night members and facilitators enjoy parties, with everybody gathered at the same room and drinking together.

This is the place where members can communicate with people who are not in the same group or with whom they occasionally had private talks about sessions. As a facilitator, I am more relaxed with the members and about to talk to them at the drinking party because I feel that I do not need to be a facilitator anymore.

## **7. My Reflection about Japanese Encounter Groups**

When I was writing this section I learnt much about personal boundaries in Japanese culture. For example, when we sleep in a futon another person is sleeping in the futon next to you in the same tatami room. Between futons there are no barriers between people. So if a person who is sleeping next to me tossed around in her sleep, I might have been kicked or

knocked by her. We also share baths with other people, so the only place we could be alone is in the bathroom. But even in that small privacy, sometimes I could talk to people who are outside the small room.

In summer 2010, I facilitated an encounter group with a group of 10 people and 2 facilitators. We had single rooms, and it was quite nice to have privacy. The hotel was quite big and as a facilitator we did not organize parties in late evenings, so members stayed in their bedrooms. The fact that we did not set up parties became a problem in the group because members did not have a chance to reduce their own stress with other members. I felt that it is important for Japanese people to have the privacy and to have a time together like parties. From my experience with Japanese people, they are very good at finding privacy even when they share many things with other people.

Using single rooms is not common for encounter groups in Japan. My experience is that Japanese people prefer to have shared bedrooms but there is no research taken to prove shared bedrooms are a typical Japanese encounter group practice. For Japanese people it is important to be a member of groups (Nakane, 1967). At an encounter group, members can feel safer to be a member of several groups, for example a member of a session group and bedroom group. Because when they get

tired to be in one group, they can go to another group. So it is important for Japanese members to have more than one group.

Having written this chapter, I believe that these Japanese style of encounter groups made a big impact on the group process and on individual members.

## Chapter 8. What Facilitators Write About Encounter Groups : A Review of the Literature

### 1. Introduction

In my search for the characteristics of Japanese encounter groups, I first looked at what had been written on the subject in Japan by students and scholars, at PhD theses and articles published in Japanese journals by those working in the field. I also read the grey literature, the non-academic publications including books, newsletters, journals and essays about encounter groups. All authors were involved in encounter groups as facilitators and all researchers used their own groups as their research field. I wanted to see if facilitators see their role in the same way and if not I would like to know how they see their role in a different way.

In this chapter, I present how my findings from that analysis along with my reflections on what authors said about encounter groups added to my understanding of what characterises Japanese encounter groups.

## 1) Data

### a) Academic Literature

There are total of 7 PhD theses on encounter groups (see table1). Hatase (1990), Hirayama (1996), Nojima (1998), Nakata (2001) and Abe's (2004) theses were published as books and people could learn about their research through these, except for Hatase's which was out of print (see table 12).

Hirayama, Horoiwa and Matuura's theses are about the process of making questionnaires. Nojima, Nakata and Abe looked at facilitation skills. The thesis of Hatase, who is a pioneer of the encounter groups in Japan, is about the introduction of an encounter group into this country.

Author	Thesis' publication date	Book Publication Date	Title of Thesis
Minoru Hatase	1990	1990	Encounter Groups And Psychological Growth
Hideaki Horoiwa	1994		A Study of the Influence of "Acceptance" and "Confrontation" on Member's Personal Change in Encounter Groups
Eiji Hirayama	1996	1998	The Process of Personal Change in Encounter Groups
Kazuhiko Nojima	1998	2000	Systematization of Facilitation Skills In Various Developmental Stages of Encounter Groups

Yukishige Nakata	2001	2005	Facilitation for Helping Members to Nurture “Issue-Awareness” In Encounter Groups for Training
Mitsukazu Matsuura	2001		A Process of Psychological Change and Development In Encounter Groups
Tsunehisa Abe	2004	2006	Facilitation on Peer Relationship In Encounter Groups

Table 6 PhD Theses On encounter groups In Japan

There are 49 journal articles about encounter groups (see appendix 8). As I already mentioned in chapter 6 ‘Recipes’, I chose refereed journals to have quality and accessibility. The first article was written by Nojima in 1973 about how the perception of personal relationships would change by attending an encounter group (Nojima, 1973). 15 articles were written in the 1980s and 19 articles were written in the 1990s. So most of the articles were written in the 1980s and 1990s when encounter groups were most popular. Since 2000, 12 articles were written, but between 2007 and 2009, no articles were written on encounter groups. In 2010, after a four year gap, one academic article was published<sup>29</sup>. The most recent encounter group book was published in August, 2010 (Abe, 2010). This book, however, is a collection of Abe’s works and most of them had been published before<sup>30</sup>. There is only one chapter which is original to this book.

<sup>29</sup> In 1970s there were two articles, in 1980s sixteen articles, in 1990s nineteen articles and in 2000s there were eleven articles (see appendix 8).

<sup>30</sup> Abe, 1979, 1982, 1984, 1999, 2000, 2002, 2003, 2008, 2009

So although this book is newly published, the content of this book is not new. Therefore it is not easy to find new ideas or thoughts about encounter groups from any publications.

b) The Grey Literature

I quote what facilitators said about encounter groups from the grey literature and from the interviews I conducted with counsellors who are also facilitators. I got the views from books, essays in journals, newsletters and bulletins like students counselling services or the Japan Human Relationship Community. For the books, I used Sakanaka's 'A Bibliography on the Person-Centred and Experiential Psychotherapy in Japan' which is on his homepage<sup>31</sup>. For essays, I simply looked through journals, newsletters and bulletins.

c) Interviews with Facilitators

I also interviewed five facilitators. Three of them are student counsellors who organize and facilitate encounter groups and two of them are university professors who are actively involved in the encounter field. The last person I interviewed used to facilitate encounter groups for university students frequently but currently he does not facilitate any groups because of lack of time.

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<sup>31</sup> <http://psycho.fukuoka-edu.ac.jp/sakanaka/person-centered/index.html>

Once I had collected grey literature together, transcribed and translated the interviews, I looked at the data along with my critical friends. After much discussion, we came up with two main themes, which were: 'Concept of Groups' and 'What is a facilitator?' on which I will now explore.

d) Many Experiences

The other resource for this section is my own diary, blogs and conversations with my friends. I have been involved with many groups as a facilitator. Therefore, my views and feelings are also important resources and I would like to use these data.

**2) Why I Use Academic and Non-Academic Writings**

The academic articles and theses were all in written an objective way. The authors reported and discussed their research findings but excluded their own experiences of encounter groups, even though their interests in research topics were often related to their experience as a facilitator and/or as a member. For example, Nakata asked himself what made the encounter group as it is and his PhD thesis started with this question (Nakata, 2005). But these few sentences were the only sentences he wrote about his feelings and the rest of the thesis was written in a formal

academic style. It was not possible to gain a clear picture of what is happening at encounter groups from their research results. Therefore I also use non-academic writings to pick up matters which were missing and unseen in academic writings, which I feel is very important for understanding how facilitators perceive encounter groups.

Academic writing tends not to use 'I-sentences' and I felt that some important senses were missed by academic writing. Non-academic writing is often written in a non-academic way and uses 'I-sentences' a lot. From these writing style differences I can tell that non-academic writing is more personal than academic writing and I can hear more personal voices from non-academic writing than academic writing.

### **3) Presentation of this Chapter**

In this chapter I present each of the themes that arose doing the process of analysis I described. The three most significant themes were 'process', 'group outcome' and 'facilitation.' However, there are no clear lines between each subject, especially between group process and the outcome of encounter groups. Hirayama (1993a) said that there is a group process and individual processes in a group. The group process is about how the group develops as a whole and how members interact in the group. The individual process is about how each member experiences the group

process. These processes would explain encounter group process in general and the group process would lead to the encounter groups' outcome. So, according to Hirayama (ibid), group process, individual process, group process and the outcome of encounter groups are very much related and there are no clear lines between them. At first, as I was analysing the articles, I thought that there was a clear distinction between 'process,' 'outcome' and 'facilitation', but when I realised that there is no clear distinction among these, I tried not to think about the distinction. So, although I present discussions and reflect upon the three themes separately, I am aware that there are many overlaps.

## **2. Process in an Encounter Group**

### **1) What Rogers Said**

*In the person-centred approaches, the process is all important, and the changes are only partially predictable.*

(Rogers, 1978, p22)

In 1969, Carl Rogers wrote about common elements in the group process from his own experiences and others with whom he worked (Rogers, 1970a). He did not identify a single pattern that any groups were following but he had noticed some process patterns which he observed, in all 15 aspects of group process. Then the following year, he retouched this article and

published a new version of an article about group process (Rogers, 1969, p21). He said that 'some of these trends or tendencies were likely to appear early, some later in the group sessions, but there was no clear-cut sequence in which one ends and another begins' (ibid, p.23). According to Rogers, there were no clear developmental stages in the group process.

Rogers introduced fifteen trends in his book. 'Here were some of the process patterns I see developing' (ibid, p.23). Within the group there might be:

- *Milling around.*
- *Resistance to personal expression or exploration.*
- *Description of past feelings.*
- *Expression of negative feelings.*
- *Expression and exploration of personally meaningful material.*
- *The expression of immediate interpersonal feelings in the group.*
- *The development of a healing capacity in the group.*
- *Self-acceptance and the beginning of change.*
- *The cracking of facades.*
- *Confrontation.*
- *The helping relationship outside the group sessions.*
- *The basic encounter.*
- *The expression of positive feelings and closeness.*
- *Behaviour changes in the group.*

(ibid, p22-42)

Rogers (1977) discussed the process of a group as a whole.

*It was accomplished by gut-level learnings, a 'feeling in our bones,' a nonverbal sensing of the direction we wished to go. And what were these learnings? It seems to me they were both personal and social, and that in their significance they went far beyond any learning that could have been arranged for the group.*

(Rogers, 1977, p174)

According to Rogers, the group process is something members would experience without it being planned. This idea of process related to how Rogers understood the role of a facilitator, which I discuss later.

*In a group where control is shared by all, where, by means of a preceding facilitative climate ... every person is empowered, a new type of community becomes possible, an organic kind of flow with individuals living together in an ecologically related fashion. Here every individual leads; no one leads. The locus of choice resides in each person, and intuitively the community choice becomes a consensus taking each of these individual choices into account. Power and leadership and control flow easily from one person to another as the differing needs arise. The only analogies which come to mind are from nature. The sap rises or falls in the tree when conditions make one direction or the other appropriate. The bud opens when it is ready - in each case the action serving its own survival. And one final analogy which to me fits so many of the persons in our group. The seeds of many plants can lie dormant for years, but when conditions are right, they sprout and grow and come into full bloom. For me, that helps to describe our process of community.*

(ibid p175)

What Rogers stated above is about group process but he also mentioned what members would experience from the group. Rogers' image of

change is beautiful and it is much easier to imagine how members would change in the group process.

## 2) What Facilitators Wrote about Process

### a) Development of Group Process

The first article about group process was written by Murayama and Nojima in 1977 and this was the most quoted by facilitators. In this article they introduced 6 developmental stages of encounter groups<sup>32</sup> (see table 13).

Introduction stage	Puzzlement and Exploration Seeking out the aim of the group and similarity of the group members. Expressing negative feelings
Developmental stage	Development of mutual trust Establish intimacy Deep mutual relationship and face to self After stage 6
Finish stage	Finish stage the group which has gone to stage 6 the group which has NOT gone to stage 6

Table 7 Developmental Stages of Groups

According to Murayama and Nojima group members follow the process and at the end of encounter groups, groups either go beyond stage four or not.

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<sup>32</sup> As this article was most quoted, this article is the most influential one.

Therefore I put a brief summary in the appendix (see appendix 9).

According to them, if the group goes beyond the fourth stage, members feel satisfaction and when the group does not go, then members do not feel satisfaction (ibid).

Hirayama (1993a) argued that, as a facilitator, researching the process, outcome and effectiveness of encounter groups is important for the understanding of how groups develop. He said that in the group process, there are individual processes and the group process. He introduced 6 stages of individual development in the group (see table 14).

Stage	
1	Silence or defensive behaviour occurs in reaction to bewildering and perplexing experiences.
2	A sense of ambivalence toward others is realised as the result of silence and defensive behaviour reaching to a dead end.
3	Differences between members in coping with group situations development.
4	Concern about interpersonal relations within the group becomes the topic in the sessions.
5	“Self-confrontation and self-acceptance” are performed.
6	Termination reaction

Table 8 Hirayama's Developmental Stages

According to Hirayama's developmental stages, at the beginning of the group, the members feel lost in not having something specific to discuss. Members try to avoid these puzzling feelings and they would be defensive

from stages 1 to 3. At stage 4, members start to express their negative feelings towards the other members in the group. Expressing negative feelings breaks some tension between members and members would have free communications among themselves. Then they would be open to each member. Hirayama concluded by saying that every encounter group does not follow the same process and he also pointed that his developmental stages are too simplistic. Hirayama suggested these developmental stages to help facilitators to visualise the concept of the process.

Sakanaka (1994b) also said that the group process is not the only way of development. The group process is like weaving one stage to another (p196). Later Sakanaka (1998) looked into process, focusing on the group itself, and he found out that as a group starts to develop, members are able to talk about something which would touch his/her own feelings.

Nakata's (2001) research was a case study with students who had known each other before an encounter group; they met daily. He also discussed the importance of expressing negative feelings to make the group go forward, especially a facilitator's negative self-disclosure. When a facilitator did not play his/her facilitator's role and acted as a person, his/her negative self-disclosure would be heard by other members of the

group and this would activate the group process (Nakata, 1996, 2001).

Abe (2002) also pointed out that the timing of negative self-disclosure is important for the group process to move forward. In order to support his discussion, Nakata (2001) quoted Rogers:

*There is maximum growth for both group and facilitator when the facilitator participates as a person in his group rather than as any sort of expert.*

(Rogers, 1970a, p163)

And Nakata and Abe's argument is supported by other words of Rogers:

*As for me, I continued to be a participant in the group in the same fashion as the others - namely, being facilitative to others when that met my need, and exploring my problems in the group when those were uppermost for me.*

(Rogers, 1977, p176)

Hirayama (1993a) mentioned the importance of expressing negative feelings in one of his developmental stages. He said that it would take quite some time for a member to be aware of having negative feelings.

These negative feelings might come from the fact that there is no aim or exercises in the group or the fear of the members facing a direct human relationship. Rogers said that members' negative feelings are often targeted at facilitators who did not do anything for members. However, Hirayama's idea of expressing negative feelings not only targeted facilitators. He said (1993a) that expressing negative feelings and being

accepted by group members would make members feel safe to be in the group, which is similar to what Rogers said.

*Why are negatively toned expressions the first current feelings to be expressed? Some speculative answers might be the following. This is one of the best ways to test the freedom and trustworthiness of the group.... whatever the reasons, such negatively toned feelings tend to be the first “here and now” material to appear.*

(Rogers, 1970a, p20)

Nojima (2011) said that in order to make water, it is necessary for a spark to activate the reaction between hydrogen and oxygen. Without it we cannot make water. An encounter group is similar to making water from the hydrogen and the oxygen. To make members melt, a spark is needed. According to Nojima, this spark is the expressing of negative feelings and these feelings were necessary for members to move forward.<sup>33</sup> So expressing negative feelings are an important development in the encounter group process.

Another point about expressing negative feelings is who could do so. Nakata (1996, 2001) and Abe (2002) discussed the importance of a facilitator's expression of negativity. Even if Japanese people wanted to say something negative to friends or others, they would feel it is safe not

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<sup>33</sup> Nojima's workshop 'My view of encounter group' (5/ March/ 2011)

to say anything. People also tend to think that everyone is thinking alike (Abe, 1984a, 2006). This way of thinking is called, ‘みんな意識 (minna ishiki) everyone having the same sense.’ ‘Minna’ means everyone and ‘ishiki’ means feelings or sense. Therefore, according to Abe (1984a), members do not want to see differences and try to stay with the idea that ‘I am not alone’. So giving negative feedback is too risky for members, the hurdle in expressing negative feelings is difficult to clear for members. Abe (ibid) pointed out that it is very important for the facilitator to express negative feelings to break ‘minna ishiki’ in Japan.<sup>34</sup>

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<sup>34</sup> When I was reading articles I perceived ‘minna-is hiki’ as something tight us or group us, which means that Japanese people think as a group, so are quicker to have a group, rather than individual. I did not think it a good aspect of ‘minna-ishiki’. However, at this moment since March 2011 we are suffering from the impact of earthquake, tsunami and nuclear reactor damage. Now Japanese people who have small or big damage from earthquake, tsunami and nuclear reactor damage keep saying ‘minna’ as we express the difficulty of our lives and situation at this moment.

‘Minna in Fukushima are having a difficult time therefore I can deal with my difficult situation.’

‘Minna are having the same time as I am.’

Those comments are often said by people and this ‘minna-ishiki’ making Japanese come people together and being able to suffer from this awful situation. So I can say now that ‘minna-ishiki’ is not a bad as I thought, that it has both a positive and negative side.

b) Outside of Session Activity

One unique aspect of the group process is ‘outside of session activity,’ which was researched by Hosaka (1985) and Nakata (1996). As I have already explained, most encounter groups are residential and people do not stay in single rooms. In Japan, although facilitators often say that members should not talk about sessions outside of the group<sup>35</sup>, members do tend to talk each other about what has happened. Murayama (2009) said that the encounter group process starts from the time people first gathered at the venue until the time when people say to good-bye to each other, even when they are having meals, having a bath together or at any other time they are sharing their daily life. So activities that are outside group sessions are still considered a part of the group process. Rogers did not write about outside of session activities. He only said that there is support among members (Rogers, 1970a). However, Hosaka (1985) and Nakata (1996) emphasized outside of the session as an important part of the group process. Although Hosaka and Nakata discussed the concept of ‘outside of session activity,’ they used different words. Hosaka (1985) used ‘the out-of-session activities’ and Nakata (1996) used ‘between-session experiences.’

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<sup>35</sup> I shall discuss the issue about facilitator telling members about confidentiality later in the section of facilitation.

Hosaka (1985) used one case study with university students to explore the out-of-session activities. Exchanging and interacting in sessions and in out-of-session activities made the group process move forward. Hosaka categorised sessions as main group and out-of-session activities happening in subgroups. If members felt tension in the main group, being in a subgroup where they felt less tension would help the whole group to move forward. According to Hosaka (ibid), the out-of-session activities are performed in these subgroups, at the dinner table, during party time and in interest groups. Many encounter groups are organized in Japan which do not give members much private time; members share quite a lot of time with other members. In the middle of encounter groups, there is often a time when members can decide on whatever they want to do. A word has been coined for this session, which is called, 'interest time' which I explained in chapter 7. Members do stay in the session room and they can do whatever they wish to do. This 'interest time' also has an impact on group process.

Nakata (1996) explained his idea of 'between-session experiences' by comparing it to Hosaka's (1984) 'the-out-of-session activities.' He said that sometimes even when members are sleeping they might realise something which might be related to the sessions. Nakata pointed out that members are experiencing in the sessions as well as outside of sessions

and that these experiences are being exchanged and are influencing others. These exchanges and influence would give members 'felt-shift'<sup>36</sup>.' Nakata said that the idea of Hosaka was based on the traditional way of thinking about encounter groups research which targeted on the session itself. However, Nakata argued that an encounter group is about individual members finding the meaning of self and, if it is so, he believed that the out-of-session activities needs to be included as a whole encounter group experience (Nakata, 1996). So this research suggests that 'outside of group sessions' would have an impact on group process.

### c) The Negative Side of Group Process

In 1969, when Rogers introduced patterns of development, he also looked at the negative parts of group process, which were:

- *(T)he intensive group experience was that frequently the behaviour changes that occur, if any, were not lasting.*
- *(T)he individual may become deeply involved in revealing himself and then be left with problems which were not worked through.*
- *Some individuals who have participated in previous encounter groups may exert a stultifying influence on new workshops they attend.*

(Rogers, 1970a, p42-48)

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<sup>36</sup> The word 'felt-shift' is from 'Focusing' which was introduced by Eugene Gendlin. 'Felt shift' means to find the way to look at the problem or issues differently so there would be some shift in feelings (Gendlin, p55, 1978).

Two out of Rogers' three points of negativity were not discussed by Japanese researchers: the only one which was researched was the last, of there being an 'expert' in the group. Udagawa (1981) and Sakanaka (1994a) looked into developmental differences between experts and new comers.

Udagawa (1981) undertook research on developmental differences between experienced members and first time members. He found out that first time members would have more positive change than experienced members.

Sakanaka (1994a) looked at how experienced members' and first time members' speech were different. At the beginning of the group, experienced members tend to be listeners and first time members talk a lot. First time members only saw from his/her frame of reference and he/she could not stay with the other members' stories. He/She want to talk about him/herself rather than listening to others. However, as the group process goes on, the first time members become aware of other members' frames of reference and start to acknowledge other members' existence. Rogers (1970a) mentioned that an expert in the group could hinder the group process. Japanese facilitators did not talk about whether experienced members could become hinderers. I personally do

not mind whether members have had previous experience of encounter groups. As Rogers said some experts can hinder the group process but not all of them, it depends on the members.

### 3) My Reflection on Group Process

Reading articles, especially academic articles, I came to realise that I do not think about group process much when I facilitate a group. Also having read academic articles made me think that there was a process we had to follow at encounter groups.

Then I met this sentence by Oyanagi:

*From my personal experience, when I attended the first encounter group since 1973 and for 10 years, I thought that I was tied to the idea of achieving growth when I attended the group. I tried to listen to what people said in such detail and thrust their words into my heart like a cut in my heart and I thought that I had to respond to people with words which could damage others, I believed that was the way an encounter group is supposed to be. Members' attitude towards how to be in the group was like a spiritual seeking. I thought that sharing soaring emotion with other members as a group is also what an encounter group is supposed to be. I believe that this was not just my thoughts, but of everyone who attended the group at that time which we had dominantly shared.*

(Oyanagi, 1992, p.80)

When I found Oyanagi's view of encounter group process, I felt relieved that there was a person who could share my feelings about group process.

When I reflected what these articles said about group process, the memory came to my mind of when I facilitated the group for the first time in Japan with my colleagues.

*We were in silence for 20 minutes or more and suddenly Ms. T started to laugh and said,*

*'It is just like what the book said!'*

*I did not understand what she meant. So I asked her what it meant. She said,*

*'I read about an encounter group and it said that at the beginning of the session, there is always silence. And we have been in silence as I read in the book!'*

(Diary; 18/August/2003)

Miss T was a student doing an MA in Clinical Psychology. She attended the encounter group with her friends from university. She was there because she had been told by her professor that experiencing an encounter group is very important in becoming a counsellor. Therefore, she came there thinking of it as part of her training. When Miss T spoke in the group, I was not sure what she was talking about, because I had not read yet these books or articles. What Oyanagi said and what Miss T expressed was that

there was a possibility that members would assume there was a process that members had to follow. I feel as a facilitator it is important to have awareness of this possibility.

Nojima (2000) said that facilitators need to have knowledge and awareness of group situations and member's conditions within the group process; in that individual process and group processes as a whole are important for facilitators.

Many facilitators expressed the importance of expressing negative feelings (Hirayama, 1993a; Nojima, 2011; Nakata, 1996, 2001; Abe, 2002). I looked at this issue from Japanese culture. In Japan people tend to say:

‘Don’t say a negative thing because once you voice it, it will become true<sup>37</sup>.’

This idea came from Shintoism and there is words “言靈 kotodama, miraculous power of language” which means that words spoken and the real phenomenon synchronize (Izawa, 2007). Many Japanese people

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<sup>37</sup> When I was talking to my father, he suddenly asked me where this idea came from. People were saying that the current situation of the nuclear reactors in Fukushima was beyond expectations but there were people who expected this situation which was ignored. He said it would be interesting to look at issues around the nuclear reactors from the idea of ‘kotodama.’ This conversation gave me think about expressing negative feeling in encounter groups might have some influence from the idea of ‘kotodama.’ (Diary: 19/ April/ 2011).

believe that each word has spirits and they do not like to express negative or unpleasant things. So for members, it is difficult to express negative feelings and when they can express negative feelings, then it might show that members are becoming freer within our culture.

### **3. How Members Change during a Group Experience**

#### **1) What Change Means to members**

In this section I discuss what the literature says about how members would change through participating in an encounter group and what outcomes there might be. This is also very much related to the group process. What did members get from an encounter group and what they did not get from an encounter group?

#### **2) What Rogers Said**

Rogers expressed clear ideas about what he wanted for an encounter group.

*I usually have no specific goal for a particular group and sincerely want it to develop its own direction.*

(Rogers, 1970a, p50)

He said that members would find their own way of being in the group.

*I like the behavioural outcomes. We didn't learn a person-centred way of being. Each person is in the process of*

*defining his own way of being himself. The outcome is pluralistic in the very best sense of that word, and yet unified in that each of us is able to say, in a little more confident, a little more sensitive, way, 'I am my own person.' ...It has indeed been an exciting, growing experience in which to be involved.*

(Rogers, 1977, p185)

Group members would find 'how to be as a person' and his/her confidence would grow through his/her experiences.

### 3) How Facilitators Saw Members' Change

According to Shin (1986b), there is psychological growth through an encounter group. His definition of psychological growth is:

1. *Members would be able to find words to express what members felt it is difficult to express and have awareness that experience is something very special.*
2. *To have awareness of changes in self and others in the group.*
3. *Members' sense of inner self is growing and they are able to accept it.*

(Shin, 1986b, p43)

Shin also divided members into high learners and low learners depending on how much psychological growth they had. The concept of high learners and low learners had been introduced by Nojima (1985). A high learner is a person who has very positive group experience and an understanding and acceptance of the self. A low learner is a person who has not experienced the group experience and does not have much

understanding and acceptance of the self (Nojima, 1985). According to Shin (1986b), high learners have more interaction with other members and they are also capable of having a facilitator's empathic understanding and acceptance towards them. On the other hand, low learners do not have a trust relationship with facilitators and so they do not feel safe being in the group (p44).

Hirayama (Shin)<sup>38</sup> (1994) looked at high learners and low learners again. According to him, high learners have more natural self-expression, self-understanding and understanding of other members in the group through the experience of encounter groups. However, there is not much change in self-understanding for low learners and they experience more confusion on how to be free in the group through the group experience. He said that high learners have more satisfaction through the group experience (p271).

Sakanaka (2001) researched the differences in how core conditions for therapeutic change<sup>39</sup> are perceived by high learners and low learners and

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<sup>38</sup> Shin is Hirayama's former name.

<sup>39</sup> Rogers (1957) wrote 'The necessary and sufficient conditions of therapeutic personality change' and he introduced six conditions of the therapeutic process, which were:

1) *That two persons are in contact.*  
 2) *That the first person, whom we shall term the client, is in a state of*

how they would change from experiencing the core conditions. According to Sakanaka, high learners are able to perceive the core condition from other members and they would move toward realising the self (p473).

Fukui and Koyanagi said that at the beginning of the encounter group, the person whose Ego Strength Scale is low, their group experience does not have much positive effect (1980).

Udagawa (1981) compared a first time member and an experienced member's change during an encounter group. According to his research, when the group began, the first time member's 'actual self' and 'ideal self' had bigger differences than that of an experienced member. After the encounter group, the first time member had a greater change and the differences between 'actual self' and 'ideal self' were smaller than before the group, while the experienced member did not have such differences (Udagawa, 1981).

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*incongruence, being vulnerable, or anxious.*

- 3) *That the second person, whom we shall term the therapist, is congruent in the relationship.*
- 4) *That the therapist is experiencing unconditional positive regard toward the client.*
- 5) *That the therapist is experiencing an empathic understanding of the client's internal frame of reference.*
- 6) *That the client perceives, at least to a minimal degree, conditions 4 and 5, the unconditional positive regard of the therapist for him, and the empathic understanding of the therapist.*

(Rogers, 1957, p238-239)

And conditions 3, 4 and 5 are called the core-condition, which are congruence, empathic understanding and unconditional positive regard.

According to Sakanaka, Rogers (1957) said that these core conditions are not only for the person-centred approach but also for any other approaches and attitudes. These core conditions would help the development of facilitative and constructive human relationship. Horoiwa said that having many acceptance and confrontation experiences in the group had an impact on a member's positive change toward themselves (1990).

Nojima (1973) pointed out that members would become good assistants who could bring out another member's constructive personality and, at the end of the group process, members could give effective therapeutic support to each other.

Hirose (1990) researched with student nurses, charting their change after attending an encounter group. Before experiencing the encounter group these students tended to have compulsive attitudes, to ignore feelings and to only connect with others on the surface. They wanted to change and to improve their interest in nursing skills. After participating in the encounter group, Hirose contends that they realised their compulsive attitude, tried to feel their own feelings and to have deep self-acceptance (ibid, p86). Hirose said that experiencing the encounter group would give students a chance to look at themselves, to notice their own self, try to

feel whatever he/she was feeling at that moment and seek relationship with others (p86). Student nurses, she suggests, would have an awareness of how professional nurses are in helping relationships.

Hirose also mentioned that through experiencing an encounter group, students can learn how to listen to others and to learn communication skills, which are very important skills for a nurse and helps them to communicate with other students as well (ibid, p86).

*These days, (university) students do not feel satisfaction from their daily life because they are not able to talk to others in trust relationships. Not only they cannot express themselves but they also can not have much experience of listening to others. ... Students tend not to have any communication with others. So students do not react or reply to what the other students have said. As a facilitator, I feel that I need to show them how to react to others or how to reply to what others have said. I am hoping for students to have awareness of how to react and reply.*

(Interview with counsellor K)

As counsellor K stated members are learning how to communicate with others by watching the way how facilitators communicate. She said that to 'to focus on everyone's movement in the group and listen to him/her carefully.' Turu's words supported this view:

*This is what every facilitator's endeavour is when they are in a group with a role of facilitator. When attending encounter groups facilitators as well as members are expected to be able to have the ability to listen to others, to watch people and to speak,*

*which is the aim of encounter groups.*

(Turu, 1987, p123)

Facilitators are not only people who are listening to the members.

Members are also listening to other members. Members are learning from each other.

Matsuura (2000) introduced some possible outcomes for an encounter group. Through experiencing an encounter group, members would:

- 1) *have more understanding of other people's thoughts and feelings,*
- 2) *have more self-acceptance,*
- 3) *self-confirmation,*
- 4) *self-trust,*
- 5) *share with others,*
- 6) *self-development,*
- 7) *accept who she/he is,*
- 8) *experience congruence, empathic understanding and unconditional positive regard,*
- 9) *have acceptance to his/her change,*
- 10) *understand humanity,*
- 11) *have trust towards potential ability*

(ibid, p45)

So experiencing encounter group would help members change to not only to accept their self but others as well.

#### 4) My Reflection on What Facilitators Say about Change

This section was the most difficult to write for me. As a facilitator I did

not have much awareness of members' change as I always thought that change was only what members could talk about. It was difficult for others to know. However, most of the facilitators said that there were positive outcomes through experiencing encounter groups.

When I organise encounter groups or any workshops, I always want to know how much participants had paid for the workshop because I want participants to get full value. So when I give a talk or organise workshops, I often say at the beginning what they will be getting from me. However, when I facilitate encounter groups, I never say what they will be getting from me because I do not know what they will get. I do not think that all members who attend any encounter groups have outcomes that researchers find out. So these outcomes are not what everybody would get from the group experiences.

Oyanagi (1992) said that when he attended the groups, he thought that he had to make some positive changes. I had similar feelings when I was reading articles for the thesis. I started to feel that I was glad not to know about these processes when I first facilitated an encounter group, because I would have tried to make myself feel good as a facilitator, as well as for the members to feel that it was worthwhile to be involved in the group.

There were similarities between what Rogers said and what Japanese facilitators said. Rogers said that, 'each person is in the process of defining his own way of being himself' (1977, p185). It is like a seed gives a shoot, and then seems to grow. Many Japanese facilitators said that members would be able to find words for themselves or express what and how he/she is feeling and thinking (Shin, 1986b; Matsuura, 2000; Hirose, 1990; Udagawa, 1981). Members experience being accepted by other members or facilitators, receiving the core conditions would make it possible for the members to be able to express his/her feelings (Nojima, 1985, 1973; Sakanaka, 2001).

#### **4. Facilitation of the Group**

##### **1) What Carl Rogers Said**

Rogers was explaining what a facilitator is in the group settings, and quoted Lao Tzu's words.

*A Leader is best  
 When people barely know that he exists,  
 Not so good when people obey and acclaim him,  
 Worst when they despise him.  
 'Fail to honor people,  
 They fail to honor you.'  
 But of a good leader, who talks little,  
 When his work is done, his aim fulfilled,*

*They will all say, 'We did this ourselves.'*

(Lao Tzu, 1962, quoted by Rogers, 1994, p103)

Rogers commented on Lao Tzu's words,

*It reminds me that being a facilitator is much more different than being a leader. Leadership requires followers, but facilitating requires standing among others rather than standing apart. The best facilitator blends in with the group.*

(Rogers, 1994, p103)

For Rogers, it was very clear that a good facilitator would not show or use his/her power in the group. Therefore, members do not think that the group is created, moved or completed by a facilitator.

## 2) What Facilitators Wrote about their Role in the Group

There were differing views of what the role of facilitator was. According to Hatase (1984), whose thesis is a comparative study between Japan and the United States, facilitators in Japan have more authority than facilitators in the United States. He wrote that Japanese facilitators are more aware in their role of the need to act as a facilitator. As I mentioned earlier, in Japan facilitators tell members about confidentiality and we do not discuss confidentiality in the group. I as a facilitator normally tell members at the first session:

‘Whatever members talk about in the group, it is very precious

and I want all members to take care of whatever other members say. You can say how you have felt in the group, but please do not say Ms A said something in the group.'

I give a very clear message of what they should not say outside of the group especially when we have more than two groups at the same venue. I did not think about discussing the issue of confidentiality in the group until my British supervisor told me that, in her experience in the UK, people in the group discussed the issue of confidentiality themselves without facilitators telling them about it. I do not think it would work in Japan. If facilitators raise this issue, then often members automatically think that is what they have to do because facilitators are '先生 sensei.'

Others thought differently. For Hosaka:

*The facilitator is also one of the members in the group.*

(Hosaka, 1983, p31)

Hayashi wondered whether the facilitator thought that he/she was part of the members or not.

*Members started to feel that facilitators are becoming one of the members and members and facilitators are equal, but facilitators do not feel the same. Facilitators feel the responsibility as staff in the group, so he/she does not completely feel like a member in the group.*

(Hayashi, 1995, p379)

Nakata (2001) discussed how he viewed his role as a facilitator in a group. He considered that when a facilitator talks with authority as an expert, the voice of the facilitator does not reach from the bottom of their hearts to the heart of members. However, when a facilitator talks to the members, having an awareness of their role as a facilitator and talks about him/herself, the voice of the facilitator will then reach out to members (Nakata, 2001, p215). Hazama said that expressing self-disclosure, whether it is positive or negative, if a facilitator does it he/she is in harmony (congruent) and can be honest with his/her own feelings.

*In order to highly maintain purity, needless to say that a counsellor's personal realisation accompanied by his/her theory, view of mankind and values could be a problem.*

(Hazama, 2004, p135)

When it is not simple for facilitator to do self-disclosure, talking was not simple. Abe (2002) discussed facilitator's self-disclosure and the importance of its timing.

*Facilitators do not need to only have their self-disclosure. Facilitators need to devise a way of self-disclosure which needs to be accepted by members.*

(Abe, 2002, p311)

The meaning of a facilitator's negative self-disclosure was researched by

Nakata (2001) and Abe (2002). Nakata (2001) also discussed how facilitators realise self-disclosure. When a facilitator talks about him/herself, he/she needs to control feelings and not unleash his/her emotion onto members. If facilitators do so, members might also throw their feelings back to facilitators or other members. Members could express their feelings but facilitator needs to think and control their feelings. So, according to Nakata, being a facilitator is not the same as being a member.

Hayashi (1990a) discussed the importance of facilitators' relationships with each other. When co-facilitators' relationships are natural, convincing, open and supportive, the relationship is good. When co-facilitators' relationships are not open and they do not trust each other, the relationship is not good. These facilitators' relationships would influence group members and the group process. So Hayashi concluded that facilitators need to have staff meetings in order to build trust between facilitators.

Nojima (2011) said at his workshop that he understood from his experiences that it would be good to have a co-facilitator. He said that the two facilitators need to have different characters, like a mother and a father, for example, or a man and a woman or a young person and an old

person. He also pointed out that because of their different characters, facilitators may need to make an effort to understand each other and this process could have an impact on how group members were able to understand each other. It is also very important, if they begin not to like each other, how they deal with this.<sup>40</sup>

Shin (1986b) mentioned the importance of the relationships between facilitators and members and that these relationships have an influence on each member's development in the group. Change in the relationship between facilitators and members can parallel each member's change in the group.

The functions of facilitators are discussed by many (Hosaka, 1983; Abe, 1984a, 1984b; Shin, 1986a; Nojima, 1989; Matsuura and Shimizu, 1999).

Hosaka (1983) presented 4 functions of facilitation. There were:

- (1) *To provide a psychologically safe atmosphere to members.*
- (2) *To facilitate mutual communication between members.*
- (3) *To make groups develop as each member has mutual development through facilitating his/her own communication.*
- (4) *To care for and support members who had been psychologically damaged.*

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<sup>40</sup> Nojima's workshop (5/ March/ 2011).

(Hosaka, 1983, p37)

Abe (1984a) wrote of a need to pay special attention in facilitation, especially when members already know each other. He said that a facilitator needs to pay attention to the differences between members to make them feel that it is OK if they are different, because members tend to think everyone is the same even though they are different. According to Abe (1984a), when members have awareness of the differences among them, then that awareness becomes their motivation to get to know each other.

Shin (1986b) looked at facilitator's attitude as expressed in their roles, he said:

- \* *To adjust communication among members*
- \* *To activate communication among members*
- \* *Honest self-expression*
- \* *Active listening*

Shin said that when members noticed such roles and attitudes in a facilitator, then they would start to feel that the group is a safe place.

Nojima (1989) found out the differences in facilitation between encounter groups and the structured group encounter. He said that although encounter groups and structured group encounters have a similar aim, the

members of structured groups have a uniform (the same) experience with other members in their group, but members of encounter groups have a variety of different experiences, unique for each individual. Each member in an encounter group has different experiences (ibid). Nojima (ibid) also mentioned that the roles of facilitators were very different. Facilitators at a structured group encounter had leadership thorough groups and they gave exercises to members. However, facilitators at an encounter group did not have leadership but they sometimes had it if it was needed.

Matsuura and Shimizu (1999) made a questionnaire to measure the group process and how each member recognises each other and the facilitator through the group process. In this questionnaire, they found out that there are 5 categories for how members recognise the facilitator. These categories are,

- (1) *How much a member feels the safety and trust towards facilitators*
- (2) *How much a facilitator is favoured by members*
- (3) *How natural members feel a facilitator is*
- (4) *How serious members feel a facilitator is*
- (5) *How attractive a facilitator is to the members*

(Matsuura & Shimizu, 1999, p184)

Nojima (2011) said at his workshop that a good facilitator is the person who

members forget is a facilitator. He also said that if facilitators are capable, then the group would become a good group, but if facilitators are not capable and members think that they cannot rely on facilitators, then members become independent and the group begins to have a good process. So encounter groups will have some meaningful process whether facilitators are good or not.

### 3) The Negative Side of Facilitation

Several people wrote of the ways in which a facilitator could have a negative effect on the group. Hosaka (1983) said that a facilitator could influence a group's development too much. Shin (1986a) discussed the danger of a facilitator pushing his/her aim of the group to members without having any awareness of doing it.

Nojima (2000) noted that a facilitator could, in fact, be non-facilitative in manner if the facilitator:

- (1) *is not open in the group*
- (2) *tries to make the process in the group*
- (3) *pushes his/her view of encounter groups*
- (4) *becomes like a commentator or an analyst*
- (5) *has strong preconceptions*
- (6) *focuses on a new issue near the end of the programme*

(Nojima, 2000, p179)

According to Nojima (ibid), if a facilitator is not congruent, then a group becomes defensive and members do not feel safe to be in the group. So

the existence of a facilitator could stop the members' group process.

#### 4) Understanding a Facilitator's Leadership and Power

Sometimes, members assume that the facilitator has some sort of special role or powers to lead the encounter group. Turu wrote about his experiences of attending groups with Rogers.

*I was watching members' movement, whether Rogers liked this idea or not. Whenever Rogers said anything, even in a very small sentence, I cannot argue that members perceived this voice as saying some important and special words from someone who is the authority and Rogers' words had a big impact on group process. When there was conflict between members, the group was never in danger of unravelling because members knew that this was not what Rogers wanted. Although Rogers always emphasized that it is a group's own power to move on from difficulties, many members believe that it is Rogers' power and existence which made it happen.*

(Turu, 1977, p200)

The task, then, is for the facilitator to not exercise the power that members might give them. What Turu wrote about Rogers' facilitation was from his own experience of attending the workshop with Rogers.

Turu wrote that although he was not actively facilitating in the group, members perceived something from Rogers' presence. Komagome also wrote:

*I would like to provide a place where members can talk freely of whatever they want. To do so, I need to raise no obstacles and not to press or steal everybody's power. [The task is] to believe*

*that each person can move with their own pace and help them respect each other.*

(Komagome, 1991, p85)

Komagome (1991) wanted to try not to do everything. He emphasized:

*Defending own duty and not to do excessive work. Because sometimes I cannot see my ability or limit of being in the group, and I try to do too much, which makes me tired. Therefore, I try to have awareness of my ability, limit and how I am at the moment. I try not to do everything. I try to ask for help. It is important because we can see each other.*

(ibid, p85)

And he had some advice for facilitation.

*Do not be afraid of making mistakes. Sometimes people cannot make any move because they are thinking too much or are worried about a result. Therefore, it is important to voice whatever they think about or feel about. I always try to make some kind of action.*

(ibid, p85)

Sometimes a facilitator can not find a word to express what is happening in the group when he/she needs to voice how he/she is feeling. It is not a good idea that facilitators do not say words when he/she wants to say something and cannot find the right word to express it.

In addition, a facilitator should not be afraid of showing his/her humanity.

The following comment by Turu fits what I aspire to in my own facilitation.

*A facilitator also hesitates about what to do or how to be in a group. A facilitator tries to understand every member's*

*movements through their facial expression and attitude. But they do not lead the group because that would go against taking members' autonomy into account. Facilitators cannot lead the group, especially when members have feelings to rely on facilitator. A facilitator has many experiences and knowledge of facilitation but sometimes finds it difficult to focus on 'here and now.'*

(Turu, 1987, p120)

From my experiences of facilitating groups, I also had many questions about the roles of myself and my co-facilitators.

*Focusing on each member's movements and keeping listening to them is what every facilitator cares the most about the group members and they understand that it is the most important thing to do as their role as a facilitator.*

(Turu, 1987, p123)

However, I was wondering if experiences would be good enough to be a facilitator.

*Staff (facilitator) needs to have many experiences as a member but also he/she has a sense of searching what is happening in the group and he/she is able to give support to the group when they need it.*

(Turu, 1987, p184)

Carl Rogers also cited Friedman's idea of the role of the leader.

*If I keep from meddling with people, they take care of themselves,*

*If I keep from commanding people, they behave themselves,*

*If I keep from preaching at people, they improve themselves,*

*If I keep from imposing on people, they become themselves.*

(Friedman, 1972 quoted by Rogers, 1980, p42)

So facilitators are not people who 'DO' something for members.

*The best facilitator is 'time' and the group moves on by itself.*

*Basically a facilitator cannot promote any change to the group or members. The only thing a facilitator can do is to create the climate where members can feel they are able to change.*

(Oyanagi, 1992, p82)

## 5) My Reflection on What Facilitators Say about Facilitation

Many of the articles and theses reviewed were written by facilitators who worked with student groups (e.g. Hosaka, 1983; Hirose, 1990; Nakata, 2001; Abe, 2002). I have facilitated encounter groups with students twice.

Once was for a course at a university for students who were studying psychology. This course was a year-long course and we met for 90 minutes every week. Some of the 40 students had known each other while some had not and I was a stranger to all of them.

The second time I facilitated encounter groups with students was when they were organised by postgraduate students who were conducting research on encounter groups. These students organised the groups to collect data and asked their friends or schoolmates to assist their research. So, in these groups, some members might already know each other, some might not know any of the other members or some might also know their

friend(s). I facilitated these groups three times.

I did not remember thinking about the need for special attention in facilitation for these students, as Abe (1984a) discussed. I asked myself 'Why is this?' Sometimes I felt the groups do not move as much as I hoped they would, which was similar to the view of Gordon (1951). He talked about what the facilitator should not be thinking in the group.

*Is the group going in the direction as I want it to go?*

*I disagree with that statement.*

*I wonder what they think of me.*

*How can I get other members to talk?*

*That is an irrelevant remark.*

(Gordon, 1951, p350)

When I was facilitating the student groups, I always told myself, "this was 'MY' speed" or "'MY' wish to have the group move". Therefore, I started to tell myself, 'Trust the process, trust the process.' This sutra was like Nakata's so-what attitude (Nakata, 1993). He said that, in his research, he had been trying to trust group members although from time to time he was anxious about the group process. To trust the members meant to assume a defiant (so-what) attitude (Nakata, 1993).

This sutra gives me some confidence being in a group as a facilitator.

Gordon wrote that:

*This ability to attend to the statements of others is probably*

*directly related to the leader's own feeling of security in the group, his confidence, his threat-tolerance. The leader who is not comfortable in his role will be responding so much to internal stimuli that he will find it difficult to respond to anything outside of himself.*

(ibid, p350)

I also remembered being a facilitator in a group where the relationship between the facilitators was not good. I was facilitating an encounter group with someone with whom I had not worked before. There were many conflicts between us which had many impacts on the group process. I had no idea how my co-facilitator would facilitate in the group and how he would react when members expressed negative feelings towards him. So I was not sure how I could be with him as a facilitator.

*I feel that A is worried about how I would judge him. From time to time, he looks at me, which makes me feel uncomfortable working with him.*

(Diary; 26/August/2008)

During the group, I did not have a chance to ask A about his perception of the group and myself as a facilitator. However, after the group I asked him.

*A said to me about that he had been nervous when he started to facilitate the group with me. Why was he nervous? According*

to him, he felt I was superior to him.

(Diary; 5/ September/2008)

Therefore, A and I were not in an equal relationship, so we could not facilitate properly. Because this group was not easy for me to facilitate, what I could do was only to trust members, as Nakata suggested (1993). If I had talked more with my co-facilitator before the group about possible conflicts or if I had noticed possible conflicts we might have, things might have been different. Having read articles I feel now that it is very important to encounter the co-facilitator before the group.

## **5. My Reflection on What Facilitators Say about Encounter Groups**

In this chapter I looked into what Japanese facilitators said about encounter groups and it was enjoyable for me. Until I read these articles and tried to analyse them, I did not have much awareness of what I was doing or being as a facilitator. Having read articles, I felt that I had more awareness of encounter groups and facilitation. Although when I was right in the middle of reading these, this knowledge was obstructive and I was not able to be with my group or group members. However, having read and discussed all articles and digested these articles, I now feel that this knowledge has enriched my facilitation.

There is no doubt that Murayama and Nojima's article in 1977 had a big impact on literature in Japan as it was mentioned in many articles. Many facilitators tended to undertake research on group process and outcomes of encounter groups which was based on an idea of group process. Since Murayama and Nojima's work, many facilitators have been producing theories of encounter groups and facilitation skills (ex; Nojima, 2001). I believe those ideas have been supporting facilitators to facilitate encounter groups.

As I read through the literature, I realised an importance of having an awareness of the role as a facilitator. All the themes I have discussed in this section were very much related to the role of facilitation and how facilitators perceive facilitations, group process and members. I believe that how the facilitator behaves in the group would have impact on members, however, I also understand that whether facilitators are good or not, the group would be meaningful for members. As Nojima said at the workshop:

*What is good about facilitators is if facilitators were capable, members would have good group experiences. If facilitators were not capable, then members would think that they could not rely on facilitators, therefore they had to work hard. So it does not matter whether facilitators are capable or not, members will have some good group experiences at any groups.*

(Nojima, 5/ March/ 2011)

It is difficult to be a good facilitator for every member in the group and also there are times facilitators cannot provide what members want from them. It is difficult to say what is a good facilitation or not and it very much depends on members.

I also think that how facilitators perceive encounter groups is important. There are some articles talking about what an encounter group is. Oyanagi explained what an encounter group is like for him.

*A hot spring bath for the mind.*

(Oyanagi, 1992, p79)

A hot spring bath is somewhere people can relax, refresh and heal. So an encounter group is the place where people can relax, refresh and heal, which can relate to feelings of safety.

*Encounter group has power of healing. In the group, some members could get insight more quickly than compared to an individual counselling.*

(ibid)

The word “healing” is one of the concepts facilitators use. So there is some sort of healing elements in encounter groups to some people.

Oyanagi (1992) says to me that an encounter group is a place for healing, or for retreat. In Japan, there is a remedy called, “hot spring cure” where people who have illness (from someone having a physical illness

such as cancer to those who suffer from a psychological illness such as depression). People can take therapeutic hot spring baths which, it is thought, help them to recover from their illness. Likening encounters to a hot spring is according to Oyanagi is a bit ironic because most encounter groups in Japan are held at hot spring resorts (1992). The resorts that have grown up around hot spring baths are also for rest and relaxation.

People talked about having a distance from members' daily lives. This distance could make the encounter group as a retreat as well.

*For me, an encounter group is a place to emphasize a sense of fulfilment rather than expecting members to have some sort of development through encounter groups. If we gathered, then we would like to be enjoying a good atmosphere together. I believe that not only a comfortable atmosphere would reduce our stress but a learning place as well. Therefore, I could say that an encounter group is a place for 'a playground for an adult' or 'resort for the mind.'*

(ibid, p80)

Nojima pointed out a different aspect of encounter groups.

*The essence of encounter groups is 'coexistence of the heterogeneity,' which means that different people gather with different opinions. All members are different and they do not need to have the same opinion. At encounter groups, it is OK to be different. There are times members need to have arguments or stress between them. The encounter group is the place to be accepted being different.*

(Nojima, 2011<sup>41</sup>)

There are many research studies undertaken by facilitators looking at differing views of encounter groups (ex; Matsuura, 200; Sakanaka, 2001). These studies present many different aspects of groups. The understandings gained will be true of a particular facilitator researcher; it may not be true for all.

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<sup>41</sup> Nojima's workshop (5/ March/ 2011).

## Chapter 9. What Members Say About Encounter Groups

*~my soul needs to be washed~*

### 1. Introduction

A Japanese man who is over 80 years old has been a frequent attender of encounter groups over the last 50 years. When he is asked by other members why he comes to encounter groups and what attracts him to come, he answers:

‘My soul needs to be washed’

Or he might say:

‘An encounter group is like a washing machine. Once every year I need to be in a washing machine.’

In this chapter, I discuss how members experience and think about encounter groups. When I was reading and analysing the PhD theses and journal articles published by Japanese academics, I felt that they did not tell me of the reasons why people come to encounter groups. I realised that the data was the voices of researchers who, perhaps, are not people attending as ordinary members. I needed to know what they were thinking about their group, because encounter groups cannot happen without members.

### 1) How I Collected Members' Views on Encounter Group

The data for this chapter is mainly from questionnaires completed by people who attended an encounter group. The questions came from what had puzzled or intrigued me as I read articles and books about encounter groups. They were very simple questions. 'Why do people want to come to an encounter group, spending money and time?' 'What attracts people to come to an encounter group?' Another question in my mind was the reasons why some encounter groups have many people and some do not have enough people. One day, I had a conversation with my colleagues that people come to an encounter group because of facilitators. Some facilitators attracted members and some did not. As a researcher and as a facilitator, I wanted to know what sort of criteria people have in mind when they consider the role of a facilitator (Diary; 10/January/2008).

### 2) Who came to an encounter group?

People who come to encounter groups and who completed the questionnaire are counsellors, clinical psychologists, school teachers, social workers, business people, kindergarten teachers, housewives and university students. People who are interested in counselling and psychology will also come to encounter groups.

*(T)he staff sought the participation of persons from a wide range of professions, economic classes, races, and styles of living.*

(Wood, 1984, p300)

So there are varieties of people attending the group. However, most of the time encounter groups in Japan have only Japanese people attending.

There were 29 people who completed the questionnaire. Table 15 shows how many groups they had attended.

Number of Groups	Number of People
1	9
2	5
3	2
4	1
6	1
8	1
9	1
10-19	4
20-29	3
Over 30	2

Table 9 How many groups have they attended?

