Selected Readings
in

Group Leadership

2003-2004 Academic Year

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The T/Skill/Family Group at LIOS

Robert P. Crosby with consultation from Brenda J. Kerr

When I introduced the T-group into the LIOS educative process in 1969, my primary reference had been my history since 1953. That early T-group training was my first encounter that distinguished between task and process. Paul Sheats and Ken Benne had written their classic *Task-Maintenance* paper in 1948. Sensitivity to group processes dominated the early T or Training Group. These were often called "sensitivity" groups, i.e., sensitivity to group process. The primary concepts we focused on in the T-group I had in the fall of 1953, and the advanced T-group I had in the spring of 1954, were similar to those later described in Hanson's paper. That is, who talks to whom, who interrupts whom, how are decisions made, how is maintenance being attended to, how are feelings being handled, and how are people dealing with conflicts within the group (as opposed to talking about conflict).

The early T-groups were called laboratory education. That was the common terminology and meant the laboratory for learning was the here and now experience. This norm-centered systems approach with emphasis on the individual as a feeling/thinking creator of norms reflected Kurt Lewin's strong influence and his formula B=f(P x E). The stated values were individual choice and democracy. The influence of John Dewey was strongly felt at Boston University where I had my first two T-groups. Dewey's critique of traditional education and progressive education powerfully impacted me at B.U. Dewey is often identified with progressive education and misquoted to have said, "You learn by doing." That quote belongs to Froebel, a 19th century educational philosopher. Dewey said, "You learn by doing and undergoing the consequences…" He emphasized that "by doing" without reflection and consequences people may develop destructive patterns. He rejected "permissive" education. For me, the current LIOS Skill/T/Family Group is grounded in these early emphases.

The early trainers used widely different practices. For instance, Ronald Lippitt paid careful analytic attention to process, and would even put his cap on when he was part of the group and take it off when he was talking about processes. Ken Benne was characterized by a high degree of activity (contrasted with Ron Lippitt), which included a lot of cognitive interventions in the group. In the T-group I viewed him leading, the room was covered with newsprint filled with theories interjected in the middle of the T-group experience by this energetic leader.

Lee Bradford was much more staid than either of the other two when I saw him. He also made many conceptual interventions. He was a leader in interactive adult education. It was significant that these three people were from the adult education field, the social psychological field (Ron Lippitt) and the philosophical and ethics field (Ken Benne). So the early T-group was primarily focused around sensitivity to group processes. This definitely included the emotional component and sharing

feelings was an important part of that experience. In fact there was a popular pamphlet titled *Feelings are Facts* that was frequently referenced.

In 1965 NTL offered their first OD Intern Program for a month at Bethel, Maine. I was lucky to be there because this was the summer when the non-verbal touching approach from the west (represented by John and Joyce Weir and Bill Schultz) met the by-now-traditional social-psychological, verbal, non-touching, sit-around-tables group-process approach in the east (represented by the founders and nearly all of the NTL trainers). The month was a profound one for me and I was excited by my work with these west-coast innovators, though I remained rooted in the experiences of my first twelve years of T-group.

During my next five years I led a T-group about once a month integrating the two influences. Previously, my first five-minute T-group and fish bowl experience (in 1963 at an NTL T of T) had prepared me for the 1965 innovations. I'm sure my conservatism about the question of qualification to lead a Family/Skill group is related to my having had a three-week T of T in 1958, after having three T-groups prior to that, a one-week T of T in 1963, and the one-month internship in 1965, which included a daily T-group. I also co-trained several dozen times before I gave myself permission to lead alone.

The 1960s' psychological contribution was to emphasize personal growth and non-verbal activities that enhanced growth. The excesses of the encounter movement are noted in the paper "Touch and Tell" that I wrote in 1969 while at Gonzaga University. Carl Rogers had been on campus doing an "encounter weekend" three years earlier. This spawned an encounter movement, which eventually involved nearly 1000 students and was led by people who attended the first Rogers weekend. These leaders were drawn from the counseling and education faculty and included bright, caring Jesuit priests. None had special training to be trainers. The "Touch and Tell" column typifies encounter groups on that campus and two that I experienced as a participant at Esalen in California. Gonzaga hired me to change the norms. With all my training and experience I was not successful. I had been elected to NTL in 1966. I had co-trained in twenty NTL labs. I was "Director of T-groups" for over five years for the national United Methodist Church. I brought to the campus outstanding trainers such as John Wallen and Dick Schmuck. I failed to effect change nevertheless.

I recommended to the academic vice president, my boss, that a moratorium be declared on encounter weekends. He took my recommendation and announced the same in the school newspaper in early 1970. The moratorium was never rescinded. Soon thereafter, my contract at Gonzaga ended. I mention this to underline my deep concern and fear about these insidious norms that I believe are present in germinal states in every Skill\T\Family group, no matter how well-intentioned and skilled the leader.

I met John Wallen in early 1969. Sensitivity encounter, T-groups, Gestalt "Hot-Seat", Esalen, etc. were becoming indistinguishable from each other. The norms of Touch and Tell were dominant. A

close friend went to an NTL lab in 1970 led by a psychiatrist trainer who worked with individuals one at a time, that is, doing individual therapy with the others observing. He announced on the last day that there were papers on the back table for anyone interested. Those "papers" were about group process, norms, decision-making, task/maintenance, etc.

John was the NTL Northwest leader. Around him a small group of us gathered with a fervor to "protect the faith." These included Drs. Fred Fosmire, Maury Pettit, Dick Schmuck, Chic Yung and, later, aspiring apprentices such as Lee Fine and Wendell French. Both Lee and Wendell were already professional in their own right, but wanted to become qualified as NTL trainers.

John Wallen was the intellectuals' intellectual. This Harvard Ph.D. and post-degree man was as precise as anyone I have known, which is quite a statement given my 30 years of association with Ron Lippitt and the Schmucks. John cared deeply about people, but people looked at John's precision, position (as a T-group leader) and memory with awe and fear. In co-training situations, I remember when he would illustrate a point by quoting the statements of many people preceding a critical incident.

During that time John completed his papers on the Interpersonal Gap and the skills. The "gap" theory has a sociological basis rooted in early 20th century interactive theory which I mention to illustrate the continued strong emphasis of sociological constructs on the group movement. My "Personalness and Openness" paper is directly derived from his work. While the "group movement" had lost its clarity and quality in the interest of spontaneity, freedom, and unabashed "so-called" personal growth, John was guiding our Northwest NTL group to qualitative standards in the interpersonal arena and in group processes. Much of that work is reflected in the Schmucks' books, especially "Group Process in the Classroom" and "Handbook of Organizational Development in the Schools." (John chose to be funded by the federal government, rather than publish commercially, so that his papers would be available to all.)

An accelerated T-group process was developed by the LIOS faculty in the mid- and late seventies. Crosby, Kerr, Scherer, Scherer, and Short developed the model for the "skill group" in the LIOS curriculum. The eight design features of the accelerated T-group, or skill group, are described in an article published in University Associates by John Scherer titled *Accelerating the Stages of Group Development.*

Brenda Kerr, who joined the LIOS faculty in 1977, introduced family systems thinking into LIOS, originally in the form of family sculpting and psychodrama groups for students. The theories and methods used in these groups are based on the work of psycho-dramatist Jacob Moreno, and family therapist, Virginia Satir. Denny Minno, faculty member, joined Brenda in the leadership of this educational process. These groups became very popular with the students at LIOS, who reported that the knowledge and insight gained through this work greatly enhanced their developing leadership abilities. Encouraged by the positive effects on students' learning, