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|  | **Excerpts from The Experiencing Scale****From Robert Elliott****http://www.experiential-researchers.org/instruments/exp\_scale/exp\_excerpts.html**Original source: Klein et al 1969, *The Experiencing Scale: A Research and Training Manual Volume 1*, pp. 6 and 56-63**Stage One:** The content is not about the speaker. The speaker tells a story, describes other people or events in which he or she is not involved or presents a generalized or detached account of ideas.**Stage Two:** Either the speaker is the central character in the narrative or his or her interest is clear. Comments and reactions serve to get the story across but do not refer to the speaker's feelings.**Stage Three:** The content is a narrative about the speaker in external or behavioral terms with added comments on feelings or private experiences These remarks are limited to the situations described, giving the narrative a personal touch without describing the speaker more generally.**Stage Four:** Feelings or the experience of events, rather than the events themselves, are the subject of the discourse. The client tries to attend to and hold onto the direct inner reference of experiencing and make it the basic datum of communications.**Stage Five:** The content is a purposeful exploration of the speaker's feelings and experiencing. The speaker must pose or define a problem or proposition about self explicitly in terms of feelings. And must explore or work with the problem in a personal way. The client now can focus on the vague, implicitly meaningful aspects of experiencing and struggle to elaborate it.**Stage Six:** The subject matter concerns the speaker's present, emergent experience. A sense of active, immediate involvement in an experientially anchored issue is conveyed with evidence of its resolution or acceptance. The feelings themselves change or shift.**Stage Seven:** Experiencing at stage seven is expansive, unfolding. The speaker readily uses a fresh way of knowing the self to expand experiencing further. The experiential perspective is now a trusted and reliable source of self-awareness and is steadily carried forward and employed as the primary referent for thought and action. |