This table tells me many people are attending more than 5 times, which I was not aware of. People who go to encounter groups regularly are supporting the encounter group movement and I feel it is important to hear their voice in order to keep the encounter group movement in Japan. So these findings were important for my research as well as for my future work as a facilitator.

## 2. What Attracts You to Encounter Groups?

### 1) Overview

As I was working on the data, looking for ways to categorize it, I asked my critical friends to help me to keep the categories impartial. We typed out all the sentences and we looked at these sentences and made groups according to the words used, which were 'encountering,' 'to be accepted,' 'to get to know each other,' and 'extraordinary.' Then we discussed which categories we could make by using these key words. There were six main categories about why people attend a group. These are 'meeting people and exchanging with others,' 'acceptance,' 'facing myself,' 'extraordinary life' and 'others'. I discuss these in turn.

### 2) Meeting People and Exchanging with Others

There are many people who said that, 'meeting people and exchanging with others' attracted them to encounter groups. In this category, five people simply said that they enjoy meeting other people and getting to know other ways of thinking.

- *I could meet many people, encounter people and get to know the others.*

In the group, some members come from different backgrounds and lives while others had similar background and lives.

- *I could face myself and I could face people who are different from me and I could face people who are similar to me.*

It was not only meeting and encountering people, but it was a very special meeting.

- *I was able to face myself and other members because this meeting was a 'once-in-a-lifetime chance.'*

It seems that in our daily lives, we are too busy to meet someone new.

Therefore, coming to an encounter group could be a chance to meet new people.

- *I could meet people who think in a different way than me.*
- *I was able to face myself by listening to other members' stories.*

There are many chances to listen to people's thoughts and feelings by sitting in the same room with them for more than 20 hours, with people who had not known each other before. At the same time, he/she could talk about him/herself and have an experience of being listened to by other members about their thoughts and feelings.

- *I could listen to the others carefully and everybody in the group shows me interest and listens to me.*

It was a very unique experience for members. Another unique point of this meeting is that it is a chance to know oneself by communicating with others.

- *Because we share the place with other people and there is an opportunity to hear other people's voice and words, I was able to feel how I was feeling at the moment.*

By listening to members and reacting to other people's thoughts and feelings, a member would know how he/she reacted differently from the

other members.

- *Although I am the member, I could see my habit of communication.*

Therefore, it is a chance to get to know oneself.

- *I was facing myself in the safe atmosphere and I started to feel that I wanted to understand the other members. Then I was able to deepen my thoughts about myself.*

Knowing oneself and feeling it safe to face one self, and getting to know

the other members in the group, are all taking place.

*Getting to know other people in the group not only helps to learn about oneself but also helps to learn about other people in the group. I feel that these are intermingled. When I was analysing these data with my critical friend, we were confused on classifying learning about oneself and learning about other members. Now I understand the reason why we could not do it. I feel that these are occurring at the same time.*

(Diary; 31/December/2009)

People talked about how he/she met the other members in the group.

- *I could meet people who I do not meet in my ordinary life and I could also understand them and they could understand me at a deeper level.*

It was unusual for many people to talk about themselves at a deeper level, therefore, these stories were very powerful.

- *I was very moved by people telling about themselves at a*

*deeper level in the group, which people normally do not show and share with others.*

Because members do not have such meetings and sharing about themselves in their ordinary life, they are very touched by other people's stories.

- *I could have experience with other people at a very deep level in a very simple structure.*

Because the structure of an encounter group is simple, I feel that members could simply talk and share about themselves in the group.

- *I was able to gain an insight into deep in my mind and in the other member's mind.*

While members participate in encounter groups, they are able to reach out to their deep feelings as well as the other members' deep feelings.

### 3) Facing Myself

An encounter group is a chance for people to encounter themselves.

Members mentioned not only that they meet people who they do not normally meet in their life, but they also encounter a part of themselves which they did not notice before.

*There was a lady who had been busy trying to listen to others or to understand or to know others during an encounter group, but she was not able to listen to others although she tried very hard to do so. The other members of the group kept telling her she was not listening to others, which she did not listen to. At the*

very last session, she said,

'I have noticed that I did not listen to my daughter when she needed me!'

(Diary; 10/October/2005)

At the very last session, she suddenly realised that she had not been listening to others, which made her realise that she was not listening to her daughter. When members are able to face others, there is a good chance for him/her to be able to face him/herself.

➤ *An encounter group is a place where I could face myself.*

People have many hours to think about themselves. There is space and time to think about self.

➤ *There is a place and time where I am able to slowly face myself.*

Although members are in the group with other members, he/she has dialogue with the self to face his/her issues.

➤ *I was able to concentrate on having dialogue within myself.*

Having time and space for him/herself and by listening to other people's stories, people would encounter parts of themselves which are foreign to them.

➤ *I was able to retrace my life.*

By realising self, he/she is able to verify his/her life and discover a new self.

➤ *I was able to face and accept my own issue. When I was able to accept my own issue, I was able to get my own way of*

*living.*

#### 4) Acceptance

*To the extent that the therapist finds himself experiencing a warm acceptance of each aspect of the client's experience as being a part of that client, he is experiencing unconditional positive regard.*

(Rogers, 1957, p225)

This is what Rogers said about unconditional positive regard and acceptance within counselling but this attitude is also important in an encounter group. Rogers was 'willing for the participants to commit or not to commit himself to the group' (Rogers, 1969, p55). So whatever attitude members have will be accepted by the facilitators and by members.

Rogers also said that he tended 'to accept statements at their face value' (ibid, p55), which was important to members.

➤ *An encounter group is a place to value my opinion and story.*

One member said that he/she felt valued by others because whatever he/she talked about was listened to and accepted by other members.

➤ *Feelings of wanting to know each other and wanting to exchange feelings between members sprang up in members' mind.*

An encounter group is a place where members felt safe to feel that he/she wants to know their self and other people. In our everyday life, there is a

danger of being rejected by others when we talk something very important to us.

- *I was able to experience the joy of being accepted by someone and I was surprised and impressed by the fact I was able to accept other people.*

These words showed that acceptance also meant a learning experience just like previous aspects of knowing others and facing self, which could give members the chance to accept others as well as him/herself.

## 5) Extraordinary Life

Encounter groups are usually held in the countryside where people can be away from their daily life.

- *Being away from work and not being disturbed by e-mail and telephone, I can concentrate on my own feelings and senses.*

Nowadays in Japan most of the people have a mobile phone, so it is quite difficult to be away from work or from the people in our life. So it is not easy to be in a situation where nothing could disturb us. However, when people are in the sessions, they do not answer their mobile phone. One person called it an:

- *Extraordinary life.*

And, because it is not an ordinary life, it is a:

- *Strange space*

This extraordinary life gave members the chance to experience a different time span.

- *I could face myself at a place where it is an extraordinary life and where the time goes very slowly.*

So the extraordinary and strange space were new to members.

- *Being away from ordinary life, an encounter group was the place to have a conversation with myself while I am developing new relationships with people who I meet there for the first time.*

Normally we do try not to develop a relationship when we meet with others for the first time, so this situation was very special to members.

Therefore, they would have unusual experience.

- *Encounter group is a place where I do not need to compromise and I could have respectable relationship with others and this place gives me an unusual experience.*

## 6) About the Atmosphere of the Group

Some people mentioned the characteristics of the atmosphere at encounter groups. There is this atmosphere of groups which is different from people's life.

- *Any ways of expressing one's feeling are acceptable at the encounter group.*
- *There are no frames of references and there are no rules at the encounter group.*

In our lives, there are many rules which people feel that they need to follow. Although encounter group has rules, people sometimes do not perceive them as such. An encounter group has times for meals and for sessions. Members cannot talk about other members' stories outside of

the session room. However, the sense of there being very few rules was becoming a rule to members and it also became the reason for the members to focus on the issue.

People in the group did not know what would happen next because there were few rules and there was little structure in the group.

- *Encounter group is a place where I would never know what will happen next.*

This person gave me this answer as a positive side of encounter groups. I felt that this person experienced freedom in the group which let the members talk about their thoughts and feelings, which sometimes people do not talk about.

- *I could talk seriously to members about my thoughts which I have been thinking at the moment*

By talking and listening to each other's thoughts and feelings in the group, group members had communication at a deeper level.

- *I could experience human relationships in a deeper sense in the simple structure.*

The group atmosphere had a big impact on group members' development and feeling of freedom. As a facilitator, I always think about making some sort of atmosphere for members and myself which is important for all of us.

## 7) My Reflections on What Attracts People to Go to Encounter Group

➤ *There is no 'should' at encounter groups.*

When I read this, I felt relieved to know that members did not experience there were some 'shoulds' in the group although I always tell members of a few 'shoulds.' For example I say:

'Please do not talk about what people said in the group outside of the group.'

At Japanese encounter groups, facilitators tend to say this statement especially when we have several groups at the same time. Until I wrote this thesis, I did not think I was giving members some rules. But when my British supervisor pointed out that there was a rule in a Japanese encounter group, I was shocked and I started to think why we were giving this statement to members. There were two reasons for me to say this statement. One was my own experience. When I was undertaking the Diploma in Counselling at UEA, we spent many times in groups. There were times members talked about what another member of group had said in the group to people who did not belong to the same group (we had two supervision groups and two personal development groups). I saw people were hurting each other and I was hurt by the fact that my colleague was telling me someone's story that had been told in a group which I was not in.

The other reason is for Japanese people it is important to have some frames to make people feel safe for being there (Nakane, 1967). So this 'rule' can be seen as a frame for Japanese members to act in the group rather than a rule for them, which I perceived so.

As a facilitator, I try not to have any aims or goal for the group just like Rogers had described. He said that:

*He tries to avoid using any procedure that is planned.*

(Rogers, 19769, p60, original emphasis)

Rogers talked about the process of the development of an atmosphere of trust.

*It may seem puzzling that following such negative experiences as the initial confusion, the resistance to personal expression, the focus on outside events, and the voicing of critical or angry feelings, the event most likely to occur next is for an individual to reveal himself to the group in a significant way. The reason for this no doubt is that the individual member has come to realize that this is in part his group. He can help to make of it what he wishes. He has also experienced the fact that negative feelings have been expressed and have usually been accepted or assimilated without any catastrophic results. He realizes there is freedom here, albeit a risky freedom. A climate of trust... is beginning to develop. So he begins to take the chance and the gamble of letting the group know some deeper facet of himself.*

(Rogers, 1970, p265, original emphasis)

Rogers (1970) wrote about encounter groups being a place to have self-revelation, which might be a difficult process. He tells of one group member saying that encounter groups are:

*like a mountain which I have climbed and enjoyed and to which I hope occasionally to return.*

(ibid, p272)

The facilitator accepted the group as it is and so group members would feel free to express their own true feelings.

*I have found that it pays off to live with the group exactly where it is. Thus I have worked with a cluster of very inhibited top-notch scientists - mostly in the physical sciences-where feelings were rarely expressed openly and personal encounter at a deep level was simply not seen. Yet this group became much more free, expressive, and innovative, and showed many positive results of our meetings.*

(Rogers, 1969, p52)

➤ *An encounter group is the place to respect each other's freedom and to also have contact with each other.*

Freedom means that people can behave as they wish in the group. As

Bozarth wrote:

*It (The functional application of the basic premises of the person-centred approach) includes: being completely present and totally attending to people; promoting equivalency in people; and not presupposing what people will be like, or do, or become during or after the therapeutic encounter.*

(Bozarth, 1998, p143)

It is not only just accepting people but also that people are fully present

being with others, which I think we do not have in our everyday life these days. At encounter groups we spend hours together, listening to each other and thinking about ourselves and other people. Because of this special way of spending time, being accepted by other members is more valuable for members compared to being accepted on other occasions.

### **3. What Kind of Person are You Looking for as a Facilitator?**

#### **1) Overview**

When I facilitate an encounter group, members often ask what a facilitator would be doing in the encounter group, because often members call facilitators 'sensei' and 'sensei' is the person to tell people what to do and to teach people. But it is not the role of a facilitator to act like a sensei, therefore members are often puzzled by a facilitators' presence. I was interested in knowing what kind of expectations members have about the facilitators.

There are two big factors about facilitators. One is the impact a facilitator has on the atmosphere of the group, 'making atmosphere', and another factor is about how a facilitator contributes to safety in the group, 'safety.' I made two categories, even though they are related. It seemed that when members felt the group had a particular sort of

atmosphere, then they would feel safe to be in that group.

## 2) What is the Role of a Facilitator?

Facilitators were seen to have two sides which are: a facilitator as a member and a facilitator as a leader or a teacher.

- *Facilitator is a leader but he/she is also a member.*

Facilitators are recognised as a leader as well as a member in the group but facilitators have different qualities to members, which are;

- *The facilitator is a member of the same group and he/she is also a very positive, powerful and conscious movement in the group.*

Members expect facilitators to have different qualities.

- *The facilitator is a person who could naturally create a comfortable atmosphere for all the members.*

Facilitators are expected to make a comfortable atmosphere for members.

- *The facilitator is a person who keeps an eye on the group and on individual members.*

Members wanted facilitators to care not only for members as a group but also as individual people.

- *The facilitator is a person who can pay attention to all the members and if anything happens, he/she would protect members.*
- *The facilitator is a person who could look after every member.*

Facilitators are also expected to facilitate members' interactions.

- *The facilitator is a person who can deepen group members' interactions.*

Facilitators need to have sensitive facilitation skills but they also need to have a full view of the group.

- *The facilitator is a person who can see the tree and also the forest.*

So these ways of being in the group are required or hoped for by members.

Therefore, when facilitators have these qualities, members would have the following impressions:

- *The facilitator's existence is big in the group.*
- *The facilitator is influential in the group.*
- *The facilitator has a big impact on members.*

Oh, dear. These comments made facilitators seem to be someone very special. But members also could see the facilitator as a person, which relieved me.

- *The facilitator is a person who can be gentle in the group.*

In addition, the facilitator's presence could create some quality in the group, or not.

- *The facilitator is a person who could look after him/herself as well as group members.*

So members feel they are looked after by facilitators and I believe this quality can make a special atmosphere for members.

- *The facilitator could make the atmosphere safe or unsafe.*

There is also the facilitator's quality as a professional person.

- *The facilitator has stability.*

There are people who depend on facilitators particularly at the beginning of the group when there are times that members need help. From my experience at the beginning of the group, it is often then that I feel that I have to invite members to speak in the group. However, the group process goes on and I feel I do not say anything in the group in order to invite members to speak.

Some people said that facilitators are members' role models on how to be in the group.

- *By looking at the group process, the facilitator steps in to the group process.*
- *The facilitator shows members how to be free in the group.*
- *The facilitator does not operate the group but acts as a role model in the group.*

Another point is that facilitators are seen as teachers. Many of the people who completed a questionnaire had a similar view about facilitators.

- *The facilitator is a person who can give me a hint about how to live.*
- *The facilitator is the role model for me when I think about how I would like to be as a person.*
- *The facilitator gives me a chance to have awareness.*
- *The facilitator guides me and prompts me to have awareness.*
- *The facilitator gives me a new way of thinking.*

### 3) Feelings of Safety

One big aspect of encounter groups in Japan is that members need to feel safe.

- *The facilitator's existence makes the group safe.*

There were many people who mentioned that the facilitators' task is to provide safety to the groups or members. There were key words to express this safety, which are, 'to protect,' 'safe' and 'help.'

- *The facilitator protects the group as a whole.*
- *The facilitator is a person who could make the space of a group safe.*
- *The facilitator is a person who shows safety when I (member) come to the group.*
- *The facilitator is a person who could pay attention to members.*

There were many people who said that whenever a member was in trouble, a facilitator was the person who had rescued, protected and helped the person or the group.

- *When a member was attacked, the facilitator protected him/her.*
- *Facilitator is a person who maintains the group's safety.*
- *I expect the facilitator to help me when I am in trouble.*
- *When it comes to the point of some trouble, the facilitator helps me.*
- *When it comes to the point of some trouble, the facilitator protects me.*

- *When it comes to the point of some trouble, the facilitator manages the group.*

So there are many people who were afraid of being attacked or being in trouble and they wanted the facilitator to help them.

#### **4) My Reflection on What Kind of Person are You Looking for as the Facilitator**

Instead of thinking about exercises or techniques to use in the group, facilitators need to have interest in all members.

*I nearly always feel a genuine and present concern for each member and for the group as a whole. It is hard to give any reason for this. It is just a fact. I value each person; but this valuing carries no guarantee of a permanent relationship. It is a concern and feeling which exists now.*

(Rogers, 1977a, p57-58)

Wood (1984) said that facilitators are free to respond to instant process without analysing it. He valued being free with relationships with other members of the group.

- *The facilitator is a person who keeps an eye on whatever happens in the group.*

A facilitator could value his/her own feelings and so has an interest in each member in the group. As many members mentioned, a facilitator is a person who pays attention to someone whose feelings have got hurt.

- *The facilitator is a person who could rescue a member who is struggling to be in the group with even minimum help.*

#### 4. What Does 'Good Group' Mean to You?

##### 1) Feeling Safe in the Group

Although I discussed 'providing safety' as a quality which members want a facilitator to have, the safety members felt in the group itself was also important.

- *An encounter group is a place where I feel safe to be there.*

Members also felt safe enough to use time and space for themselves.

- *An encounter group is where each person can use her/his own time for him/herself.*

This also came up for the reason why encounter groups appealed to the members.

- *I felt I was accepted to be in the group.*

Because members can use their own time for themselves and there was not any fear she felt, they felt there was a place for themselves. The space for each member in the group made them feel:

- *The group makes me feel important.*

Quite a number of members mentioned that whatever happened in the group is not a problem but what is more important is how they would be feeling after they left the group.

- *Members do not go back home with a wound and these people would be looked after by the other group members.*
- *At the end of the group, everyone goes back home with a smile after having the experience of anger and anxiety.*
- *Members go back home with smile.*

It was like, ‘all’s well that ends well.’ Members are able to accept any anger and/or anxiety expressed in the group when these feelings are settled when the group is over. Thus, the members would like to go home with a smile. In our Japanese culture it is not easy to feel a smile from the bottom of our heart. When people truly smile, it is because there is nothing they need to feel insecure or unsafe about. These feelings, I believe, relate to Japanese culture and our concept of ‘honne’ and ‘tatemae,’ which I will discuss later in this chapter.

## 2) Members and their Relationships

Members would like to have relationships which they could not have in their ordinary life.

- *Members do not need to worry about other members.*
- *Members can talk about their true feelings.*
- *Members could meet other members with natural feelings.*

For people who could not express their true feelings so easily in their ordinary life meeting with someone and expressing these feelings naturally was valuable. Members feel the connection with others by understanding each other in the group. There can be a growing intimacy between

people.

- *All group members not only want others to understand him/herself but they also want to understand others. They try to connect with others.*
- *Members could feel individuals' characters and they could accept other members' existence. Thus, the group members start to develop deep intimacy.*

It seemed that the connection and intimacy between members was important.

For some people, being in a group was easy.

- *Members can be in the group naturally and pay attention to each other.*
- *I can stay in the group all the time until the session is over.*

### 3) Words in the Group

In an encounter group, people talk so it is understandable that words in the group are also important aspects of the experience.

- *Members can talk true feelings.*
- *Members could show one's true colours.*

Talking about true feelings and true colours are something very special for Japanese people.

- *Members can value others' feelings and thoughts and show one's true colours.*

‘Being true’ is important or something fresh to the members, perhaps because this is related to our Japanese culture, to the concept of ‘本音と

建前 Honne and Tatemae.’ ‘本音 Honne’ means the thoughts and feelings based on a person’s own truths. On the other hand, ‘建前 Tatemae’ means the words which are easy to listen to or the words which do not mean the truth. ‘Tatemae’ is something we Japanese people use to have an easy communication with others by hiding our true feelings and thoughts (Kojien, 5<sup>th</sup> edition, 1998). Talking about your true feelings is not easy for Japanese people. An encounter group is somewhere very special for Japanese people; it is where they are allowed to talk about their true feelings.

- *Although they could show one’s true colours, they are gentle to others.*

Members are aware that showing his/her true colours does not mean being selfish.

- *Members are aware that they have the freedom to talk and not to talk in the group. When they are aware of this, they are free from the self.*

Members do not feel like they are being pushed by others to do anything in the group.

- *Members can respect each other at a deeper level.*

Once members respect each other’s freedom, they are able to sense feelings which they might not often feel.

When members can express their true colours, they start to feel that the group is a safe place to be and to talk, which they could not feel in their

ordinary life.

#### 4) Expressing Negative Feelings

Another key for a good group is whether or not members can say something negative feelings in the group or not.

➤ *The group can accept even if I say some negative feelings.*

Normally people do not share negative feelings with other people.

➤ *I can express negative feelings without thinking too much about it and the group is able to accept these negative feelings.*

According to Nojima (2011)<sup>42</sup>, people can force a smile but they do not force anger. Also, he pointed out that, in the Japanese language, there are the words to express forcing a smile (作り笑い tukuri-warai), but there is no word for forced anger. So when people express negative feelings these are often their true feelings and in an encounter group they can feel that they are accepted by other members.

➤ *Members can be sensitive to one's feelings as well as others' feelings and the group has an atmosphere of acceptance.*

So it is important for members to feel accepted by others even though they express negative feelings.

➤ *I can express negative feelings as well as positive feelings and I can say my true feelings in the group. There is no problem if there is a conflict or tension in the group at times.*

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<sup>42</sup> Nojima's workshop (5/ March/ 2011).

## 5) Group Atmosphere

Another feature of a good group is when the atmosphere is warm.

- *The group members feel that they could make a good atmosphere to have meaningful experience.*

The group atmosphere is not only provided by facilitators but it is also provided by members themselves.

- *Members feel warmth from the group but then they do not depend on each other.*

Warmth and dependency sometimes come together. It seemed the person who wrote the above comment felt warmth in the group which gave him/her the freedom to move wherever he/she wanted to go.

- *Members feel and accept the individuality of other members and deep intimacy is developing among the group members.*

There are interconnections and interexchange between members, which creates a warm atmosphere in the group.

- *The group accepts every member's existence and thoughts.*

I believe these experiences could relate to members' feelings of safety and relief because the group accepted his/her existence and thoughts which were expressed freely.

## 6) My Reflection on What a 'Good Group' Means

What members said in answer to the question 'What is a good group?' was quite similar to their opinions in the section of what attracted them to go to an encounter group. Members noticed that they started to pay

attention towards others and they gradually had awareness of how other people were feeling. This was the same pattern noted by Rogers.

*One of the most fascinating aspects of any intensive group experience is the manner in which a number of the group members show a natural and spontaneous capacity for dealing in a helpful, facilitative, and therapeutic fashion with the pain and suffering of others.*

(Rogers, 1970, p299-300)

Through attending an encounter group, members change their attitude and become helpful and supportive to one another.

*In the process of this freely expressive interaction, the individual rapidly acquires a great deal of data as to how he appears to others. The “hail-fellow-well-met” discovers that others resent his exaggerated friendliness. The executive who weighs his words carefully and speaks with heavy precision may find that others regard him as stuffy.*

(ibid, p303)

As group process goes on, members would change their attitude towards one another, which many members suggested in their responses to the questionnaire. By changing their attitudes, their response to each other changes.

*Feedback can at times be very warm and positive.*

(ibid, p303)

## 5. What Changed for You through Attending an Encounter Group

### 1) Overview

Many researchers in Japan have said that experiencing encounter groups bought about some changes in members. For example, through experiencing an encounter group, members have more awareness of their own feelings and are able to express their own feelings (Shin, 1986b; Murayama & Higuchi, 1987; Hirose, 1990; Hirayama, 1993b, 1994; Sakanaka, 1994a; Matsuura & Shimizu, 1999; Matsuura, 2000). Members are more able to relate to other members and develop deep relationships with other members (Hirose, 1990; Hirayama, 1992, 1993a, 1994b, 1994; Matsuura, 2000). So I wanted to know whether members would perceive any change in themselves.

### 2) Self-Understanding

Some people's understanding of self had been changed through encounter groups.

- *My understanding of self has been changed.*
- *I gradually started to understand about myself.*
- *I feel different than before attending the encounter group.*

Through listening to other people and getting feedback, the members realised how they are seen by others.

- *I am able to understand myself, how I think, feel and how I am seen by others more than before.*

Members also had more trust towards themselves.

- *I am able to trust my own feelings and senses and finally, I am able to trust my own process.*

Thus, members were able to accept themselves more by understanding their self.

- *I am able to accept myself more than before.*

For one person, having self-acceptance helped with her low self-acceptance.

- *I am no longer tortured by my low self-acceptance.*

So, for some people, having the experience of being in encounter groups, their self-acceptance developed and they understood themselves more, which made them strong enough to face their own issues.

One member could face her new self.

- *Through the group experience, I have decided to face my difficulty which I was not facing before.*

Another member encountered a part she had not known before.

- *I was able to understand that there is a part of me which I never realised before.*

This person was able to relate to others, which she had not been able to do so before.

- *I could stop thinking about what I should be doing and I feel more relaxed about myself.*

In our ordinary life, people are too busy to listen to what they want to be.

One person put it simply:

➤ *I am getting to know how I could be myself.*

### 3) Attitude to Silence

Silence is often a big issue for people in an encounter group. When the group is in its first stage, there is silence which can make members feel uncomfortable (Murayama & Nojima, 1977). How to be in the group with silence is often discussed in the group. When a member feels that they are comfortable with silence, they would feel that they have grown up or changed. For one member, it was that:

➤ *I am able to accept the silence as it is in our group. Before I was not feeling comfortable with silence and I felt like I had to fill in whenever there was any silence.*

### 4) How to Relate With Others

An encounter group is a place to meet people not known before.

Members learn how to relate to a new type of people, which I remembered from one of my own encounter group experiences.

*I did not know how to relate to Y (facilitator). I did not know how to talk to him. I did not understand him at all. I did not feel that we shared the same language. I felt that I needed to*

have a translator in order to communicate with him. I did not even have a chance to run away from relating with Y, although I really wanted to run away. I did not want to deal with him anymore, but this group did not let me run away from Y.

(Diary; 29/March/1999)

This was my first encounter group experience. I still remember that I could not figure out a way to relate to Y. Did I learn how to relate to people who I did not know from this experience? To be honest, I do not know, but the people who completed my questionnaire seemed to have learnt how to relate with other people.

- *I was able to show my feeling of wishing to depend on other people.*

This person had not been able to show her needs to other people, she always had to be a good person as her family expected her to be. During the encounter group, she was able to show her feelings in the group, which was a new way of relating to people. Another person said that she was feeling safe enough to show her honest feelings to other people.

- *I feel that I can open myself to people with trust.*
- *I am able to have the experience of talking to other people with trust.*

People tended to be free to show their true feelings to other members in the group.

**At the end of the workshop, one member said that this person**

had learnt a new way of relating with others. Although she found a new way of relating with others, she said that she does not think that she would actually use it in her ordinary life.

(Diary; 24/October/2004)

Although people learned a new way of relating with other people in the group, it did not mean that they would use this new way of relating to people in their ordinary life.

One of the members said at the end of the group about her experience of her last four days of encounter group. She said:

'Attending this encounter group and listening to young people's voice like my daughter's age, I have noticed I never listen to my daughter. I always tell her but I did not ask her how she feels or thinks. This group made me realize my attitude towards her. But it does not mean I shall change. I do not think I will listen to her and ask her. But now I know I do not listen to her.'

(Diary: 31/ October/2005)

It is also members' choice whether they want the new way of relating to people or not. However, I believe that because members did have experience of the new way, it would have some impact on their own ordinary life. I have not met the woman who noticed she had never listened to her daughter since the encounter group, but her colleague said

to me that she was more cheerful than before. So her colleague can see some difference in her.

### 5) Appraising and Understanding Others

By experiencing being valued and understood by other members, this person is able to understand and value other people.

- *I feel that everyone is valuable.*

Once she valued other people, she could experience and accept each people having different values.

- *I have realised that people have different personal spaces and I could accept these spaces.*

She starts to accept that many people have different ideas.

- *I understand there are many people who think differently in this world.*

In addition, she could experience other people's realities which might not be her reality. She is able to think about other people as if she puts herself into other's shoes.

- *I am able to understand and to see other person's reality even though his/her frame of reference is different from mine.*
- *I have experienced the importance of meeting people.*

Perhaps now she could value meeting other people more than she used to, because now she could know and accept the differences between them and herself.

- *I am able to have basic trust in other people.*

And, once she accepted the differences, she might not feel rejected, refused or strange when other members were experiencing the group differently.

➤ *I am stronger than I used to be.*

Therefore, valuing and understanding other people in the group made her stronger than she used to be.

## 6) My Reflections on What Changed the Members through Encounter Groups

Many members found encounter groups were helpful in discovering something within themselves. They had more self-understanding, were able to face their self and had a new way of thinking about self and their attitude had changed.

*a well-facilitated encounter group which relies on the potential that resides in the group is, and continues to be, a very powerful experience for personality change, for behavior change, for laying the basis for solution of social problems.*

(Rogers & Russell, 2002, p194-195)

So when members have awareness of changes within themselves, the group is well facilitated. This matched Wood's perception, that:

*This feeling of greater realness and authenticity is a very common experience. It would appear that the individual is learning to accept and to be himself, and this is laying the foundation for change. He is close to his own feelings, and hence they are no longer so rigidly organized and are more open to change.*

(Wood, 1984, p302)

Many members said that they were able to understand themselves and to face themselves, especially difficulties. This is the beginning of their change.

*Many people feel that self-acceptance must stand in the way of change. Actually, in these group experiences, as in psychotherapy, it is the beginning of change.*

(ibid, p300, original emphasis)

## **6. My Reflections on What Facilitators Say about Encounter Groups**

### **1) My First Impressions When Reading the Responses**

My first impression when I read the response to the questionnaires was how rich an encounter group was if members could get so much from it. Of course, the responses were each person's perception and there is no guarantee that everyone who goes to an encounter group would have a similar perception.

It is important to discuss the limitations of the questionnaire responses.

The people I asked to complete this questionnaire are most likely to have a positive feeling because they were participants in an encounter group. They were also kind to me because we had a relationship through encounter groups, and so I would most likely get positive feedback from

them. I understand that it would be worthwhile to ask people who had negative feelings about encounter group, but I did not have access to any such people. Therefore, this was the limitation of my research. However, I considered it was worthwhile to know what members thought about encounter groups and what they got from the group, which as a facilitator I did not have a chance to know about.

## **2) Importance of Feeling Safe in the Group**

Many people mentioned the importance of feeling safe in the group. When members felt safe, then the group was good. When facilitators made members feel safe, then the members would feel groups are a safe place.

One day I discussed with my colleague who is currently writing his PhD thesis on the core-conditions in encounter groups, about what makes members to feel safe to be in the group. We went to search Rogers's books and articles' index to look for the keyword, 'safe.' There was no heading of safe or any references related to safety. We started to wonder if the need for a feeling of safety is special among Japanese members. My colleague found the word, 'psychologically safe' in Rogers's book (Rogers, 1961). This was the only mention of 'safe' we found in Rogers's book (Diary; 7/October/2010).

Verhelst (1997) quoted Rogers (1951) discussing issues of safety, so I went to 'Client-Centered Therapy,' (Rogers, 1951). However, the quote Verhelst used was from Thomas Gordon (1951), not Rogers himself and also it was about individual counselling and not about groups. Gordon wrote:

*As a matter of fact, it has been from the recorded statements of our clients that we have obtained the greatest number of clues as to the nature of the psychological climate as experienced by them. If we can accept this kind of evidence, it seems that clients most often experience a feeling of lack of threat. They feel they are in a 'safe' atmosphere. They feel they are not being judged or evaluated. They feel they are being understood - the therapist is listening carefully and understanding what they are saying. They feel 'accepted.' The therapist seems to convey to them that he accepts all aspects of their personality - their feelings of hopelessness, hostility, and dependence, as well as their more positive feelings. In this situation they feel free from outside pressures to change.*

(Gordon, 1951, p347)

According to Gordon, it is important that clients experience being accepted by the therapist and these experiences will provide clients a safe atmosphere. This can happen to groups as well. Members said that a facilitator is a person to provide group safety and also they said that feeling safe made a good group.

What makes members feel safe is being accepted by other members and

the facilitator. Many members come to an encounter group to have experience of being accepted by other members and facilitators.

Once members feel being accepted by others, then they could say negative feelings. As I explained earlier in the chapter, in our everyday life in our culture, we use ‘honne’ and ‘tatemae’. But in encounter groups, members do not need to use tatemae in order to have smooth communication. They tend to use honne. By doing so they can, if they wish, express negative feelings, which they are unable to do with tatemae.

### **3) The Encounter Group as a Lucky Dip Bag...**

When I first read the completed questionnaires, I was surprised to see how much they said about people’s experiences of encounter groups. On reading though the answers, I remembered the Lucky Dip Bag.

A Lucky Dip Bag in shops, which is called, ‘Fuku-bukuro 福袋’ in Japan, is a custom occurring during a New Year sale. ‘Fuku 福’ means happiness and ‘bukuro 袋’ means bag. When people buy Fuku-bukuro, they do not know what they have bought. However, if they paid 5,000 yen (which is about £26) for Fuku-bukuro, they would get something worth about 20,000 yen. People seem to enjoy paying money for something even though they do not know what they are getting and they believe that they will make a profit.

However, these days the Fuku-bukuro has changed. Many shops now inform customers what are inside them and people know exactly what they are buying. People do not want to pay money without knowing what they are paying for. When people buy Fuku-bukuro, people no longer enjoy the wager.

Perhaps an encounter group is similar. I think it is a miracle that people who had not known each other before gather in the same room for more than 20 hours. They are not only sitting, but they are also sharing their feelings and stories. An encounter group is like the original Fuku-bukuro because people do not know what is inside and what they would get.

When they open the bag, people might find something they like or something useful or something surprising for them. At the same time, there is a possibility that they would feel upset because they would not get something they are hoping to get.

When facilitators organize an encounter group, they can prepare a structure of time, venue and price for the encounter group. However, a facilitator does not know who will be coming to a group or what will happen when those members gather in the same room for encounter group. Members do not know what they will say in the group and who they will meet in the group. Facilitators provide the fukuro (bag) and members

and facilitators spend time in the fukuro. If this fukuro is fuku (lucky) or not, nobody knows until they open and experience it.

#### 4) My Reaction as a Facilitator

As a facilitator, I want to be myself in a group; however members sometimes see me as different.

*One of the members said during the sessions that,*

*'A person who facilitates the group is a precious person for me.'*

*Oh dear, am I the precious person? The person who said this is my SV student and that is why she might have said that. But because some people cannot facilitate encounter groups and they want to be able to do so someday, they might see us as somebody very special.*

(Diary; 1/November/2009)

So members see me as someone different from other group members.

This questionnaire reminded me to have awareness of members' perceptions of a facilitator in order to think about my role.

As a facilitator, I would like to give Fuku-bukuro to people, for members to feel that they get more than they pay for from an encounter group.

## Chapter 10. Human Relationship Community

### 1. Introduction

#### 1) The Human Relationship Communities

Civilian agencies are other important providers of encounter groups in Japan, which give many Japanese people opportunities to experience being in a group. During interviews with Japanese person-centred approach practitioners, three agencies were mentioned. Three agencies were mentioned by this person:

*Japan Human Relationship Training is one you should consider looking at if you want to know about the encounter group movement. The other thing is the Fukuoka Human Relationship Community, which is a part of the Japan Human Relationship Community. And it might be worth looking at Nihon Seshin Gijutsu Kenkyuujo.*

(Interview with counsellor M)

人間関係研究会 (ningen kankei kenkyuu kai) Japan Human Relationship Training (JHRT) was founded in 1969 and currently this organisation is still running encounter groups. Most members are lecturers and professors at universities and are clinical psychologists. The members of this community are people who facilitate encounter groups. It is an exclusive group; in order to become a member, at least two current members' recommendations are needed. I became a member of this community in

2007 and, since then, I have been very much involved in it.

The second institute is 福岡人間関係研究会 (Fukuoka ningen kankei kenkyuu kai) the Fukuoka Human Relationship Community (FHRC). This institute was founded in 1970 and is still actively running encounter groups as well. Most members of this community live in the city of Fukuoka and take part in encounter groups as facilitators or members, however people who do not live in Fukuoka can also become members by attending their encounter groups. I do not live in Fukuoka, but I am a member of this community by attending their encounter group in 2005.

The third institute is 日本精神技術研究所 Nihon Seshin Gijutu Kenkyuujo<sup>43</sup>, also shortened to Nisseiken. This translates as the Japanese Mental Skill Institute, which was founded in 1947 as a place for taking and researching the Uchida/Kraepelin psychological examination<sup>44</sup>. This agency has been organising ‘PCA ウィークエンド (PCA ui-kuendo) PCA Weekend’ since 1976 (Nisseiken, 1983). They started this workshop because Noriko Hiraki, Hidefumi Kotani and Haruo Turu, who were teaching psychology at universities, went to America in 1975 and attended Rogers’ workshop held at Mills College, San Francisco. What they experienced at the workshop,

<sup>43</sup> ‘Nihon 日本’ menas Japan and ‘Seishin 精神’ means spirit, mind, soul and heart. ‘Gijutu 技術’ means technique and skill. ‘Kenkyuujo 研究所’ means institute.

<sup>44</sup> This is mental test which was created by a German mental doctor, Emil Kraepelin and translated by Yuzou Uchida.

made them want to have a similar one in Japan (Nisseiken, 1983).

In this chapter, I am only going to discuss JHRT and FHRC. I do not discuss PCA Weekend since the workshops they run are not purely encounter groups. PCA Weekend is an encounter group run together with activities such as yoga, Gestalt therapy, focusing group, supervision and even walking. However, as they do not claim their workshops are encounter groups, I decided not to discuss PCA Weekend in this thesis.

I decided instead to look at the influence of JHRT and FHRC on encounter groups in Japan, at why and how they are influential.

## **2) How did I Get Data?**

JHRT used to publish journals annually and those journals are accessible on JHRT's homepage, which I used. JHRT is a group of facilitators and I am a member of this community. As a member, we call ourselves staff and all staff members gather once a year for an annual meeting. I was able to collect data at a JHRT staff meeting, held from 9<sup>th</sup> - 11<sup>th</sup> January, 2010. Every member knew that I was studying for a PhD and that my research topic was about encounter groups. So I asked staff if I could use our communication between staff and what was said at the staff meeting for my thesis. They agreed. However, they asked for the copy of my thesis

when I submit, which I agreed.

As for FHRC, an MA student researched this community, and I asked for a copy of his thesis (Uchida, 2007). Another source of data for this community was their newsletters which had been published ten times every year, until November 2010. Murayama, a founder of this community, wrote about it in his books which I used as data (1990, 1993). Another source was an interview with a leading figure in the community who talked about this community and about PCA and encounter groups in Japan.

In this chapter, I introduce a brief history of each community first. Then I discuss their work focussing on the characteristics of these communities and the encounter groups they run. My wish, as I wrote about these communities, was to discover what each had contributed to encounter groups in Japan.

## **2. Japan Human Relationship Training (JHRT)**

### **1) History of Japan Human Relationship Training**

From March 1967 to March 1969 Minoru and Naoko Hatase had gone to Western Behavioural Sciences Institute in the United States where Carl

Rogers worked. Here they encountered encounter groups (Hatase M., 1990; Ito, 2005).

When the Hatese returned to Japan they wanted to hold an encounter group. So the very first group was held in Kyoto, Japan from 10<sup>th</sup> -21<sup>st</sup> August in 1970, run by JHRT.

This workshop was not residential but from Monday to Friday for 2 weeks. There were 33 members and 6 facilitators. Four of them were asked to facilitate by Minoru Hatase alongside Minoru and Naoko Hatase (Hatase M., 1990; Ito, 2005).

Since then, the number of staff members has increased each year, with very few of them leaving. I became a member in 2007. In 2009, there were thirty-one members. There are some criteria for becoming a member of this community. Among them are that the person applying has to be able to facilitate encounter groups and be able to deal with a difficult group (Member Meeting hand-out, 2010). Every member facilitates at least one group per year.

Each year, JHRT publishes a leaflet advertising all encounter groups run by

the members. The list is also displayed on JHRT's homepage<sup>45</sup>. Today, many workshops have their own homepage on the web where there are links for each workshop.

## **2) What Sort of Group does JHRT Organise?**

As I already mentioned, JHRT runs many encounter groups all over Japan. At the time when JHRT was founded in 1970, there was one workshop and the following year, they had two workshops. In 1999, there were 40 workshops in one year, which was the biggest number of encounter groups they had run since 1970. In 2009, there were 30 workshops. The oldest BEG workshop is the Kujuu encounter group which has been running since 1970. Another workshop called Arima encounter group, had been running since 1978. Many encounter groups are residential and 11 groups are 3 nights and 4 days, 10 groups are 2 nights and 3 days and 1 group is 4 nights and 5 days.

Members mainly run encounter groups. In addition, there are seminars about encounter groups and the person-centred approach. For example, 'Basic Encounter Seminar,' is about exchanging information and opinions on theory, practice and research on encounter groups. 'Rogers' Theory and Counselling,' is about explaining Rogers' counselling theory through an

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<sup>45</sup> <http://homepage.mac.com/tmatsumt/2004WS/index.html>

encounter group (from Human Relationship Training Program, 2009).

There are also other encounter groups which are targeted to particular members such as, 'Basic Encounter Group for Business People' and 'Basic Encounter Group for Counsellors' (from Human Relationship Training Program, 2009). In 2009, 'Basic Encounter Group for Business People' had enough people to run the group but 'Basic Encounter Group for people involved in palliative care' did not have enough applicants, therefore it was cancelled.<sup>46</sup>

There are other groups with an extra dimension run by JHAP staff. For example, there are: 'Basic Encounter Group with Buddhist Scriptures,' 'Chichibu<sup>47</sup> Pilgrimage and Basic Encounter Group' and 'Expressive Art Therapy and Basic Encounter Group.' Those groups were similar to PCA weekend. The difference is that although not all groups run by JHAP are simply encounter, they do put the words 'encounter group' in the name of the group.

### 3) Characteristics of the JHRT

There are people who had known each other before. They met

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<sup>46</sup> Numbers of participants were reported at JHRT annual meeting (9/January/2010-11/January/2010).

<sup>47</sup> Chichibu is the town which is adjacent in the west of Tokyo.

at other encounter groups. Some of them have been going to encounter groups for more than 20 years. They are not regular members for PCA Norikura but they are regular members for JHRT encounter groups.

(Diary; 20/November/2010)

At PCA Norikura in 2010 which I organised (see Chapter 7), I realized that there were members who came to Norikura for the first time but they had known each other before as they were talking about the encounter group where they had met. According to some members, attending encounter groups run by JHRT would guarantee the quality of facilitators and the group itself (Diary; 20/November/2010).

#### **4) Future Movement of This Community**

Every year at the staff member meeting<sup>48</sup> of JHRT, we would report how many members had attended our encounter groups. There are groups which cannot run because they do not have enough members. In many years there are only a few groups which have enough members to run. So, we discussed how we could get more members for our workshops.

In 2008 and 2009, we discussed how we could have more groups which have

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<sup>48</sup> Staff member meetings could be held anywhere the leader of JHRT wants. We had meetings in the Kyoto area for the past two years because the leader lives in Kyoto.

the essence of encounter groups. There are some staff members of JHRT who run what they term エンカウンターチック which translates as 'Encounter-ish Group.' These workshops are based on the spirit of Carl Rogers' encounter group and its skills, which were: how to see people as human and individual, how to relate to people and how to communicate with people (Ootsuki et al, 2009). Ootsuki said that there are four types of groups within an Encounter-ish Group. There are: 'support groups,' 'groups as a class or lesson,' 'groups as making atmosphere' and 'groups as loose structure' (Ootuki, 2009). Motoyama said that at an 'Encounter-ish Group,' they do not always use the form of encounter groups, but instead the essence of an encounter group is introduced at the groups (Motoyama, 2009).

Kazuhiko Nojima has been organising a group which is called, 'Psychological Meeting' at mental hospitals for 23 years, since 1987. This encounter group started as part of social skills training. The thinking at the time was that people with schizophrenia needed to have a structured group, for their safety. However, Nojima was doubtful about this. He believed that if the group is not structured, the patients could have a chance to develop the ability of tolerance. Through the group, patients could have the awareness of understanding self and could learn the skill of interacting with others. It was up to the facilitators to pay attention to

group safety and the building of trust between people.

*When one patient talks about his wild fancy as if it was a true story, the other patient says to him 'That is your wild fancy!'*

*Patients listen to each other well and accept whatever they are told by the other members.*

*Sometimes, patients are talking about how to deal with wild fancy. One patient pulled the rubber rings on his wrist when he was in wild fancies.*

(Nojima's workshop; 5/March/2011)

According to Nojima, there are 4 aims to such a group, which are: 1) understanding self, 2) learning to have relationships, 3) preparing for a return of schizophrenia and 4) preparing the mind for the return to the society (Nojima, 2009). By 8/January/2010, Nojima had ran 1047 sessions for Psychological Meetings with schizophrenic people. According to Nojima, the key for the encounter group with schizophrenic people is the group's safety and trust.

*In general, it is said that for people who are suffering from schizophrenia, any kind of group work, especially the Basic Encounter Group, is dangerous. Schizophrenic people are good at dealing with structures, therefore, counsellors and doctors try to provide structures. However, ordinary life is not structured and schizophrenic people have to deal with it without any structure. Therefore, the Basic Encounter Group can be their opportunity for social skills training.*

(Nojima's remark at 10/January/2010; Staff Meeting)

There are people who run Encounter-ish group at university settings

(Nagahara, 2009) and elementary school settings (Oshima, 2009).

Nagahara said that when they organise groups with their students, they try to make students feel that they are meaningful people (Nagahara, 2009).

*My supervisor asked me on iChat if this movement was a challenge to us. The word 'challenge' did not fit. I needed to have some time to find the word to fit. The word 'struggle' came to my mind. It was that they were struggling with the situation of encounter groups. These days many groups had difficulty to have enough participants to run groups and staff were trying to make people have experiences of the concept of encounter groups and they believe those experiences would help people consider coming to encounter groups.*

(Diary: 14/April/2011)

I understood that this concept of 'Encounter-ish Group' has just started to be discussed among JHAP members and this concept can be studied further.

### **3. Fukuoka Human Relationship Community (FHRC)**

#### **1) History of FHRC**

'Fukuoka Human Relationship Community' (FHRC) is another influential

group for encounter groups in Japan. Fukuoka is located in the Kyushu area (see map 1). Although Fukuoka is in the very south part of Japan, people all over Japan go to Fukuoka to attend encounter groups run by them. FHRC was started as one of Murayama's university seminars (Murayama, 1969) and based on Carl Rogers' principles as a Person-Centred Community (Murayama, 1993).



Map 1 Fukuoka

In Japan, there was a big political and social movement by students in the 1950s and 1960s: in response to the treaty of Mutual Cooperation and Security between Japan and the United States signed in San Francisco in 1951. University students who were against this treaty started demonstrating. In the mid-1960s, the movement opposed to the Vietnam War started. By 1968, there were many groups within the movement who took up arms. 28 universities in Japan had groups of students who occupied their premises, making it difficult for the university to continue lectures. At Kyushu University, an indefinite academic strike and barricade blockade were formed on May 20<sup>th</sup> 1969. The blockade was

breached by riot police on October 14<sup>th</sup> that year (Banno, 2010).

In 1967, Murayama began work as a counsellor and as a lecturer at Kyushu University and had students frightened in the blockade (Murayama, 1993). During the strike, although there were no lectures, Murayama's students discussed whether they could have a seminar with him. He held a seminar, wanting to give the students the chance of a group experience. He did not DO anything; the students decided what to do and how they would work on what they had decided to do. According to Murayama, it was based on Rogers' theory (ibid). His seminar was able to continue as it was called the 'Looking Into Self Group.' It was a place where students who supported the indefinite strike and students who were against the strike could share their feelings. At the beginning, they could not hear each other. But as the time passed, they started to listen to each other and to understand each other (Murayama, 1969; Murayama & Nakata, 1996).

The students continued their studies and graduated from university. However, this gathering was continued by Murayama with his wife, Naoko. They started the seminar group which was known as 'Fukuoka Counselling Seminar.' In October 1970, the name of this seminar changed to 'Fukuoka Human Relationship Community.' This independent seminar has continued ever since. I believe that because in Japan it is important to

respect hierarchies, Murayama's way of being, using such groups in an academic setting, could be seen as very new to students as well as to teachers.

## **2) Characteristics of FHRC**

According to Shoji and Naoko Murayama, their thoughts about FHRC were influenced by Carl Rogers' personality theory. The structure of FHRC is similar to the programme 'Changes' in Chicago which Rogers ran in the University of Chicago in the 1970s, although, Shoji and Naoko Murayama said that they did not copy the structure exactly. The structure was an original formation which was developed by FHRC and its members (Shoji and Naoko Murayama, 1990).

In 1973, Shoji and Naoko Murayama visited 'Changes' at the University of Chicago. A group was started by postgraduate Clinical Psychology students as a new clinical community. At the time, there were about 60 to 70 members whose ages were between 15 to 40 years old, but mainly between the ages of 25 to 30 years. Many members came from the university but over half were from the local community. 'Changes' was a clinical and helping community providing a telephone help line as well (Murayama, 1993).

The characteristics of 'Changes,' were that:

- 1) *Psychological help is part of help.*
- 2) *There are no distinctions between a person who provides help and who receives help.*
- 3) *Not only are phone service or services provided, but there is also a community.*
- 4) *Members do not only provide help but they also receive help which would help or benefit them.*
- 5) *Whenever members provide help, they work in a team.*  
*Members never work alone.*

(ibid, p90-91)

According to Shoji Murayama, there are some principles of running this community:

- A) *Members work as a resource network.*
- B) *There is a big main group and in this big group there are some small groups as sub groups.*
- C) *A project is planned by a person who has an interest and joined by people who are interested and if people are not interested in the project, they do not need to join.*
- D) *At “Changes,” perseverance with accepting different ideas and positions is needed.*
- E) *Skills for helping people to understand themselves are trained in this community.*
- F) *An individual claim is much more important than the group’s claim.*
- G) *It does not matter who is going to do work as long as the work is going well.*

(ibid, p99-100)

The principles underpinning the Changes programme can be seen in the

FHRC movement.

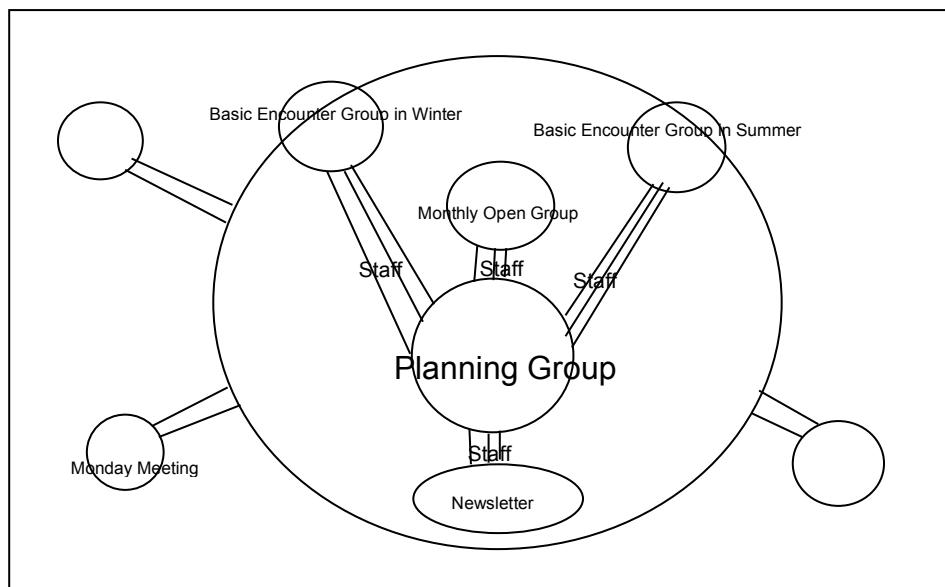


Figure 1 System of Fukuoka Human Relationship Community

Reprint from Murayama, 2000

The 'Planning Group' is a place where staff gather to talk about the plan for the coming year. The 'Basic Encounter Group in Winter,' 'Basic Encounter Group in Summer,' 'Monthly Open Group' and 'Newsletter' are organised by FHRC's members. There are other groups which are organised by FHRC's members. One of them is 'Monday Meeting,' a group organised by FHRC member, Satoshi Takamatsu. He has organised a meeting every Monday for the last 25 years and it has never been cancelled.

The 'monthly open group' has many functions. It started as a follow-up group for an encounter group run by FHRC. Another aspect is a staff meeting for an encounter group which is the main work for them.

Another function is the study group where people would come to study counselling and psychology. There are times to watch films (Uchida, 2007). The main activity in this monthly open group is, the 'Mini-encounter group' which is about 3 hours long.

The 'Monthly Newsletter' is published ten times a year and very soon there will be its 400<sup>th</sup> published volume. FHRC had decided to stop publishing this newsletter which was handwritten and four to ten pages long, they are now considering sending newsletters electronically.

However, the main activity for FHRC is running a five-day long residential encounter group, the 'Kujuu encounter group' which is held in Kujuu, located 3 hours by train from Fukuoka where there are many hot springs. This group is one of the Human Relationship Training groups. Application to join the group starts right after the previous year and by every October the places for members are fully booked. This is one of the most popular encounter groups among the Human Relationship Training groups.

The newsletters and Kujuu encounter group are ending. In 2011, their main workshop, Kujuu encounter group will have the last group. They are ending because of Shoji Murayama's retirement. Although

Murayama (2010) said that they would seek a new style to inform their work and an encounter group, so far none of the facilitators from Kujuu encounter group has indicated that they are planning to hold an encounter group in the future (personal communication with a facilitator: 20/November/2010).

There are several principles of FHRC, which are:

- 1) *No rule is the rule*
- 2) *To respect the process of decision making*
- 3) *To respect an individual first*
- 4) *Living together with diversity*
- 5) *Secure each participant's psychological space*
- 6) *Facilitate each member's spontaneity in the community*
- 7) *Create a sense of belonging in the community*

(Murayama, 1993, p41-42)

‘No rule is the rule’ is related with ‘to respect the process of making a decision.’ If there were concrete rules, members need to follow them and they could not follow their own opinions and feelings. Because there are no rules, there are many possibilities in this community (Uchida, 2007).

According to Murayama, ‘to respect the process of decision making’ is uppermost in member’s minds as they seek how to be in the FHRC. There are times when members need to face their own issues and sometimes they

share their own feelings with other members. Members struggle with how they would like to be in the group and how they would like to make up the group. The group is constantly changing (Murayama, 1993).

‘To respect an individual first’ is the reason why people want to join this community and for themselves. Therefore, when members feel that this community is not good for them, they would stop coming to the community. When the project looks interesting, then many people come. People come to FHRC, especially for the monthly open group, when the project is meaningful for the members (Uchida, 2007).

‘Living together with diversity’ means to respect differences or to accept differences.

*I feel it is difficult not to kill off different thoughts and to keep and respect these ideas. In order to do so, I have to have awareness of what is the conflict and sometimes I need to make people face these conflicts. If we do not face these conflicts, these conflicts might become bigger and serious.*

*In this sense, our FHRC had conflicts from time to time and there are times we had a fuss at our staff meetings. At that time, we spent a lot of time discussing. It is mysterious, but through discussion, the staff are becoming integrated. I believe that for human-beings, discussion is the only way to find solution when we have conflict.*

(Murayama, 1980<sup>49</sup>)

FHRC's place is to experience facing the conflicts and it is generous in accepting diversity.

'Facilitate each member's spontaneity in the community' also means that there is no specific leader or facilitator in the group. It also means to deny authority. Encounter groups and related workshops are not for facilitators and leaders who have studied counselling and psychology. Members could also facilitate the groups and facilitators could become members. So FHRC does not have a leader or a facilitator. Therefore, the atmosphere of the group is freer and accepting of diversities, which I have discussed earlier. As I read this, I started to wonder about Murayama's position in this community. I realised that there is a tension between what is intended and what actually happens. Murayama might not call himself a leader, but he was seen as a leading figure and this FHRC is Murayama's community.

'Create a sense of belonging in the community' is what I believe to be very important. When these characteristics of FHRC are met, people feel that they belong in the community as an equal person.

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<sup>49</sup> Monthly Newsletter 'Encounter Message; Volume. 100' (October, 1980)

FHRC made a contribution to the development by encouraging and facilitating research into encounter groups. FHRC has given researchers arenas in which to carry out their research as well as chances to be the participants (Murayama, 1990). Hirayama (1998), Nojima (2000), Nakata (2006) and Abe (2006) who wrote their PhDs on encounter groups were and still are members of FHRC.

#### **4. My Reflections**

##### **1) Me as a Member of the Community**

When I started my PhD, I was not a member of JHRT but now I have been a member since 2007 and I am a part of these movements.

When I became a member of JHRT, I did not know much about this community and how big of an impact they had on the encounter group movement. So I felt that this research has been important for me to gain that awareness and to acquire a respect for the senior practitioners who are or used to be in this community.

##### **2) The Differences Between the Two Communities, JHRT and FHRC**

JHRT organised encounter groups throughout Japan while FHRC provided a community in their local area.

JHRT gives people the opportunities to join encounter groups with experienced facilitators before they become staff members. All members need to have some experiences of facilitation and to have dealt with difficult situations in an encounter group.

FHRC is also giving people opportunities to experience an encounter group but they are also providing places for people to gather as it is based on one city in Japan. And to become a member of FHRC, there are not any criteria to meet. People who have attended encounter groups run by FHRC can become a member of FHRC. Therefore to become members of FHRC people do not need to be facilitators, they are just like normal encounter group members.

### **3) The Future of these Communities**

Since 2008 I have asked 4 people from FHRC to come to PCA Norikura to facilitate groups with me. 2 of them were also members of JHRT. So PCA Norikura had 4 facilitators from the Fukuoka area and the other 4 were from the Tokyo area. I believe that exchanging facilitators is a good opportunity for everyone to learn from each other.

As I already mentioned, these days many encounter group workshops have

been struggling to gather enough members to run workshops. It could be because of business depression, but I believe that it is not the only reason for it. If I am facilitating within the same community with the same facilitators and way of facilitation, I might be getting in a rut and I would not learn much. Therefore, exchanging facilitators between the Kyushu, Kyoto and Tokyo areas could be stimulatory for us and we could learn more. Until 2000, JHRT ran the Kiyosato encounter group where all JHRT members gathered and facilitated together. At that time, all staff members of JHRT had a chance to get to know each other through the group. However, since 2001, the Kiyosato encounter group was no longer run by JHRT (JHRT journal, 2003). It was a good opportunity to know other members' facilitation and it was also a very good learning opportunity (ibid).

There is also another reason for exchanging facilitators, that of making networks. I am hoping to make a network between Kyushu, Kyoto and Tokyo, where there is not much communication at the moment. FHRC was established in Kyushu and groups are held within this community and they do not work much with people or groups that are outside of their community. So I would like to have flexible communication between the south and east of Japan in order to learn from each other.

I would like to believe that this learning will help to make encounter groups more appealing for people who might come to a group by putting more life into the encounter group movement.

So JHRT and FHRC had a big impact on introducing encounter groups to Japan and its development. However, the fact that many groups and workshops have been struggling with getting enough people to run workshops, it is time to think about the reason why we do not have enough people to run workshops. I feel that I already got some ideas from the annual meeting of Japan Human Relationship Training.

From 9<sup>th</sup> to 11<sup>th</sup> January, 2010, I attended an annual meeting for JHRT. We discussed our encounter groups, the research and the projects we are running. At the meeting, T.M and I were chosen to be members of a research project. T.M. and I talked about what we were going to research and what we were going to present later in the year at the Conference for the Association of Japan Humanistic Psychotherapy in 2010. We said that:

If we could not explain about encounter groups in layman's terms, we cannot get more people interested in coming to the group. It is not a good idea to say, but without coming to an encounter group, people would not know what it truly is.

(Diary; 11/January/2010)

This was our starting point of the discussion and this was a point where I started to wonder what encounter group really means. When T and I asked members attending the AGM what they felt was important for a group. We talked about what “safety and relief in the group” meant to us. Nojima said:

*Do you know Panda group? Do you know what Panda group means? During the 1970s, people in the group fought and they sometimes made bruise around their eyes. People who had been in the T-group were especially very aggressive and did not show empathy to other people.*

(Nojima's remark at 10/January/2010; Staff Meeting)

It seemed that there was a time when an encounter group was said to be an unsafe group and it made JHRT members voice the view that an encounter group needs safety and relief.

#### 4) What is the Community for Members?

I remember one event we had at PCA Norikura in 2010.

*At the beginning of the weekend, I found out one of the members was having his birthday during PCA Norikura. I spoke to other facilitators and we decided to have a surprise party for him. I bought a birthday cake and we told all members about the party. On his birthday, all members gathered having drinks as members do every night. The birthday man came and*

everybody started to sing a birthday song for him and I brought the cake. He was in tears and he said:

'This group will become my regular group!'

(Diary; 23/ November/ 2010)

This experience told me that encounter groups can be a community for some members. Having read and researched about encounter groups, I came to understand the meaning of community for members and may be for facilitators. What community meant for them is a place where they can gather and they can find their own place to be.

*A group of people settled in one area over a period of time in which each member regards the group as a social unit and shares, to some extent, a feeling of group identity. In applications of the PCA, the term 'community' is often used to refer to an intentional group/groups which come together for a relatively short time-span (anything from a week to a weekend).*

(Tudor & Merry, 2002, p19)

According to Tudor and Merry, community tells me that PCA Norikura can be a community. However, for Japanese people it is important to feel there is a place for them to be in a community, which can relate to feelings of safety I mentioned in the chapter of what members say about encounter groups.

## 5) What These Communities Means

Having completed this and the other chapters, I realised that this chapter

seemed weak, that it did not say what I wanted it to say. I went back to the data to try to add more, but I could not do it. Towards the end of my writing up this thesis, I spoke to my colleague who has been involved in the encounter group movement in Japan about this fact. I said:

‘The chapter about JHRC is not strong.’

He said:

‘That is perhaps how it is.’

This made me clearer about my understanding of JHRC. Although they have been organising many encounter groups around Japan about 40 years, it is not easy to get the whole picture of what staff members of JHRC are doing. JHRC is a gathering of individual facilitators. They only meet once a year and they do not have much time to share what they are doing. So even staff members of JHRC do not know each other’s encounter groups. Although I am a staff member of JHRC, I cannot see every member’s work as facilitators.

This lack of knowledge is making it difficult to broaden the idea of encounter groups in Japan and to introduce ourselves to people in Japan, because people cannot perceive us as a group. Although we call ourselves staff members, ‘minnna ishiki,’ feelings of togetherness cannot be seen among us, so potential members who do not know about JHRC feel uncertain about us. As I mentioned earlier encounter groups are not as

popular as they used to be and I started to feel that it might be an idea to have 'minnna ishiki' among JAHP members to help it to become popular again, an idea I will pursue when my studies are complete.

## ***Chapter 11. Student Counselling Services***

### **1. Introduction**

In 2002, I started as a counsellor in higher education and since then I have worked in three different universities and one college. In these eight years, only one of the counselling services tried to organise encounter groups. Despite advertising for students in winter and summer holidays most of the time they could not get enough students interested in participating in an encounter group. While I was employed there, for five years, I remember only two or three times when enough students were recruited for an encounter group.

My clinical supervisor, who has worked at a student counselling service for many years, has had a different experience. Ten years ago, he used to organise and facilitate an encounter group with people who worked at many university counselling services (email from clinical supervisor 26 June 2009). This work was part of the movement called the Inter-University Basic Encounter Group. As I explain later, many staff and students were involved then. However, the numbers of those attending decreased and in 2004, after twenty years of running the groups, the decision was made to stop as there were not enough students or staff interested in joining a group (Hayakawa, 2005).

There appears to be enough evidence here to say that while encounter groups had been popular with both staff and students, it is not the case today. This realisation led me to want to investigate why and I raised the following question:

‘Why are encounter groups not popular among students anymore?’

The Inter-University Basic Encounter Group made me raise some further questions:

- 1) Why were encounter groups popular among university students?
- 2) What was the benefit of an encounter group for university students?

In this chapter I look at the history of Student Counselling Services as a way of getting a sense of why encounter groups were popular and why they are less so now.

To write this history I interviewed student counsellors who used to be involved in the encounter group movement to get the authentic voices of the people there at that time. I chose to interview five student counsellors, who were involved in Inter-University Basic Encounter Groups.

Four are currently working as a counsellors; one is no longer doing clinical work. All interviews were taken at the place they chose and the interviews were semi-structured (see chapter 6 'Recipes'). I mainly asked the questions I mentioned previously and broadened from those questions.

I also used my own experiences as a student counsellor who had organised and facilitated groups outside of the university for students.

I also referred to the annual reports from the university counselling services. The reason I use annual reports is there is only one academic journal about encounter groups run by university counselling services (Hosaka & Okamura, 1986), so this is not enough data for me to know about the encounter groups movement there.

## **2. A History of Student Counselling Services in Japan**

### **1) Brief History of Student Counselling Service**

As I explained earlier, in Chapter 4, after the Second World War, counselling and the Student Personnel Service were introduced by the Allied Power GHQ to universities in Japan.

In September 1951 an Advisory Committee was set up by the American

Council on Education to introduce personnel services to Japanese universities. The committee was led by Dr. W. P. Lloyd from Brigham Young University and included other professors from American universities. The committee advised that all universities needed to have counselling services. The team ran workshops at Kyoto University, Kyushu University and Tokyo University<sup>50</sup> and each workshop was three months long. A total of 220 Japanese people attended. At each university, all the Japanese staff and professors came to understand the needs of having student personnel and counselling services at universities (Koyama, 1967).

So, in 1953, Tokyo University opened the first student counselling service in Japan. Then in 1954<sup>51</sup>, Rikkyo University, in 1956<sup>52</sup>, Kyoto University and in 1958<sup>53</sup>, Japan Women's University opened their first Student Counselling Services. Since then, many universities have opened student counselling services under this movement. There were also universities which opened student counselling services because of the increase in the number of students committing suicide (Kyoto University Counselling Centre Home Page). So the American impetus was not the only reason for the Japanese universities to open student counselling services (ibid).

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<sup>50</sup> These universities are state universities and they have been the top universities in Japan.

<sup>51</sup> I asked my colleague who used to work there (17/Feb/2009).

<sup>52</sup> Kyoto University Counselling Centre Home Page (<http://www.kyoto-u.ac.jp/counseling/>)

<sup>53</sup> I asked the counsellor who works there (17/Feb/2009).

In 2004, the Japanese Association of Student Counselling conducted a 'survey of student counselling institutions in 2003' (Oshima et al, 2004). It showed that 46.9% of universities, colleges and higher educations had student counselling services (52.3% of Universities, 37.5% of Colleges and 67.7% of Higher Education Establishments). The survey was last conducted in 1997 and then 42.1% of institutions had a student counselling service. So the number of student counselling service had increased. However, only 10 out of 558 student counselling services had been organizing group counselling including encounter groups (ibid).

During the 1970s, as I have described earlier, the Rogerian form of encounter groups was introduced by Minoru Hatase and Shoji Murayama ,who had been to America to study with Carl Rogers (Murayama et al, 2001), at their University's Counselling Services. At that time, there were political and social movement by universities' students (All-Japan Federation of Students' Self-Governing Associations). So many universities and students were suffering from these movements as I explained in the section of Human Relationship Community. Students' counsellors sought some core skills for students to live their own lives.

Keio University has organized a group workshop called "Summer Camp"

since 1962. In the 1970s, however, they had problems getting a budget and the staff to run the group workshops and had problems getting female students to join the group. So they proposed to the Japan Women's University that they do the group workshop together. Japan Women's University agreed to a joint group, and also asked other universities to join too (Hirano, 1996). So in 1984, there were eight universities, Tokyo University<sup>54</sup>, Tokyo Women's University<sup>55</sup>, Japan Women's University<sup>56</sup>, Ochanomizu University<sup>57</sup>, Keio University<sup>58</sup>, Rikkyo University<sup>59</sup>, International Christian University<sup>60</sup> and Tsukuba University<sup>61</sup>, that decided to do the group together. This was the start of the 'Inter-University Basic Encounter Group' (Hirano, 1996).

## 2) The Inter-University Basic Encounter Group

All the universities in this group had student counselling services, where full-time counsellors were working. In the 1980s, there were not many full-time counsellors' positions. Only wealthy universities could fund such a service.

*Staffs and members were both elite. The Inter-University Basic*

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<sup>54</sup> Top state university in Japan.

<sup>55</sup> One of the best women's universities in Japan (Private University).

<sup>56</sup> One of the best women's universities in Japan (Private University). The elite couple would be a man from Tokyo University and a woman from Tokyo Women's university.

<sup>57</sup> One of the best women's universities in Japan (state university).

<sup>58</sup> Wealthy students go to this university.

<sup>59</sup> Private University.

<sup>60</sup> Private University.

<sup>61</sup> State University for teacher's training.

*Encounter Group was a group of elite people.*

(Interview with Counsellor C)

As the universities which joined the group were the top universities in Japan, so the staff were the elite among counsellors and members were also the elite among university students.

The first Inter-University Encounter Group was held on 6<sup>th</sup> September 1984 for four days with forty-six members and nine staff from eight universities. The members were MA students who were interested in counselling and the encounter group movement and some clients also came to the group on his/her counsellor's recommendation (Komagome, 1996).

The Inter-University Basic Encounter Group continued for 20 years. All together, twenty counsellors and thirteen universities were involved and a total number of six hundred students participated in these years (Hayakawa, 2005).

One of my interviewees attended the group as a member in 1984 and 1985. She was a member of the staff from 1993 until 2004, when the last Inter-University Basic Encounter Group was held. It struggled because of the lack of staff members and students willing to join the group.

When counsellor Y attended the group as a member, she was an MA student who was studying Psychotherapy.

*I enjoyed the group very much. At that time, there were many MA students from many universities and it was fun to have contact with these students. It was like a party.*

*When I was a student, I really hoped to become a staff member for this encounter group.*

(Interview with Counsellor Y)

There were some students who became involved in the group as staff.

Students who wanted to become staff were attracted in being a staff member of such an encounter group.

*Staff were attractive to me. Also it created a network among student counselling services. We exchanged our opinions and learned a lot about each other.*

*I do not know how members had experienced the group, but as staff, I enjoyed being in a staff group and it was meaningful for me.*

(Interview with Counsellor C)

During the prosperous years of the Inter-University BEG, often there were too many students. Therefore, staff had to reject some students

(Interview with Counsellor H).

*There were 10 staff members and 50 or 60 students during the prosperous year. There was a time when we had to refuse some students.*

(Interview with Counsellor H)

However, the last 4 or 5 years or so, they did not have many students and

were about 20 students or less.

*We had only 2 groups with less than 20 students... about 14 or 16...and 4 staff.*

(Interview with Counsellor Y)

*I was retiring and I could not bring any students to the group and I felt it was difficult to have responsibilities. The other staff were getting busy.*

(Interview with Counsellor H)

Since 2004, when the groups stopped, some of them have wanted to start groups once again. This has not happened yet.

*I feel it is a pity not to organize this workshop once again, but if we start again, we need to invite new staff members. Then we need to create new relationships between staff, which will be time consuming... it sounds difficult for me.*

(Interview with Counsellor Y)

### **3. Current Situation**

As I have already mentioned, many universities have student counselling services today and the number of students who use this service is increasing. According to the Japan Student Service Organization (JSSO), 61.7% of universities and colleges said that the number of students who use counselling services are increasing compared to five years ago (Student Support System Survey by JSSO, 2006). As a student counsellor, I am also

experiencing these increasing numbers.

The main issue which brought students to the counselling service is human relationships (see table 16). According to the survey by JSSO, the reason why 57.6% of the students use the service is due to difficulty with human relationships.

Difficulty With Human Relationships	57.8%
Mental Disorder (neurosis, schizophrenia, depression etc...)	48.8%
Identity and personality	40.6%
Study and learning	21.4%
Career	18.6%
ADHD, LD, Asperger's syndrome	14.2%
Financial matter	12.2%
Sexual harassment and academic harassment	8.6%
Law	6.1%
Body and health	1.7%
Others	6.7%

Table 10 The Issues which Increased in the last 5 years.

(More than one answer was accepted.)<sup>62</sup>

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<sup>62</sup> From JSSO survey translated by Makiko Mikuni.

From my experience as a student counsellor, my clients talk about the 'difficulty of human relationships' a lot. These days, students are not able to argue with other students because they are afraid to be disliked by others. They do not know how to say no to others or how to express their personal opinions.

When I started to work as a counsellor at a college in Japan in 2002, there were about five clients a week. Some of my clients at that time had some issues to share with me, but some of them were also healthy students who just wanted to chat with me. In the last few years I had about fifteen clients in the two days a week I was employed. So these issues are increasing and counsellors are becoming busy meeting with clients.

Although many students are using counselling services, there are few counselling services organising encounter groups. Counsellor K, who had been organising encounter groups at her university privately for more than 20 years, told me during the interview that young counsellors had not experienced encounter groups.

*I would like to have my new colleagues take over the facilitator's job. Because I am the only full-time counsellor and the others are part-time counsellors due to the working conditions, it is difficult to ask them to run encounter groups.*

(Interview with Counsellor K)

#### 4. Difficulties of Organising Encounter Groups for Students

##### 1) Why Students do not Participate in Encounter Groups

*They (Students) are afraid to gather other students and talk to them. They cannot be bothered to be with others and they do not see any point to be with other people.*

(Interview with Counsellor Y)

These day students want to keep away from the other students and do not want to go on any trips with other students because most times when they go on school trips, they have to share many things with other students.

Because Japanese style encounter groups do not give members (students) much private time and space (see chapter 7), students do not like to attend encounter groups. This Japanese style of encounter group might put students off attending as well as the fact encounter groups are the place to share time and space with other members.

##### 2) Financial Reasons for Students

There are other reasons that students do not participate in an encounter group.

*Encounter groups' cost performance is not good. Students do not know what they will get from what they pay. Therefore, the Basic Encounter Group is no longer attractive for students.*

(Interview with Counsellor C)

The table 4 said that “financial matters” are also getting serious because of the recession in Japan of recent years. Some students could not

continue with their studies or had to financially support themselves. I heard many painful stories of students who are going through financial difficulties. Many students could not survive without part-time jobs. So when they pay money, they want to know what they can get. The time when Inter-University Basic Encounter Group was popular, our economy was much better than the current situation. In the 1980s and early 1990s, the time of Japan's economic bubble, the financial situation of many people was good. But since the mid-1990s, when the bubble burst, our economy has been struggling and still in 2011, our economy is not doing well.

### **3) Why Counselling Staff do Not Organise Encounter Groups at Student Counselling Services**

The number of clients at the student counselling service is increasing; many student counsellors are busy doing their counselling work and so they do not have much energy left to facilitate or to organize any encounter groups. In addition, there are not many counsellors who are interested in facilitating groups.

*If we have a staff counsellor who is interested in encounter groups, I would be very happy to organise the group at our counselling service.*

(Interview with counsellor Y)

At Y's counselling service, none of her colleagues are interested in

encounter groups; rather they are only organising structured group encounters.

*Staff counsellors became very busy, so they could not have the time to be involved Basic Encounter Groups.*

*Some facilitators hold high positions in the counselling and psychotherapy field, so they did not have time to come to the groups.*

(Interview with counsellor C)

Counsellor Y and her colleagues had difficulty in organizing the Inter-University Basic Encounter Group because:

*My colleague and I talked about our wish to organise the Inter-University Basic Encounter Group again, but both of us take important posts in psychological associations. Therefore, we do not have enough spare time to organise this group.*

Counsellor Y continued to talk about the lack of counsellors who want to be involved as facilitators.

*If only our staff counsellors experienced Basic Encounter Groups as a member, then they would know what it is. But they do not show any interest in BEG.*

(Interview with Counsellor Y)

Counsellor K also said that there are only counsellors at the service who were interested in facilitating encounter groups, so it was getting difficult to organise the group. This was because of differing job descriptions of counsellors and university academic staff, as my experience showed.

**Today I was asked to work at the student counselling service.**

It was a full-time counsellor's position. But the position was not a teacher or professor's position. It was an official staff position which means that I have to go to work even during the students' holiday. 5 days a week and every other week I even have to work on Saturdays. I was told that I should not do any part-time jobs like giving talks or running workshops. I could not imagine working just as a counsellor. More importantly I could not facilitate encounter groups, which I could not imagine. This job offer made me realise how much I liked encounter groups. Therefore, I had to decline from this offer.

(Diary; 25/November/2009)

In Japan, there are two different possibilities for employment when working at a university counselling service. One is being employed as a teacher or professor and another being employed on an administrative contract. A teacher or a professor only needs to go to the university 3 or 4 days a week and they have summer, winter and spring holidays. Thus they can have part-time jobs, run workshops and give talks. Counsellor C and Counsellor Y I interviewed are professors at universities. A member of the administrative staff does not have as much freedom as a teacher or a professor. This was the position I was offered; indeed, many counsellor posts are classed as administrative. Counsellors who can organise an

encounter group can only be in a teacher's or professor's position.

However, many counsellors' positions at universities are closed as admin.

In addition, most universities have many part-time counsellors and do not have many full-time counsellors. Part-time counsellors find it difficult to take on extra responsibility. Student counsellors' working conditions makes it difficult to organise an encounter group. There are some full-time counsellors. However, they have many responsibilities to run counselling services and these days they are too busy to organise these groups.

*As staff, we used to have energy to run encounter groups and these days we quit being staff because we are busy and we do not have much energy to run the workshop. We are too busy to do everything we want to do.*

(Interview with Counsellor C)

*The staff hold important posts at associations, so we do not have time to work for Basic Encounter Groups. Although we want to run the workshop, we have too much to do.*

(Interview with Counsellor Y)

So they could not have time to commit to organising encounter groups.

According to counsellor K, there was a need for student counsellors to attend encounter groups as members. Counsellor K said the reason why

an encounter group is valuable for counsellors.

*I believe that attending encounter groups is good training for counsellor. As a member... and as a facilitator attending BEG, it gives me a chance to see a whole movement in the group. My facilitator training and being a facilitator helped me as a counsellor and I really want the new counsellors to attend BEG as a counselling training.*

According to counsellor K, because new counsellors had not experienced an encounter group, they could not facilitate nor could they even think about facilitating an encounter group.

#### **4) Facilitators Are Getting Old!**

When my critical friend and I were reading interviews, we realised that everybody said that the characteristics of university students had changed.

Had they changed?

*I do not feel satisfied with students' change in the group these days as I get older.*

(Murayama, 2009)

So people who have changed were not only the students, but also the facilitators. My critical friend and I thought that:

*The age gap between students and facilitators is bigger than it was before. Counsellor Y and counsellor C were about 20 years younger when they started to facilitate an encounter group, so the age gap was shorter. These days they are older than*

students' parents.

(Diary; 10/October/2009)

From this aspect, I could see the need for a system for training facilitators, only available, at the moment, through the Human Relationship Training programme<sup>63</sup>.

## 5. How Might Students Benefit from Groups?

### 1) Effect of Using Groups Along Side Individual Counselling.

There were students who were receiving individual counselling who came to an encounter group and the experience helped these students' counselling process (Hirano, 1973; Niwa, 1996; Chikada, 1990).

Unfortunately, I have not had a chance to organise any kind of group work so I have not yet experienced this effect. But I could imagine the group could be clients' rehabilitation place where they could try their communication skills within a safe environment and with somebody they could trust. If the communication did not go well in the group, then they could talk about it in the individual session with their counsellor.

*After a client attended an encounter group, they would feel more confident because they were able to spend time with "normal" students. The client would feel that he/she is not alone in this world. The client is able to share his/her feelings and some*

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<sup>63</sup> See <http://homepage.mac.com/tmatsumt/>

*difficulty of his/her life. Moreover, he/she could have the experience of being listened to from the other students.*

(Interview with Counsellor K)

According to K's interview, attending an encounter group would often have a good influence on the client. The group itself has healing power for students.

## 2) Needs for Help in Making Friends and Human Relationship

*These days, students do not express themselves. Therefore they do not have a chance to listen to others... students do not want to have anything to do with other students.*

(Interview with Counsellor K)

These days, students have difficulty making friends, which I also feel as a student counsellor. This could relate to the reason why the students come for counselling because of the difficulty of having a good relationship with others (Ozaki, 1998). Counsellor K continued to say that any students need to have an encounter group experience.

*Students do not have much conversation in their daily life, therefore an encounter group is important to give students the opportunities to meet and talk to other people although we do not have as much group process which I would wish to have.*

(Interview with Counsellor K)

For many students just being with other people is something different from their daily life. It would be stressful for them even sitting in the room for

a whole day.

*An encounter group for students would be the last chance. They do not have a chance to spend time with other people, to share a room with someone and to talk about oneself, before they become a member of society.*

(Interview with Counsellor K)

For students to become active members of society, they need to have communication with people, and encounter groups would be a good communication training place for them. For when people are in a group, whether or not they speak there, some kind of communication is happening. According to Rogers (1959) it is through this communication that people are able to become aware of their own experiences as well as taking notice of the experiences of others. He said that being in groups gives people opportunities to express their own experience to others (ibid). Therefore attending encounter groups would help students learn to communicate with others and with themselves.

Yoshida pointed out that these days, students do not have much experience of having serious conversations with friends (Yoshida, 1988).

*It was the first time in my whole life listening to someone else's story thoroughly. Ambivalence is no longer needed.*

(ibid,)

Through this friend making process, students were able to have the experience of accepting someone and being accepted by others (Donuma,

1984). This acceptance is a very important experience for students to make friends. Then there is an atmosphere where students can trust one another which would give them a chance to talk about themselves and to listen to others carefully, which students have not done much before. Students tend to think too much about what others are thinking about and these thoughts stop students from saying something in the group and in his/her relationship. So according to Donuma (ibid), an encounter group is a good chance for students to improve their human relationships through making friends.

It is possible that the sharing of bedrooms is now a problem for some students. In Japan when I was a student, on a school trip we shared a bedroom with 4 or 5 friends and we enjoyed sharing the time and space. However, these days on school trips, students have single rooms so they do not need to share bedrooms with other people<sup>64</sup>. As I described earlier, in Chapter 7, most encounter groups, by design, offer only shared bedrooms. So it is possible that the hotel situation might make the students not want to participate in any encounter groups. This would be an area for further research.

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<sup>64</sup> Many of my clients at university told me about their school trips when they were high-school students.

### 3) Human Relationship Training for Clients after the Counselling

#### Relationship Is Over

*It is a good idea for the clients to finish the counselling relationship as human relationship training.*

(Kayama, 1982, p9)

As I have suggested many clients come to counselling because they find difficulty in human relationships. Counselling is a one-on-one relationship and most of the time a counsellor is older than the clients. Once the clients have confidence being in a counselling relationship, he/she might have difficulty in communicating with people in the same age group. So an encounter group is a place to train human relationship with clients.

### 4) Student Who Feel Healthy do not Come to the Counselling Service.

I remember my conversation with my friend. I have suggested that she see a counsellor because she was very upset and rather unstable.

‘I am not crazy. I know you are a counsellor and counselling is a part of your life. But I am not crazy enough to go to counselling!’

In Japan counselling is not a part of our life yet, so many students who see themselves as normal and healthy might not want to be seen going in to the counselling service. From my experience, when I started to work at the student counselling service, the service was seen as the place for those

who were not mentally healthy. It is important to have both students use the service in order to make the counselling service accessible for everyone, especially for mentally unhealthy students.

Interviewees Y and K mentioned that an importance of healthy students joining encounter groups is to have a wider range of students. When counsellors and facilitators were looking for members for encounter groups, they asked lecturers to let their students to know about encounter groups, so that the healthy students would come to encounter groups (Interview with Y; Interview with K). Additionally, if a university has an MA in Counselling or an MA in Clinical Psychology , there is a chance of MA students coming to the group (Interview with Y; Interview with K). When they enroll in a group, they need to come to the counselling service. Therefore, it makes the healthy students come to the service as a requirement.

Another point is that after encounter groups, some university counselling services would have follow-up groups at the service (Hosaka & Okamura, 1986). Hosaka and Okamura said that it was important in order to give healthy students to come to the serive.

## 6. Different Groups Which have been Tried by Student Counselling Services

### 1) Why have these Groups been Organised?

University counselling services arrange different types of groups, which are often structured group encounters with aims or titles for the students to focus on. There are 4 categories of these groups: making friends, seeking self, helping with job hunting and helping international students and students who wish to study abroad.

### 2) Making Friends

Some student counselling services organise groups for freshers. At the beginning of the university year, students are nervous at making new friends. Therefore, the student affairs section at universities would try to help, by asking the university counselling service to run the groups.

When a university counselling service organises groups, staff try to give opportunities for students to meet and talk to the other students.

University counselling service devised titles for the group. For example:

*'For your life Journey, Now... Meeting People, Talking together and Focusing on Yourself'*

(Keio University Counselling Centre Annual Report, 2002)

*'Meeting New People and Reconfirming Yourself'*

(Daito Bunka University Counselling Centre Annual Report, 2003)

There are groups for freshers who would be living alone for the first time. University counselling service might organise a cooking group or some kind of skill-learning group for them.

### **3) Helping with Job Hunting**

Many students have difficulty in finding jobs these days and university counselling services try to help students who are struggling with job hunting. There are some reasons behind this difficulty. One reason is that some students are not good at communicating with others, especially with people who are older. So the counselling service organise groups for teaching communication skills and how to survive job interviews.

#### *Communication Group*

(Toyo university Counselling Centre Annual Report, 1992)

#### *Why don't you think about your career?*

(Keio University Counselling Centre Annual Report, 2002)

In this 'Why don't you think about your career?' workshop, students were going to learn about how to join in discussions and how students could heighten their own ability and how students could heighten their own ability (Keio university, 2002).

Another reason for the difficulty is that the students do not know what they want or what kind of jobs they would like to do. So counselling

services would provide groups on helping the students to have awareness of what to do as their career.

These days, some students are fragile, so when they get rejected by companies, the students cannot recover from feeling upset. So one counselling service organised groups to help students move on from where they are with their sadness.

*Career Group*

(Kobe Jogakuin University Counselling Centre Annual Report, 1999)

**4) Helping with International Students and Students who are Planning to Study Abroad**

There are many universities which have international students and also Japanese students who are planning to study abroad. International Christian University (ICU) organise groups for international students to help them get accustomed to living in Japan. Additionally, ICU counselling service organises groups for students who are going abroad. They share their feelings of excitement as well as anxiety. These groups are also structured group encounters. Staff give students exercises to help the students to talk and share their feelings.

These groups are all structured group encounters where students know

what is going to happen in the group and what the aim of the group is.

These days, according to two of my interviewees, students are afraid of come and set up the group without knowing what will be happening in the group (interview with K and Y).

## 7. Treasure Hunting

### 1) The National Conference on Student Counselling Research

In January 2010, when I thought I had collected sufficient data, indeed had become flooded with data, I attended an annual meeting. What occurred came as a shock. I wrote in my diary:

Oh Dear, Mr. I is going to talk about another encounter group movement which was a secret in the past. Do I have to put this movement in my thesis? Shall I pretend that there is no such thing as this group?

(Diary; 10/ January/2010)

Of course, I realised quickly that I had found treasure. At the Japan Human Relationship Training Annual Meeting<sup>65</sup> which was held in Nara from 9<sup>th</sup> to 11<sup>th</sup> January, 2010, some of the staff presented their work.

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<sup>65</sup> I sought and was given permission to use whatever people said in the meeting for my research.

Iwamura and Motoyama were two who presented their encounter groups with student counsellors. Iwamura and his colleagues had not talked about this group in public because they wanted to keep the movement as purely for student counsellors and had kept it in secret. Although I had been working as a student counsellor for eight years I could not get any information because I was working for a very small private college; this encounter group was for counsellors who work at state universities. This group was organised by the National Conference on Student Counselling Research (NCSCR).

According to Iwamura, he was struggling to get enough participants for the group these days, so he and his colleagues began to see the importance of letting people know about this movement<sup>66</sup>. Staff members who had been in the student counselling field for more than 29 years did not even know about this, when Iwamura presented this NCSCR encounter group at the meeting. It was a well-kept secret.

Iwamura and Motoyama also sent a paper for publication as a journal article, another way of letting people know about this movement. Their paper was accepted and published (Iwamura, Motoyama & Yoshizawa, 2010).

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<sup>66</sup> Private conversation (10/January/ 2010).

I want to mention this workshop because it has had 35 years of history and so should have had an impact on student counselling services.

## **2) The Aim of the NCSCR Encounter Group**

This NCSCR encounter group was first held for 4 days in 12<sup>th</sup> July, 1975.

There were 17 people who participated in the encounter group, all were full-time student counsellors at national universities. So I believe that this group was similar to the Inter-University Basic Encounter Group.

There were, however, differences between these groups. The NCSCR encounter group was for student counsellors and the Inter-University Basic Encounter Group was for university students. The similarities are that these groups were only for people who were related to universities or university counselling services.

The aim of this workshop was to “have experience of encounter groups in order to have common understanding to make our discussion easy about encounter groups” (Iwamura, Motoyama & Yoshizawa, 2010). Since then, this encounter group had been organised, each year although there were some gaps between 1981 and 1987.

Iwamura suggested that this workshop introduced the encounter group

movement to student counselling services and gave a chance to strike up an acquaintance with student counsellors (ibid).

### 3) Outcome of the NCSCR Encounter Group

Iwamura and his colleagues suggested that outcomes of the group were:

- *Out of ordinary life*
- *Listening to other people's story*
- *Self-disclosure*
- *Having experiences of active listening and being accepted*
- *Being accepted as a human*
- *Self-understanding*
- *Self-acceptance*
- *Knowledge and eagerness to work*
- *A chance for development as a student counsellor*
- *Development as a human*
- *Support each other as student counsellors*
- *Getting friends*
- *Established deep relationship with friends*

(Iwamura, Motoyama & Yoshizawa, 2010, p193-p195)

Those positive outcomes could be reasons why this encounter group continued for 35 years.

There were, however, people at the meeting who questioned the positive nature of the outcomes of these groups.

*At the staff meeting, we said that this paper is very much one-sided. This paper only talked about the good outcomes.*

When it was pointed out by us, Iwamura said that the aim of this paper was to advertise about this encounter group. Therefore, Iwamura did not want to show any negative outcomes of encounter groups.

(Diary; 10/January/2010)

So from this article, I may not be able to get the whole picture of what they have been doing and once I become a student counsellor, I am happy to attend this group as a member to experience what this group means to me as well as to encounter group movements in Japan.

#### 4) The Meaning of the NCSCR Encounter Group Movement

Iwamura pointed out the impact and strength of this encounter groups movement. It was a means for:

- *Making networks with student counsellors*
- *Student counsellors supporting each other*
- *A chance for self-development of student counsellors*

(ibid)

When I heard this I made the comment that I wished I had known about this group, because I had experienced the loneliness of being a student counsellor.

This encounter group movement has a similar role as the Inter-University Basic Encounter Group, which is meeting other

universities' student counsellors. Iwamura said that these days, any student counsellors could attend this encounter group and I wished I would have known about this group, because then I could have attended this group. I have been working as a student counsellor for 8 years and this position is very lonely. It would have been nice to meet other student counsellors at the encounter group. If I have not left my work as a student counsellor, I would have gone to this group.

(Diary; 10/January/2010)

Another staff member who had been working as a student counsellor for international students also did not know about this group and he agreed that he would have felt different if he had known about this group.

## **8. My Reflection on Student Counselling Services**

I felt that the encounter group movement at student counselling services is no longer popular today although the student counselling service often used to run encounter groups in the past. So now I wonder why encounter groups used to be popular at university counselling services and why it is currently not popular today.

### **1) The Current Situation of Encounter Groups**

However, these days staff are getting busy and they do not have enough time and energy to run workshops, especially as they are struggling with getting enough members to run them. So many staff members have decided not to run groups or workshops. The biggest reason they had been organising encounter groups was staff interest in groups and they used to have time to commit to organising the groups.

### **2) Needs for Encounter Groups for the Student Counsellors**

The paper about the NCSCR encounter group mentioned that there are important needs for this encounter group, which could be seen from the outcome of the group. Some of these outcomes are similar to other research (Abe, 1984a; Shin, 1986b; Hirose, 1990; Hirayama, 1993b; Matsuura, 2000; Sakanaka, 2001). So some outcomes are not only specific to the encounter group.

Because this workshop was for a special group of people, the members felt that the workshop was important because it was only for student counsellors, so they would not feel alone, as the groups for mothers, which Abe described Abe's group had the same outcome as he organized the group for mothers whose children could not go to school and stayed at home (1984a). The similarities of these members are feeling lonely as

they do not know anyone to talk to about their situations. These members felt relieved to know that there are people who are feeling the same.

The special outcome for this encounter group is 'knowing and eagerness to work' and 'a chance for development as a student counsellor.' These outcomes are related to their own work as counsellors and this workshop had supervising aspects for some counsellors, because in Japan, receiving supervision is not the duty for counsellors. Therefore, many counsellors were not receiving any support. So some members use this workshop as supervision.

*One of the facilitators in my group said that the reason why he was facilitating encounter groups was because he was using it like supervision.*

(Diary; 25/December/2004)

### **3) There are Needs... But no Participants**

Although there are needs for university students and student counsellors to attend encounter groups, many groups have had difficulties to have enough people to run the group. The Inter-University Basic Encounter Group is no longer running because of the lack of participants and the

NCSCR encounter group was struggling to get enough participants to run encounter groups. An encounter group which is organised by student counselling services had difficulty running simple encounter groups even though these groups had some aims or work to attract students to come.

There are some reasons that the potential members refrain from participating, which is an issue for not only the student counselling service or any university settings but also an issue for all encounter groups. Therefore, this is going to be discussed later in this thesis.

## Chapter 12. What I have Learnt Through The Research

### 1. Introduction

‘What is an encounter group?’

‘What is an encounter group in Japan?’

When I wrote the first draft of this chapter on 7<sup>th</sup> September 2010, I was looking for something that distinguished Japanese encounter groups from the kind of group that Carl Rogers described. First generation Japanese person-centred people had experienced these groups with Rogers in the US and then brought them back to Japan. I wanted to see how the encounter groups in Japan had developed since those early days.

### 2. What Distinguishes the Encounter Group Movement in Japan

Without the 2<sup>nd</sup> World War, we did not have such developments on the person-centred approach and the encounter group movement. After the war the Americans brought psychologists to Japan to introduce psychology and counselling to educate Japanese people. Japanese people also went to the States to study counselling and some went to study with Carl Rogers (see Chapter 4).

As I explored in Chapter 4, there were several aspects of Japanese culture in which there were some similarities with the person-centred approach and led, in the 1970s, to the introduction of encounter groups.

- Tea ceremony: seven rules and the true value of the way
- Noh: the true flower
- The idea of Buddhism: Shinshuu counselling

This early fervour of the person-centred approach led to all of Rogers' publications being translated into Japanese in the 1970s. Until the early years of this century, Japanese person-centred practitioners stayed with Rogers' literature and there were not many chances to encounter other Western person-centred practitioners and literature. Therefore Japanese person-centred practitioners stayed with Rogers' ideas and developed theories and skills in their own original ways.

There are certain characteristics that seem to differentiate the person-centred approach and the encounter group movement in Japan. One is that the development of encounter group programmes has been mostly within universities, although these days they are finding it increasingly difficult to run the groups. Some student counselling services ran encounter groups. As I explained in Chapter 10, the groups that have

been run by Human Development organisations have usually been staffed by university professors, even though their organisations are separate from the universities.

Another characteristic is the respect felt and shown to older generations of person-centred academics and facilitators, and for hierarchy. This respect is shown in several ways:

- Journal articles, for example M and N (1977), became influential and impacted on how encounter groups are run (see chapter 8).
- People discuss who is in which generation (see chapter 4).
- Even though facilitators may not want it they are seen as having power by members and usually facilitators are called sensei (see chapter 8).
- The name of facilitators can attract people to join a group (see chapter 9).
- An idea of ‘伝承 den shou.’ ‘伝 den’ means to tell or to report and ‘承 shou’ means to hear, to listen to, to know, to understand and to receive. So ‘伝承 den shou’ means one tells something to others who hears, receives and understands it.

In our Japanese culture, many traditional things are passed down from one generation to the following generation by ‘伝承

den shou.' Encounter groups is passed between generations as den shou. So the idea of generation is important for Japanese people.

There is an issue of confidentiality, may be even a tendency to exclusiveness, important in Japan. This may come from our concept of 'Uchi 内 insider' and 'Soto 外 outsider'. Japanese people tend to gather with uchi people who share many things including something confidential, and exclude soto people. People do not like to mix with soto people (Mikuni, 2001a).

- My returning from studying in UK was not easy (see chapter 3).
- The student counsellor encounter group had remained 'hidden' for many years (see chapter 11).
- While annual reports were public documents, a colleague was unwilling to allow the reports to be used as data (see chapter 11).

Encounter groups in Japan have certain characteristics of where and how they are likely to organise encounter groups:

- Many groups are held in out-of-town places that offer members good surroundings, peace, and freedom from daily life (see chapter 7).

- Groups might follow Japanese traditions in use of tatami room, zabuton and provide food and drink. Usually there are hot spring baths and sharing bedrooms with others (see chapter 7).
- Often many encounter groups have ‘interest time’ to give members a chance to encounter each other outside of groups (see chapter 8).

### **3. What is an Encounter Group?**

One day I was thinking what an encounter group was and I started to draw circles and words in paper in front of me. This drawing, which I would call a diagram, gave me a picture of what an encounter group was. The first diagram was far too simple to express fully my understanding and so I tried again and came up with a more satisfactory version. I give both versions below, to show how my thinking developed.

#### **1) The First Idea of Encounter Group by Diagram**

I decided on three factors in encounter groups for my first try at an encounter group diagram. The first factor is people’s presence at encounter groups and the second factor is a structure of encounter groups. These two are something members and facilitators are able to see. The third factor is the perception of encounter groups. Facilitators have their

own perceptions of encounter groups and so do the members. And people are supported by structures and structure is supported by perceptions, which I discuss more.

#### **a) People Gathering**

The first factor is people gathering and these people are members and facilitators. Many people who are researchers, facilitators and members, said that encounter groups are the place and a chance to meet with other people.

➤ *I was able to meet many people at encounter group.*

(from questionnaire)

There are people who came to encounter groups for just meeting people.

However, there are people who came to meet people for other reasons.

*I am working at a small office. I feel I am in a small birdcage every day. I feel I have not met any new people in last 4 or 5 years. I feel I have not found anything new to me. I started to do a volunteer work to meet new people, however, I felt a deadlock. I am impatient. I need to meet new people and do something new. This anxiety made me enroll in this encounter group.*

(Nisseiken, 1983, p30)

There are people who want to meet themselves.

*I feel these days I have been used by my family. I like looking after my husband and children, however, I started to feel something missing within myself. I feel I am used by them. These days I show my anger to my family without any reasons.*

*So I came to this group to check my feelings and my relationship with my family.*

(ibid, p32)

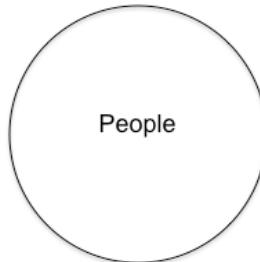


diagram 1 people in groups

The group does not exist without people attending encounter groups.

What makes the group interesting is what sort of people there are in the group, which can be the number of people, age, occupations and gender.

At PCA Norikura in 2010, I remember that in one group there were nine middle-aged men and one female university student as members and two female facilitators. The group was dominated by the middle-aged men and they talked about retirement, which the university student understood as what her father might be feeling. In another group, there were six female university students and two middle-aged men. In this group, the students mainly talked and the two men listened to them. The facilitators in this group were one young man who was a university lecturer and a young woman. So these two groups were very different because of the members.

**b) Structure of Encounter Group**

The second factor is the structure of the group. As a facilitator I think about structure carefully.

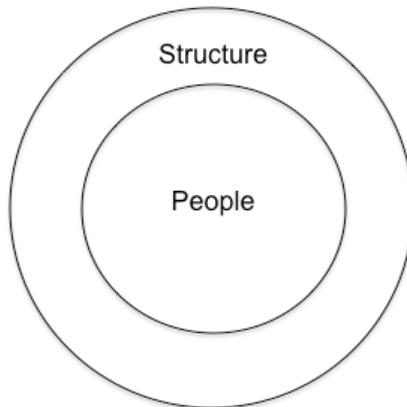


diagram 2 people and structure in groups

As I explained in Chapter 7, I looked at the group setting, the timetable, the room setting and the combination of facilitators. I know that once I have sorted out a structure then I can stay in the group physically and psychologically. There has been little research in Japan into how a group is structured. Hayashi (1990a) looked at the impact of different combinations of facilitators. It may be that other facilitators do not think of housekeeping details in the same way. When I facilitated with a male facilitator, he did not think of providing any snacks or fruits for the group. But other facilitators who facilitate at PCA Norikura with me always ask me to get enough fruits and snacks for the group.

### c) Perceptions of Encounter Group

The final factor is the perception of how members and facilitators experience or think about the encounter group. Sometimes they could share these experiences together, but sometimes or often times they have completely different experiences. My perception of the group might be different from the perceptions members had and I may not know how different they are.

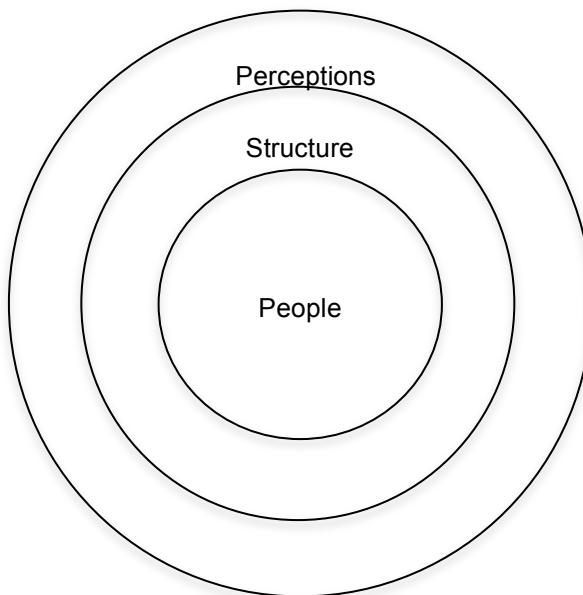


diagram 3 people, stricture and perceptions

All researchers use facilitators' and members' perceptions for their research (Matsuura & Shimizu, 1999). The research results and theories are all based on people's perceptions and there is no guarantee that it is happening to everyone. Facilitators need to have awareness that any research results are one of the possibilities a group might have and if the

group did not have what the research suggested, it was OK and it was the group's unique quality.

Although it had been useful to work on this diagram, once I had completed it I realised that it was too simple. There were more factors involved in encounter groups which needed to be expressed.

## 2) The Second Version of the Diagram

Then I started to draw another version of diagram to show what an encounter group is, which was based on Rogers' theory of encounter groups (Rogers, 1970).

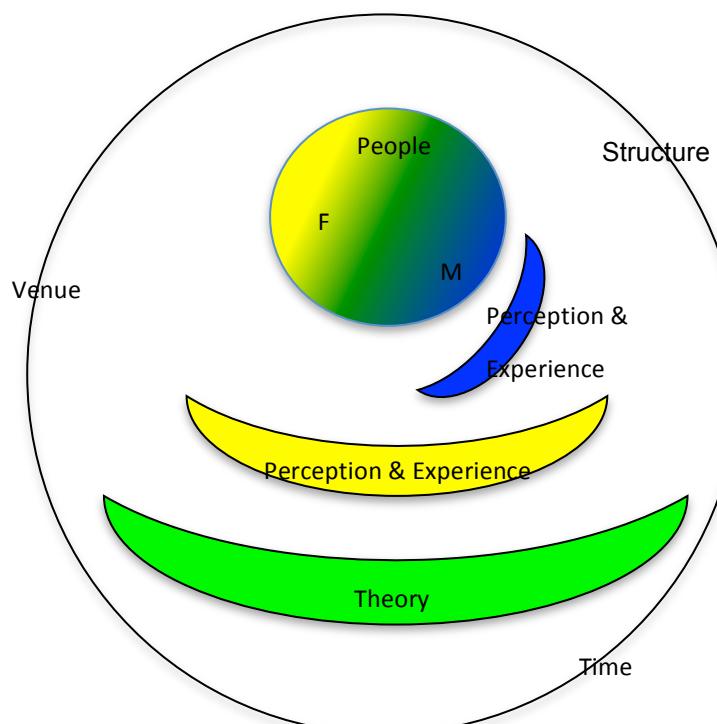


diagram 4 encounter group by diagram

Here the large circle shows the encounter group. Within it the small circle represents the people who come. Yellow is facilitators and blue is members. There is a green area between facilitators and members to show an overlap in who facilitates. There could be a member who acts like a facilitator and there are facilitators who become like members (Hosaka, 1983). I had an experience as a facilitator where I needed to ask a member to act like a facilitator:

I as a facilitator needed to confront another facilitator in the group. There were only two facilitators and I started to wonder if I tried to say something to her, who would have been facilitating this group. So I moved a bit to be able to have eye contact with my friend. I believed she could facilitate the situation. She saw me and I saw her. Then I expressed my feelings towards the other facilitator in the group. After the group, I had a chance to talk to my friend who I had eye contact, she said she knew I was going to express my feelings and she understood the situation we were in.

(Diary: Summer, 2009)

I consciously chose colours of yellow and blue in the diagram. Mixing yellow and blue makes green but yellow does not become blue and blue does not become yellow.

*My hope is gradually to become as much a participant in the group as a facilitator.*

(Rogers, 1970a, p51)

Hosaka (1983) said that a facilitator is also a member of the group and many people talked about a facilitator becoming like a member and the importance of it. There are people who talked about members becoming like a facilitator. So facilitators can act like a member and members can act like a facilitator, even though there are limits to how this should happen, because facilitators are there as their work and they are paid to be there in the group.

*If I am currently distressed by something in my own life, I am willing to express it in the group, but I do have some sort of professional conscience about this, for I am paid to be a facilitator, then severe problems. I feel I should work out in a staff group or with a therapist rather than taking group time.*

(ibid, p61)

Hatase (1984) and Nakata (1999) mentioned facilitators' awareness of their own role in the group. Nakata (2001) and Abe (2002) discussed facilitator's negative self-disclosure, that a facilitator should not forget their role. Members do not need to think when they want to say something and what they say in a group and they can say anything they want at any time in a group. So a facilitator cannot truly become a member and a member cannot truly become a facilitator.

A blue crescent shape under the circle is members' perceptions of encounter groups and their experience of it. The shape of crescent means holding the circle. Before they come to the group, they have some views beforehand.

*One does not enter a group as a tabula rasa.*

(ibid, p49)

I remember when I went to the first encounter group as a member and I did not know what it was. But I was told by one of the facilitators of the group that the group was good and it would be a useful for me in my training as a counsellor. So although I did not know anything about encounter groups, I thought it was a good group without any evidence of it being so. When people apply to attend an encounter group, often they are asked to write reasons why they want to join the group. Members might write they like the facilitators or they have heard of the group before.

Under the blue crescent shape, there is a yellow crescent shape which is facilitators' perceptions of the encounter group and their experience of it. Facilitators' perceptions and experiences (yellow crescent) support members' experiences and perceptions (blue crescent) and people in the group.

The light green crescent shape is the theory of encounter groups. The theory is based on facilitators' and members' perceptions and experiences of encounter groups, but it is likely that theory will have a greater influence on the experience of facilitators than on members. That is why the colour is light green and not green because light green has more yellow than blue. Rogers (1970a) used much feedback from participants and his own experiences in his book to explain what encounter groups were.

All of these shapes are in a big circle which is representing time and venue which are the structures and boundaries of encounter groups.

Rogers himself did not give any clear definition of encounter group. He wrote a book about encounter group but there was no clear statement what encounter group was (Rogers, 1970a). In his book, he used his own experiences as a facilitator and he also used members' reflections on their experiences' and perceptions' of encounter groups. Although many researches on encounter groups had been undertaken in Japan, all data was based on members or facilitators' experiences and perceptions. Therefore, there is not one encounter group process, outcome or experience which everybody who attends encounter group will have. Nobody has stated what encounter group is clearly.

What I know about encounter group from what I learnt through this research is in encounter groups was that there are people gathering. Also what people who gather know are where and when encounter group is held and how much cost it is. They also know timetables of workshop and names of facilitators. Nobody knows what will happen until it's happened. I think it is like a swimming pool. People can swim freely because they know the other side of the swimming pool. Encounter group is not like swimming in the ocean, which people cannot see the other side of the ocean. People in a group know structures and boundaries of encounter group and they do not know content of it, which researchers and facilitators also do not know.

Having completed the diagram, my understanding of encounter groups is in order and I feel clearer about what I am doing as a facilitator. So I feel next time when I facilitate an encounter group, I might be different and I might have a bird's-eye view of my role as a facilitator.

### **3) What I feel is Important to Encounter Groups**

Theories and skills are supporting people in an encounter group. Members' and facilitators' experiences and perceptions support people in the group. So I think that any theories and skills of encounter groups do not come between people and their experiences and perceptions should not come

between people either.

*Some individuals who have participated in previous encounter groups may exert a stultifying influence on new workshops they attended. They sometimes exhibit what I think of as the 'old pro' phenomenon. They feel they have learned the 'rules of the game', and subtly or openly try to impose these rules on newcomers. Thus, instead of promoting true expressiveness or spontaneity, they endeavour to substitute new rules for old - to make members feel guilty if they are not expressing feelings, or are reluctant to voice criticism or hostility, or are talking about situations outside the group relationship, or are fearful to reveal themselves. These 'old pro' seem to attempt to substitute a new tyranny in interpersonal relationships in the place of older conversational restriction.*

(Rogers, 1970a, p48)

Members can use their perceptions or experiences of previous encounter groups and sometimes they could use their perceptions or experiences to protect themselves in a group. This is a part of their process and as a facilitator I can accept these processes. However, as a facilitator I cannot use my perceptions or experiences of previous encounter groups. I could use them to support myself being in groups, but I cannot say in the group:

‘My previous group was...’

#### 4) What is an encounter group?

I have already mentioned in Chapter 1 that Carl Rogers did not give any

clear definition of an encounter group nor of any aspects of encounter groups (1970a, p191). He showed what might happen in a group by using his own experiences as a facilitator and members' reflections on their experiences and perceptions of encounter groups (ibid). As I explored in Chapter 8, much research on encounter groups has been undertaken in Japan, but nowhere did I find a statement of what an encounter group actually is. Again, all data was based on members or facilitators' experiences and perceptions. At the beginning of my research I had wanted to know what an encounter group is (p13) but, at the end, I came to the conclusion that there is not a clear statement to express that. There is not one encounter group process, outcome or experience which everybody who attends group will have.

Most of encounter group's context is planned by convenors or sometimes happens by chance. People know when and where group is held, who the facilitators are and the cost of the encounter group. For an encounter group is not like swimming in the ocean, when people cannot see the other side of that ocean. It is more like the being in a swimming pool when people are free to swim where they wish within the bounds of the pool. People know the structures and boundaries of encounter group but no-one, members, facilitators nor researchers, know what sort of process members or facilitators will have and what experiences they will have. Through

this research, I have found that it is important not to state what an encounter group is. If I told people who joined an encounter group what it was that they were joining, then those people could try to meet this expectation, which may not be what they wanted from the group.

In an encounter group, whoever gathers, they experience the group differently. Whoever facilitates the group, members experience them differently. Whenever and wherever the group is organized, the group process is different. Whatever encounter group a person attends and experiences, that is an encounter group.

#### **4. Reflections on Methodology**

##### **1) My Research Process**

Throughout this research, there was time when I was struggling with my study. As a part-time student studying at a great distance from the UK, I often felt isolated, from the university where I was studying and also in Japan, from my peers in the encounter group movement. There was a time I wanted to transfer to a university to Japan and I asked Shoji Murayama if I could take PhD courses at his university. He said:

‘I believe it is important for you to complete your degree in the UK and it is going to be very meaningful for you.’

So I did not change universities. Now I feel thankful to him for refusing to let me attend his university.

*Kato: Because people have a doctorate abroad in Japan, it may not be advantageous to finding employment. When overseas experience is too long, it may be thought that this person may not be able to sense the atmosphere in a Japanese group.*

*Mogi: If the person stayed in the foreign country for a long time and this person became like a person over there, they are not welcomed to come back at all in the Japanese society. The level of 'pure pressure' is very high.*

(Mogi & Kato, 2011, p51)

At the beginning of my research in 2002, when I had just returned from the UK, I found difficulty being in the Japanese person-centred approach field and I did not feel that the field was friendly to me either. It has been a struggle for me to see the Japanese person-centred approach with more objective eyes. As I mentioned earlier, my analysis was so critical towards people in the Japanese person-centred field and I had to be careful not to make judgements.

However, towards the end of my research, my relationships with Japanese people changed. One day, I had a letter from a person who had been working hard to introduce encounter groups in Japan and who I had been very wary of. The letter said:

*I believe that people in Japan see how you have been working*

*hard and people have started to accept your effort and work.*

*Japan is not a country which ignores people like you.*

(personal correspondence: 24/ February/ 2011)

I needed some time to accept this letter, as I know my relations with this person had not been easy. However, the situations around me have been changing and this was a very important process for me.

When I first begin writing my thesis, I had no intention of translating my thesis into Japanese. Now I am thinking doing so in order to thank people who helped my research.

## **2) Reflections on Methodology Throughout this Research**

A significant issue in the research was the translation of the data from Japanese into English. English is not my mother tongue, most of my data is in Japanese and I am submitting this research in English. When I translated data into English my translation needed to be checked whether it was reasonable or not by critical friends.

The second issue is my network of critical friends and the block meetings. But for them, I could not complete my research. They did not lead my research but they supported my research. I collected all the data and analyzed them by myself. I needed my critical friends and the block

meetings to share my ideas and they gave me critical opinions and they pushed me to move further with my research and my thinking. I made the final decision about what meanings I took from the data.

This process helped in the building of the bridge that I wanted when I first started the research. That by doing the research, by creating networks, by translating texts and by arranging for Western person-centred people to come and facilitate in Japan I helped to make a bridge between the two.

Having completed my research, there are several things I could have done differently.

- Attending groups myself and used that experience as data.
- Collected data from members in interviews.
- Collected data from person-centred practitioners about their own perspective on histories on the person-centred approach in interviews.

I plan to continue my research on encounter groups after this thesis and I will be preparing for undertaking interviewing members and person-centred practitioners. However, I am not ready to attend encounter groups as a member in Japan in order to use my experience as data for my future research. It is because there is a possibility that I may

meet people who were in my group before and from my experience as a member before, I would not feel comfortable being in the group with people I knew as a facilitator. So as for my further study, I will:

- Look at implications of encounter groups' venue.
- Members' and facilitators' perceptions of encounter groups.
- How venues would have impact on group process.
- Looking at combinations of facilitators: what are important aspects of facilitator combinations.
- Collect data from members in interviews.
- Collect data from person-centred practitioners about their own perspective on histories of the person-centred approach in interviews.

## **5. Future of Encounter Groups in Japan**

In the afternoon of Friday 11 March, 2011, at 14,46, Japan was hit by an earthquake of magnitude 9.0, a tremor with an intensity of 7 on the Japanese seven-stage seismic scale and followed by a huge tsunami. Tokyo, where I live, was also seriously affected with all the city functions dead. On that day I was not able to contact my mother who had gone to practice tea ceremony in Shinjuku, a district in Tokyo. It was not until three hours after the earthquake that we could talk to her. She was at

the Keio Plaza Hotel with her friends, where they were practicing tea ceremony. All public transport was stopped and people in the town walked back home; many people walked more than two or three hours. My mother could have walked back home, but she was nearly seventy and was wearing a kimono. Therefore it was not easy for her to walk back home. So I went to the Keio Plaza Hotel to pick her up by car. Normally it is only twenty minutes drive to get there, but this time it took me about three hours. When I got there, my mother and her friends were smiling. They had been in the special tea ceremony room for about ten hours since the earthquake happened. When I got there, they told me what they had been doing. My mother told me:

‘When the earthquake attacked Tokyo, we were practicing tea ceremony. Because of the earthquake, we stopped it. However, we were still making tea for ourselves. We stayed in the room because the room was on the tenth floor and some of my friend could not use stairs. I went out to get some food for them, however, most of the time we were staying in the room.

Three or four hours after the earthquake, a hotel person came to our room to check us. He said to us:

“This room is different from the rest of the hotel.”

Then one of my friends asked him if he would like to have tea, which he did.

“Oh, dear. Having this tea has made my feeling calm. Can I take this cup to my colleague who is worried because her friend is missing?”

“Why don’t you ask your colleague to come to this room to have tea?”

So he asked her colleague to their room.’

Although outside of their room was unsettled, their room was different and the hotel staff came to their room to have some calm.

And as a result of these natural disasters, we have a very dangerous nuclear power situation. More than 12,000 people were killed and more than 15,000 people are still missing. More than 60,000 families lost their houses and many people have lived in shelters ever since. There are many people who will need psychological support and counselling. I watched on TV that, in the shelters, people started to share their experiences of these disasters with other people. However, it has just started and many people still have not reached the point of being able to express their fear, anger, sadness and any other feelings because they are still looking for missing families and thinking and worrying about practical issues.

In the years since the encounter group was introduced to Japan, Japanese people have not suffered such a big crisis. Now it is said that this earthquake and tsunami are a tragedy happening once in a 1,000 years. And the anxiety over radiation leaks from the Fukushima nuclear power situation is still with us. I feel that we need to see how encounter groups can help Japanese people who lost families, friends, houses, jobs and the normalities of their lives. We also need to support people who work to support victims of the disaster. On 20<sup>th</sup> March 2011, I received an e-mail from my colleague. He said that people who went to the disaster-stricken areas to support victims have psychological problems because the disaster-stricken areas were like a scene from hell. There are many possibilities to support people and to use encounter groups.

Another colleague who used to work in Fukushima and now works in Tokyo has been organising groups in Fukushima. He goes there every so often and gives nursery school teachers the chance to gather and share their feelings in groups. One night, we met and talked about the possibilities of encounter groups in the current situation, of how we could use encounter groups to help people there.

*'How can we use an encounter group for people who lost houses, families and friends by earthquakes and tsunami and also for people who are suffering from feeling the danger of the nuclear*

energy situation in Fukuashima?'

I asked my colleague and he asked me,

'Are you saying that you would like to organise an encounter group with these people or you would like to think with people who are interested in using any group activities for survivors?'

'I do not know... I do not know how I could help them and how encounter groups could help them.'

'Then why don't you ask people how we could use encounter groups for survivors and we can think together.'

(Diary: 17/ April/ 2011)

This is our new chance. This is our new challenge. I am more sure than ever that our encounter group movement needs to keep going. At this moment as I write, I cannot see any picture of the future in Japan because of problems at the nuclear power plant and I cannot see how encounter groups can help us to maintain our lives. However, I want to believe that the encounter group movement will help us and our resources which have been passed down from senior people in the Japanese person-centred approach will give us some hints of getting through this situation. So my hope is that this research and the bridges and networks I have built during the time of my study will help us to understand where we are now and it will show us a clearer picture of where we need to go.

## APPENDICES

### Appendix 1

#### The person-centred approach in Japan: Blending a Western Approach within a Japanese culture

1. Client-centered therapy for adolescents in Japan  
by Koji Nagano
2. Person-centered approach for student counselling  
by Tomonori Motoyama
3. Focusing and dream: Attention switching and bios control  
by Ryuichi Tamura
4. Trace left in the language: Focusing in Japan and in the Japanese language  
by Akira Ikemi
5. My history as a clinical psychologist and practice and research of the group approach  
by Kazuhiko Nojima
6. Participants' 'Issues-Awareness' in encounter groups  
by Yukishige Nakata
7. Facilitator Training for Encounter Group by Kazuhiko Nojima and Tomonori Motoyama
8. The significance of focusing for the therapist: therapist focusing  
by Yasuhiro Kira and Hideyuki Fukumori
9. Development of the person-centred approach in Japan: Through publication review (1951-2008)  
by Masayoshi Sakanama
10. Person-centred qualitative research: The theoretical perspective  
by Yasuhiro Suetake

**Appendix 2** Rogers books translated into Japanese after the complete work of Rogers

Year	Title in English		Year	Title in Japanese	Translators
1977	Carl Rogers on Personal Power	Carl Rogers	1980	人間の潜在力	Minoru Hatase Naoko Hatasea
1970	Carl Rogers on Encounter Group	Carl Rogers	1982	エンカウンターグループ	Minoru Hatase Naoko Hatasea
1973	On Becoming A partner	Carl Rogers	1982	結婚革命	Shoji Murayama Naoko Murayama
1977	A Way of Being	Carl Rogers	1984	人間尊重の心理学	Minoru Hatase Naoko Hatasea
1990	The Carl Rogers Readers	Carl Rogers	2001	ロジャーズ選集	Hiroshi Ito Shoji Murayama
1951	The Client Centered Therapy	Carl Rogers	2005	クライアント中心療法	Toru Hosaka Yoshihiko Morotomi Yasuhiro Suetake
1942	Counseling and Psychotherapy	Carl Rogers	2005	カウンセリングと心理療法	Yasuhiro Suetake Yoshihiko Morotomi Toru Hosaka
1977	On Becoming A Person	Carl Rogers	2005	ロジャーズが語る自己実現の道	Yoshihiko Morotomi Toru Hosaka Yasuhiro Suetake
1994	Freedom to Learn	Carl Rogers	2006	学習する自由	Minoru Hatase Susumu Murata
1957	The Martin Buber-Carl Rogers Debate	Martin Buber Carl Rogers	2007	ロジャーズとブルバーカーの対話	Kunio Yamada

<This is a copy of the proposal sent to the research ethics committee>

### Appendix 3

#### MY ETHICAL ISSUE <1>

##### **My First Research Question**

###### **Gisho Saiko**

I started my research in the year 2003. At that time I was going to research about one man's life and his counselling theory. His name was Gisho Saiko, he was a Buddhist monk. Gisho Saiko agreed to my research and he was going to help me. We were going to look into his counselling theory which was based on the person-centred approach and Shinshu Buddhism. His theory was called 'Shinshu Counselling' and he published books (Saiko, 1984, 1989, 2001, 2004, 2005) and a CD (Saiko, 2003) about his theory.

The reason I chose to research about his work was I wanted to make a bridge between two cultures, which were Japanese culture and Western culture. The person-centred approach was born in America and after the war counselling and the person-centred approach (at that time it was called client-centred counselling) were introduced in Japan (Izumino, 2004). His theory, Shinshu counselling, had two essences which were Western counselling culture and Eastern Buddhist culture and its theory

was a blend of those cultures. I was going to interview Saiko Gisho and we were going to consider the future movement of the person-centred approach and Shinshu Counselling in Japan.

So at this point my research was not including human subjects and my supervisors and I did not consider taking my research to the 'Ethical Committee.' However, he passed away in March 2004. I felt I had to change the subject.

### **Searching a New Research Question**

From this point I was struggling with my research questions and I interviewed 4 people from the UK and 2 people from Japan to find out bridges between the two cultures. I told them that the interview was for my PhD and asked them to be taped during the interview, which all of them agreed. The people I interviewed were my colleagues, teachers and friends. They helped me to find out what I really wanted to know from my PhD thesis. They told me the history of the person-centred approach and its development in the UK or in Japan. Those 6 people are person-centred counsellors and they are (were) teaching in university settings. I interviewed British counsellors in summer 2007 and interviewed Japanese counsellors in winter 2007.

When I interviewed one of the British counsellors, I felt I was attending his lecture. He was my tutor on my training and I spent many times with him. So interviewing him took me back to the time I was a trainer. One of the British counsellors I interviewed lived in a different place to the other people I interviewed. So I felt he had a different counselling culture to the other people who lived the same area and who were involved in the same university.

When I interviewed Japanese counsellors, I was more nervous than when I had interviewed British counsellors. Because they were professors and I was nobody, I felt I had to be careful being with them. I felt I had to make them feel good to talk to me. However, they talked to me a lot. One of them especially talked to me a lot and I was able to get very interesting stories. I think the reason he spoke a lot was the thesis was going to be submitted in the UK and the thesis was going to be written in English, so those things made him feel safe to talk to me. I have not checked with him but this is what I feel.

### **New Research Question**

#### **Finding a New Research Question**

When I re-engaged with my research, I started to look into the basic encounter movement in Japan. In April 2008, my colleague Mikio Shimizu

returned from Scotland where he was studying as a visiting professor for a year. One day I was talking about the differences between person-centred approach in Japan and the UK and one of the differences was a number of basic encounter groups organised in those countries. Mikio and I have been organising and facilitating many groups. So I decided to research about the basic encounter movement in Japan. My research question is 'why is the basic encounter group popular in Japan?'

### **Data**

To start this research, I read articles and PhD theses about basic encounter groups. So those were all published. I also use feedback from members about their experiences of encounter groups to characterise the Japanese encounter group. I am going to ask some of the members if I can interview them for my research. I also use feedback from the articles and student counselling services' annual reports. Again these are already published.

I have facilitated 25 groups. My experience as a facilitator can be a big data source for my research. I have many memos and notes about my own experiences of encounter groups as a facilitator. I use those memos and notes for my research. However, I shall change names and details to make the story anonymous. So the story I will write is not identifiable.

Whatever happened in the group and whoever is in the group, it is confidential and I am not going to break this confidential issue.

I facilitated 25 groups in 7 years and the groups were 3 or 4 days in length (one group in 2002, 3 groups in 2003, 3 groups in 2004, 4 groups in 2005, 6 groups in 2006, 3 groups in 2007, 5 groups in 2008).

### **Encountering Difference**

#### **Encounter Group in March 2009**

‘Encountering Difference’ is the name of the encounter group I am organising and facilitating in March for 4 days with my Japanese colleague and a Scottish colleague. About 15 Japanese people are coming to the group. It is on a mountain and a shrine and is a very spiritual place.

The reason I am organising this group is I that in 2006 there was the conference for the World Association for Person-Centred and Experiential Psychotherapy in Germany. I was there with many Japanese people. My Scottish colleague and I were saying that we would like to work together in the future. When we talked about working together and the possibility of it, we thought that an encounter group was a possibility because he was also involved in encounter groups a lot and so was I. I wanted to do something which gave a chance to Japanese people and Western people to

meet. We hoped to have members from a non-Japanese country. However, we were late letting people know and also because of the economic situation, we do not have any members from outside of Japan.

### **Taping the Group Process**

I do not tape sessions, there are two reasons. If I taped the sessions I would feel I am using the group. The group is not for me, the group is for the members and for everybody in the group.

If I taped the group sessions, then the members would talk about the tape and I think talking about the tape would steal a lot of time from members. We will have only 4 days for the group which has 9 sessions. It is a possibility that members would talk about taping all the time. 9 sessions are not long enough for members to forget about taping. I would not like to introduce an issue for the group to talk about.

I would like to make it clear that the group is for members and not for me, a facilitator. However, at this very moment I am writing my thesis and I am sure I will use this experience for my thesis, especially having a co-facilitator from Scotland, from a Western culture. My critical friend is also attending this group. So we have agreed to talk about our group process after the group and also to look for characteristics of groups which

are in the articles and journals.

### **Using the Group for My Research**

Although I am not going to use this group for my research activity or positively, I am going to use my process of facilitating this group for my research. How can I inform the members? I do not want to inform them formally. Why? There are some reasons. I would like to look at who I am in the group.

‘Sensei’

I am seen as ‘sensei’ by members. ‘Sensei’ means teacher or a professional person and we put the word ‘sensei’ after the family name. For example, if I name my supervisor in the Japanese way, she could be called ‘Beauchamp sensei.’ We use the word ‘sensei’ to show our respect.

When the members contact me by e-mail, many of them call me ‘Mikuni sensei’ because some of them I have taught and because members know that I am working in university settings.

So if I informed them about my research project formally, it would be perceived as a proposal from ‘sensei,’ not from one of the members. In our culture, it is not easy to argue with ‘sensei’ and even if the members did

not agree the proposal I make, they would not argue with me.

#### Passive way of using the group

If I inform the group members that I am going to use this group for my research, they might think I use this group actively, which I am not going to do. How can I advise members that I am going to use the group for my research passively?

#### **How I will Explain to Members about My Research**

This piece of paper I am writing now is describing honest feelings. So shall I show members this paper before the group starts? I can tell them that I am now writing my PhD thesis and my research question is 'why an encounter group is popular in Japan?' So then I can show this paper to them. Of course I have to translate this into Japanese.

#### **What I am going to tell them**

This is what I am going to tell the group members at the beginning of the session when I introduce myself.

'I am currently undertaking a PhD in the UK and writing my thesis now. My research interest is encounter groups and my research question is "why the Basic Encounter Group is popular in Japan," because compared to the UK I feel that in Japan an encounter group

is popular. Because of the fact I am writing up my thesis I am going to use my feelings and perceptions of the group for my thesis. If any of you would like to see my note or memos, please let me know. I am happy to share with you. I also have a paper about the ethical issues of my research, this is a part of my thesis and I have translated it into Japanese. So if any of you would like to read it, please help yourself.'

I shall leave some copies of the paper for them to take.

However, I could not show my final version to my supervisor before the group was held, so I have decided that I will share my English version<sup>1</sup> with my supervisor's comments on. I feel showing the paper with my supervisor's comments on is more honest to my own process to the members and Japanese people are good at reading English compared to speaking English, so I believe that many members can read this.

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<sup>1</sup> Although Japanese people cannot speak English much, their reading ability is much better. I believe that they can read this paper.

<This is a copy of the proposal sent to the research ethics committee>q

## **MY ETHICAL ISSUE<2>**

### **At The Group**

#### **Before the Group Starts**

As I wrote in the previous section, I introduced myself telling them that I was undertaking a PhD and my interest was about the encounter group movement in Japan. I also told them that there was a possibility that I would use my perception of the group for my thesis. I gave away 'my ethical issues <1>' to people who wanted to have them. Many people got them and read them. Nobody came back to me to ask or confirm anything.

#### **Talking to My Critical Friend**

I was hoping that each day I would have a conversation with my critical friend. However, we were sharing the room with another member, so we could not have a place to have a private conversation together.

After the encounter group weekend, my critical friend and I went to lunch together to talk through the group. We did a bit, but I was too tired to talk. So at this moment, we have not done so yet. But we shall do it soon.

## **After The Group**

### **Interviewing the Members**

The group I was facilitating there were 3 facilitators, 2 Japanese and one British. There were no non-Japanese members in the group. Although there was a foreigner in the group, the group was a Japanese style encounter group.<sup>2</sup> So with my critical friend I shall make a list of the characteristics of our encounter group and compare what the articles and theses said about the characteristics of Japanese encounter groups. Then also I shall interview the members and British facilitator about their experience of the group.

I have already asked them for the interview. I said that I would like to interview them for my PhD and they have agreed. I shall record the interview with their permission.

I am going to ask them to read and sign the following statement. It is a very simple statement because I thought it is very much understandable for Japanese people to read.

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<sup>2</sup> Private conversation with British facilitator. (1/April/2009)

However, there is a possibility I will give them a questionnaire <sup>3</sup> instead of interviewing them.

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<sup>3</sup> questionnaire is at the end of this paper.

Dear person who will be helping my research,

I, Makiko Mikuni, am currently undertaking a PhD at the University of East Anglia. My research question is why the Basic Encounter Group is popular in Japan compared to any other countries. I have been looking at journals and articles about the Basic Encounter Group, the history of the Japanese Basic Encounter Group movement and Basic Encounter Groupa run by University counselling servicea. So I have gathered data written by professors and teachers who have been facilitating groups. But now I would like to hear members' voices. This is a reason I would like to ask you why you come to Basic Encounter Groups.

All the data you will give me, I will only use for my PhD research purpose and possibly articles for journals. Confidentiality/anonymity is going to be defended.If you feel you need to contact the ethical committee, then you can contact the head of the ethical committee, Dr. Lyndon C. Martin (lyndon.martin@uea.ac.uk).

Makiko Mikuni

I have agreed to be interviewed by Makiko Mikuni for her PhD. I understand that if I would like to withdraw from the research, there will be no difficulty or harm towards me.

I understand that Makiko Mikuni only uses the data for her PhD thesis and possibly some journal articles.

Signature by interviewee

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Date

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「ベーシック・エンカウンターグループは何故日本で人気があるのか」

私、三國牧子は現在、イースト・アングリア大学教育学部博士課程で上記のタイトルで論文を執筆しております。日本は他の諸外国と比べてエンカウンターグループが盛んです。そこで何故まだ人気があるのかを研究テーマと選び、学会誌掲載論文、エンカウンターグループをテーマとした博士論文、学生相談室におけるグループ活動、日本のエンカウンターグループの歴史などを調べてきました。またファシリテーター経験者の方々にもインタビューをしました。ここまで集めてきた資料は全てファシリテーターの意見や考えです。そこで今回、グループの参加者の声を聞きたいと思います。何故グループに参加するのかをお聞きしたいと思っています。是非、皆さんの経験をお話しください。インタビューを行う場合は録音させていただきます。

いただいた内容は、この博士論文、及び博士論文を学会誌に投稿する際のみに使われます。全ての内容は匿名性を保ち、個人を特定されないようにします。もしこの研究を手伝うことを辞めたくなったときには、いつでも辞めることができます。またこの研究や私自身の倫理のあり方について疑問をもたれたときにはいつでも教育学部の倫理規定担当の教員 Dr. Lyndon C. Martin (lyndon.martin@uea.ac.uk)に連絡をとっていただきたいと思います。ご協力ありがとうございます。

三國牧子

Research title: "Why is the Basic Encounter Group Popular in Japan?"

I \_\_\_\_\_ have agreed to be interviewed by Makiko Mikuni for her PhD. I understand that if I would like to withdraw from the research, there will be no difficulty or harm towards me.

I understand that Makiko Mikuni only uses the data for her PhD thesis and possibly some journal articles.

私は、三國牧子の博士論文のためのインタビュー/質問紙に協力をします。研究協力はいつでも私の都合で止めることが出来ることを理解しています。

また三國牧子はここで得た情報は彼女の博士論文およびそれに伴う投稿論文以外で使わないことも了解いたします。

Signature by interviewee

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Date

Signature by researcher

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Date

## Questionnaire 質問

1) How many times have you been to encounter groups?

今までに何回 BEG に参加しましたか?

2) What attracted you to participate in encounter groups?

BEG のどこに魅力を感じますか?

3) What kind of person was our facilitator?

ファシリテータとは貴方にとってどのような人ですか?

4) What does 'good group' mean to you?

「良いグループ」とは貴方にとってどのようなグループですか?

5) Is there anything you feel is missing from encounter groups?

BEG に何か欠けているものはありますか? あるとしたら何でしょ  
うか?

6) Is there anything you feel you have changed because you went to  
encounter groups?

BEG に参加して貴方自身何か変わったと思うことはありますか?

## Appendix 4 The list of PhD Theses

	Title	Author	Year	The Aim of the Thesis	Methodology	Research object	Result and Conclusion
1.	Encounter group and psychological growth	Minoru HATASE	1990	What experiences the members of the encounter groups and whether they have been made the best use of for life afterwards is pursued concretely and empirically.	Qualitative research Questionnaire Case Study Phenomenon described method (Own experience) Interview	Japanese participants of La Jolla Program encounter groups for training (teachers)	There is neither a result nor conclusion. The experience of the proceeding points is described.
2.	A study of The Influence of 'Acceptance' and 'Confrontation' on Member's Personal Change in Encounter	Hideaki HOROIWA	1993	Conceptualize theory of 'Acceptance' and 'Confrontation' using evidence based research. Looking at relation to personality change and 'Acceptance' and	Quantitative research Questionnaire Analysis of members	Encounter Group. 35people.	When the members experience 'Acceptance' and 'Confrontation' in the group, he/she will have a positive personality change and experience emotionally and

	Group			'Confrontation'	experience.		activate emotional movement.
3.	The Process of Personal Change in Encounter Groups	Eiji HIRAYAMA	1996	Clarification of mechanism in psychological growth of the individual in Encounter groups.	<b>Quantitative research</b> Questionnaire Factor analysis Analysis of variance Average analysis <b>Qualitative research</b> Case study	Mainly encounter groups for training (Student nurses, University students)	Through 4 quantitative researches and one case study, the idea of mechanism in self-growth and the substance of psychological growth in encounter groups was developed.
4.	Systematization of facilitation skills in various developmental stages of encounter groups	Kazuhiko NOJIMA	1998	The facilitation skill in the developmental stage (introduction stage, development stage, and conclusion stage) in the process of the group not performed in the research of the past is	<b>Qualitative research</b> Case Study	encounter groups for training (Student nurse, Nurse workshop)	The skill of the facilitation has been brought together by four points based on the finding obtained from four group case studies. 85 skills and 6 non-facilitative manners have

				systematized.			been introduced.
5.	Facilitation for helping members to nurture 'issues-awareness' in encounter groups for training	Yukishige NAKATA	2001	Difficulty of facilitating encounter groups for training.  It aims to find the method of the seminary encounter group's training facilitation.	<b>Qualitative research</b>  Case Study	encounter groups for training  (Student nurse)	The Facilitation skill is introduced based on the four situations in which the facilitator's being is required, after explaining that facilitation skills are not important but the theory of facilitation is important.
6.	A Process of Psychological Change and Development in Encounter Groups	Mitsukazu MATSUURA	2001	Clarification of a psychological change and psychological growth of the members who participated in encounter groups.	<b>Quantitative research</b>  Semantic differential method  Questionnaire  <b>Qualitative research</b>  Case study	encounter groups for training  (teachers)  structured encounter group	Group member's impression of facilitators, the group, and self would be changed by the group process. Member's psychological growth and timing has an impact on this change.  A phenomenon of the psychological reception to become 'self and other's separation and coexistence' in

							the later group process which passed effectively occurred.
7.	Facilitation on the Peer Relationship in Encounter Groups	Tsunehisa ABE	2004	The purpose of this research is to pay attention to the group structure and to clarify the development of the process of the encounter group intended for a familiar group. Moreover, a facilitation technique particular to a group in which all the members are familiar to each other, rather than one in which they are strangers	<b>Qualitative research</b> Case study	encounter groups for training (Student nurses)	The group process of the familiar group is summarized as a companion experience and development related to the companion. Also facilitation with peer relationships is specified.

## Appendix 5Who quote whose articles

NOJIMA, Kazuhiko	1973	Murayama&Nojima&Abe&Iwai(1979, Sakanaka(2001), Musashi&Kawamura(2003)
MURAYAMA Shoji, NOJIMA Kazuhiko, ABE Tsunehisa, IWAI Riki	1979	Hosaka (1983), Abe(1984a), Shin (1986a), Shin (1986b), Murayama&Higuchi(1987), Hayashi(1989), Sakanaka(1998), Musashi&Kawamura(2003)
FUKUI Yasuyuki, OYANAGI Haruo	1980	Hirayama(1993a), Hirayama(1994), Matsuura(2000), Musashi&Kawamura(2003)
UDAGAWA, Kazuo	1981	
HOSAKA, Tohru	1983	Abe (1984a), Shin (1986a), Shin (1986b), Hayashi(1989), Hayashi(1990), Hayashi(1990b), Nakata(1993), Nakata(2001), Musashi&Kawamura(2003)
ABE, Tsunehisa	1984a	Abe (1984b), Shin (1986a), Shin (1986b), Itou&Masuda(1988), Nakata(1993), Itoh&Morisaki&Nakao(1987), Nakata(1999), Nakata(2001), Abe(2002), Musashi&Kawamura(2003),

		Uchida(2004)
ABE, Tsunehisa	1984b	
HATASE, Minoru	1984	Hirayama(1993b), Musashi&Kawamura(2003)
HOSAKA, Tohru	1985	Ito&Masuda (1988), Nakata(1996), Musashi&Kawamura(2003)
SHIN, Eiji	1986a	Hirayama(1989a), Hirayama(1993a), Matsuura&Shimizu(1993), Hirayama(1994), Matsuura&Shimizu(1999), Nakata(1999), Sakanaka(2001), Musashi&Kawamura(2003)
SHIN, Eiji	1986b	Hirayama(1989a), Hirayama(1993a), Matsuura&Shimizu(1993), Hirayama(1994), Nakata(1999), Musashi&Kawamura(2003)
HOSAKA, Tohru OKAMURA, Tastuya	1986	Ogawa (1992), Itoh&Masuda (1988), Itoh&Morisaki&Nakao(1987), Musashi&Kawamura(2003)

HAYASHI, Momoko	1987	Hayashi(1990b), Musashi&Kawamura(2003)
ITOH Yoshimi, MORISAKI Yasunori, NAKAO Michiko	1987	Musashi&Kawamura(2003)
MURAYAMA Shoji, HIGUCHI Masami	1987	Hirayama(1989a), Hirayama(1993a), Hirayama(1994), Sakanaka(1998), Matsuura(2000), Musashi&Kawamura(2003)
ITOH Yoshimi, MASUDA Minoru	1988	Nakata(1993), Musashi&Kawamura(2003)
HAYASHI, Momoko	1989	Hayashi(1990), Hirayama(1989a), Hirayama(1993a), Hirayama(1994), Hayashi(1995), Musashi&Kawamura(2003)
NOJIMA, Kazuhiko	1989	Musashi&Kawamura(2003)
HAYASHI, Momoko	1990a	Musashi&Kawamura(2003)
HAYASHI, Momoko	1990b	Musashi&Kawamura(2003)
HIROSE Hiroko	1990	
OGAWA Joichi, IIJIMA Shuji	1990	Nakata(1993), Musashi&Kawamura(2003)
HIRAYAMA, Eiji	1992	Matsuura(2000), Musashi&Kawamura(2003)
NAKATA, Yukishige	1992	Musashi&Kawamura(2003)
OGAWA Joichi	1992	Musashi&Kawamura(2003)

HIRAYAMA, Eiji	1993a	Hirayama(1994), Matsuura&Shimizu(1999), Nakata(1999), Tokumaru(2000), Musashi&Kawamura(2003)
HIRAYAMA, Eiji	1993b	Hirayama(1994), Musashi&Kawamura(2003), Uchida(2004)
MATSUURA Mitsukazu, SHIMIZU Mikio	1993	Matsuura&Shimizu(1999)
NAKATA, Yukishige	1993	Nakata(1996), Nakata(1999), Nakata(2001), Ane(2002), Musashi&Kawamura(2003), Uchida(2004)
HIRAYAMA, Eiji	1994	Nakata(1996), Matsuura&Shimizu(1999), Musashi&Kawamura(2003)
SAKANAKA, Masayoshi	1994a	Sakanaka(1994b), Sakanaka(1998), Musashi&Kawamura(2003)
SAKANAKA, Masayoshi	1994b	Nakata(1999)
HAYASHI, Momoko	1995	Abe(2002)
NAKATA, Yukishige	1996	Musashi&Kawamura(2003)
SAKANAKA, Masayoshi	1998	Matsuura(2000), Musashi&Kawamura(2003)
MATSUURA Mitsukazu, SHIMIZU Mikio	1999	Sakanaka(2001), Yamamoto(2002)

NAKATA, Yukishige	1999	Nakata(2001), Abe(2002), Musashi&Kawamura(2003), Uchida(2004), Kaneko(2006)
MATSUURA Mitsukazu	2000	Musashi&Kawamura(2003)
NAKATA, Yukishige	2001	Abe(2002), Musashi&Kawamura(2003), Uchida(2004)
SAKANAKA, Masayoshi	2001	Musashi&Kawamura(2003)
ABE, Tsunehisa	2002	Musashi&Kawamura(2003), Uchida(2004), Kaneko(2006), Murayama(2006)
KAMADA Michihiko, MURAYAMA Shoji	2002	Kamada&Motoyama&Murayama(2004), Murayama(2006)
YAMAMOTO, Mariko	2002	
MUSASHI Yuka, KAWAMURA Shigeo	2003	
KAMADA Michihiko, MOTOYAMA Tomonori, MURAYAMA Shoji	2004	Murayama(2006)
UCHIDA Kazuo	2004	
KANEKO Shuhei	2006	
KURATO Yoshiya, OSHITA masaru, TAMAI Kenichiro, HARATANI Naoki	2006	
MURAYAMA, Shoji	2006	
KAKADA, Michihiko	2007	

MURAYAMA Shoji NOJIMA Kazuhiko	1977	Abe (1984a), Hosaka & Okamura (1986), Shin (1986a), Ito&Masuda (1988), Hirayama(1989a), Hayashi(1989), Ogawa&Iijima((1990), Nakata(1992), Nakata(1993), Itoh&Morisaki & Nakao(1987), Murayama & Higuchi(1987), Hirayama(1993a), Hirayama(1993B), Matsuura & Shimizu(1993), Hirayama(1994), Sakanaka(1994a), Sakanaka(1994b), Hayashi(1995), Nakata(1996), Matsuura & Shimizu(1999), Abe(2002), Musashi & Kawamura(2003), Uchida(204), Murayama(2006)
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## Appendix 6 Research outcomes

Outcome	6			Fuku i& Oyanagi(1980), Udagawa(1981), Hirose(1990), Hirayama(1992), Matuura(2000), Kamada(2007)
process	14	group	3	Abe(1984a), Hayashi(1995), Sakanaka(1998)
		individual	12	Nojima(1973), Hayashi(1989), Hosaka(1985), Murayama & Higuchi(1987), Hirayama(1993a, 1993b, 1994), Ogawa(1992), Sakanaka(1994a, 1994b), Matuura & Shimizu(1999)
		Process +Fac.	1	Shin(1986b),
Facilitation	14			Hosaka(1983), Abe(1984a, 2002), Shin(1986a), Nojima(1989), Hayashi(1987, 1989, 1990a, 1990b), Nakata(1993, 1999, 2001), Uchida(2004), Kamada(2006)
Making a questioner	6			Shin(1986a), Hayashi(1987), Matuura&Shimizu(1993, 1999), Matuura(2000), Sakanaka(2001)
Out of session activity	2			Hosaka(1985), Nakata(1996)
Member	5			Abe(1984b, 2002), Hosaka(1985), Kamada&Murayama(2002), Yamamoto(2002),

			Uchida(2004)
Article review	3		Hirayama(1992), Nakata(1992), Musashi&Kawamura(2003)
overview	1		Murayama&Nojima&Abe&Iwai(1979),
Program	3		Hatase(1984), Hosaka&Okamura(1986), Ogawa&Iijima(1990),
Comparative	3	culture	1 Hatase(1984)
		Facilitator	1 Nojima(1989)
		member	1 Udagawa(1981)
making theory	6	theory	4 Ito&Masuda(1988), Kamada&Motoyama&Murayama(2004), Kurato&Ooki&Tama&Haraya(2006), Murayama(2006)
		a new way of Fac.	2 Hosaka(1983), Itho&Morisaki&Nakao(1987)

## Appendix 7 Research subject

nurse	16	Shin(1986a, 1986b), Murayama&Higuchi(1987), Hirose(1990), Hirayama(1993a,1993b,1994), Nakata(1993, 1996, 1999, 2001), Sakanaka(2001), Abe(2002), Kamada&Murayama(2002), Kamada&Motoyama&Murayama(2004), Uchida(2004), Kamada(2006, 2007)
teacher	1	Hirayama(1993a)
student	13	Fukui&Oyanagi(1980), Udagawa(1981), Abe(1984a), Hosaka(1985), Hosaka&Okamura(1986), Ito&Masuda(1988), Matuura&Shimizu(1993, 1999), Hirayama(1993a, 1994), Ogawa(1992), Matuura(2000), Yamamoto(2002)
'normal' group	1	Nojima(1973)
others	10	Abe(1984b), Hatase(1984), Itho&Morisaki&Nakao(1987), Nojima(1989), Ogawa&Iijima(1990), Sakanaka(1994a, 1994b, 1998), Hayashi(1995), Kurato&Ooki&Tamai&Haraya(2006)
Facilitator	4	Hayashi(1987,1989, 1990a, 1990b)

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**Appendix 9****‘Developmental Stages of Encounter Groups’****by Murayama and Nojima (1977)**

The first stage was the “puzzlement and exploration” stage. Members who came to the group the first time were demonstrating their anxiety, confusion and embarrassment. There was often silence. Members expressed expectation toward the group and suggest self-introduction.

The first time members tried to get clues on how to be in the group and what to do in the group from facilitators and the other members who had been in the group before. They were impatient about being in the group (Murayama & Nojima, 1977).

At the first stage, facilitators told members about the structure of the group. Although members asked the facilitator about the group or the role of the facilitator, they only said what they had said already.

Facilitators respected members’ own search for how to be in the group and facilitators did not intervene in the group (Murayama & Nojima, 1977).

Introduction stage	<ol style="list-style-type: none"> <li>1. Puzzlement and Exploration</li> <li>2. Seeking out the aim of the group and similarity of the group members.</li> <li>3. Expressing negative feelings</li> </ol>
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Developmental stage	4. Development of mutual trust 5. Establish intimacy 6. Deep mutual relationship and face to self After stage 6
Finish stage	Finish stage <ul style="list-style-type: none"> <li>● the group which has gone to stage 6</li> <li>● the group which has NOT gone to stage 6</li> </ul>

&lt;Table 1 Developmental Stages of Group

(From Murayama &amp; Nojima, 1977)&gt;

The second stage was the “seeking out the aim of the group and similarity of the group members” stage. At this stage, when the group was in silence, members, who were often older people, spoke up to try to break this silence. Because this person only spoke up to break the silence, the topic was something neutral. Some members did not show any interest in groups, members or the topics people were talking about. Some of them had not said a word in the group. At this stage, members started to play their roles, which were the role of leader, making theoretical speeches, being in silence and so on (Murayama & Nojima, 1977).

At this second stage, facilitators sometimes gave feedback about their frustration about conversation being only for filling in silences. Facilitators were still a special person to members in the group. So often whatever facilitators said about groups, it might become fixed

roles for the group. Members exchanged very superficial conversation. They did not talk much about feelings. The group was not united yet (Murayama & Nojima, 1977).

The third stage was called the “Expressing negative feelings” stage. Some members felt uncomfortable in the group and they started to target people who were talkative, nervous, looked strong or distinguished. Sometimes they targeted the facilitator who had not done anything in the group. Sometime facilitators expressed negative feelings about the group process. Regarding group interaction, members were struggling with the feelings of deadlock and their frustration and distrustful feelings exploded. However, by showing their negative feelings, they started to show their true feelings. By expressing negative feelings which most members could share, their feelings of commitment to the group were growing and the energy of the group was getting higher and higher (Murayama & Nojima, 1977).

The fourth stage was the “Development of mutual trust” stage. After expressing negative feelings, members started to talk about private issues. When one person was talking about his/her story, the other members were listening to him/her and he/she was in the spotlight. He/She would talk about his/her meaningful past event or issues he/she

was facing. Facilitators would be in the spotlight. There would be a time facilitators could talk about themselves (Murayama & Nojima, 1977).

The fifth stage was the “establishing intimacy” stage. In this stage, members did not talk about their deep issues, they were likely joking to each other. Facilitators also enjoyed their jokes and laughed about it together. Members did not pay attention to the facilitators much and the facilitators became recognized as one of the members. Members became friendly to each other and started to build trust. Members would have some sense of belongingness (Murayama & Nojima, 1977).

The sixth stage was the “Deep mutual relationship and face to self” stage. Members started to express themselves, honestly reply and give feedback to other members, try to express their conflict towards other members and challenge based on “here and now” feelings. Facilitator’s movement in the group was not anything special and it is natural for facilitators . So members and facilitators’ interaction was very sensitive and honest. Their communication was very open minded (Murayama & Nojima, 1977).

When the group was moving towards ending, there were two pathways.

One was the group that had gone beyond the fourth stage and the other one was the group that had not reached the fourth stage. When the group had gone beyond the fourth stage, members expressed their gratitude and satisfaction. Facilitators were just watching the group moving towards an ending naturally. There were members who had negative feelings about the group, so facilitators tried to ask them to express their negative feelings if they could. The group itself was united and there were feeling of trust, safety, comfort and togetherness (Murayama & Nojima, 1977).

When the group had not gone beyond the fourth stage, members could express their dissatisfaction and feelings of something missing. They might not express it verbally. Sometimes members would ask facilitators to have a private conversation after the group. If the group had not developed much, facilitators might want to do some ending ceremony, like asking members to give feedback to each other. Because of the facilitators' effort, there was a form of ending, but members did not express their feelings freely and there was not enough understanding and exchanging between members (Murayama & Nojima, 1977).

Murayama and Nojima did not say if the group went beyond the fourth

stage, the group was good or the group development was good. So there was not a good group or a bad group. A group that went beyond the fourth could give members trust, safety and a sense of solidarity and members could have positive feelings towards the other members of the group. However, the group which did not develop beyond the fourth stage, members could have feelings of dissatisfaction and a sense of un-fulfilment. This article might misread that a group which did not develop to the sixth stage had failed and the group which developed to the stage six was successful.

#### **Appendix 8**

#### **‘Developmental Stages of Encounter Groups’ by Murayama and Nojima (1977)**

The first stage was the ‘puzzlement and exploration’ stage. Members who came to the group the first time were demonstrating their anxiety, confusion and embarrassment. There was often silence. Members expressed expectation toward the group and suggest self-introduction. The first time members tried to get clues on how to be in the group and what to do in the group from facilitators and the other members who had been in the group before. They were impatient about being in the group (Murayama & Nojima, 1977).

At the first stage, facilitators told members about the structure of the

group. Although members asked the facilitator about the group or the role of the facilitator, they only said what they had said already.

Facilitators respected members' own search for how to be in the group and facilitators did not intervene in the group (ibid).

Introduction stage	4. Puzzlement and Exploration 5. Seeking out the aim of the group and similarity of the group members. 6. Expressing negative feelings
Developmental stage	7. Development of mutual trust 8. Establish intimacy 9. Deep mutual relationship and face to self After stage 6
Finish stage	Finish stage ● the group which has gone to stage 6 ● the group which has NOT gone to stage 6

<Table 2 Developmental Stages of Group

(From Murayama & Nojima, 1977)>

The second stage was the 'seeking out the aim of the group and similarity of the group members' stage. At this stage, when the group was in silence, members, who were often older people, spoke up to try to break this silence. Because this person only spoke up to break the silence, the topic was something neutral. Some members did not show any interest in groups, members or the topics people were talking about. Some of them had not said a word in the group. At this stage, members started to play their roles, which were the role of leader, making

theoretical speeches, being in silence and so on (ibid).

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Facilitators were still a special person to members in the group. So often whatever facilitators said about groups, it might become fixed roles for the group. Members exchanged very superficial conversation. They did not talk much about feelings. The group was not united yet (ibid).

The third stage was called the 'Expressing negative feelings' stage. Some members felt uncomfortable in the group and they started to target people who were talkative, nervous, looked strong or distinguished. Sometimes they targeted the facilitator who had not done anything in the group. Sometime facilitators expressed negative feelings about the group process. Regarding group interaction, members were struggling with the feelings of deadlock and their frustration and distrustful feelings exploded. However, by showing their negative feelings, they started to show their true feelings. By expressing negative feelings which most members could share, their feelings of commitment to the group were growing and the energy of the group was getting higher and higher (ibid).

The fourth stage was the 'Development of mutual trust' stage. After expressing negative feelings, members started to talk about private issues. When one person was talking about his/her story, the other members were listening to him/her and he/she was in the spotlight. He/She would talk about his/her meaningful past event or issues he/she was facing. Facilitators would be in the spotlight. There would be a time facilitators could talk about themselves (ibid).

The fifth stage was the 'establishing intimacy' stage. In this stage, members did not talk about their deep issues, they were likely joking to each other. Facilitators also enjoyed their jokes and laughed about it together. Members did not pay attention to the facilitators much and the facilitators became recognized as one of the members. Members became friendly to each other and started to build trust. Members would have some sense of belongingness (ibid).

The sixth stage was the 'Deep mutual relationship and face to self' stage. Members started to express themselves, honestly reply and give feedback to other members, try to express their conflict towards other members and challenge based on 'here and now' feelings. Facilitator's movement in the group was not anything special and it is

natural for facilitators . So members and facilitators' interaction was very sensitive and honest. Their communication was very open minded (ibid).

When the group was moving towards ending, there were two pathways. One was the group that had gone beyond the fourth stage and the other one was the group that had not reached the fourth stage. When the group had gone beyond the fourth stage, members expressed their gratitude and satisfaction. Facilitators were just watching the group moving towards an ending naturally. There were members who had negative feelings about the group, so facilitators tried to ask them to express their negative feelings if they could. The group itself was united and there were feeling of trust, safety, comfort and togetherness (ibid).

When the group had not gone beyond the fourth stage, members could express their dissatisfaction and feelings of something missing. They might not express it verbally. Sometimes members would ask facilitators to have a private conversation after the group. If the group had not developed much, facilitators might want to do some ending ceremony, like asking members to give feedback to each other. Because of the facilitators' effort, there was a form of ending, but

members did not express their feelings freely and there was not enough understanding and exchanging between members (ibid).

Murayama and Nojima did not say if the group went beyond the fourth stage, the group was good or the group development was good. So there was not a good group or a bad group. A group that went beyond the fourth could give members trust, safety and a sense of solidarity and members could have positive feelings towards the other members of the group. However, the group which did not develop beyond the fourth stage, members could have feelings of dissatisfaction and a sense of un-fulfilment. This article might misread that a group which did not develop to the sixth stage had failed and the group which developed to the stage six was successful.

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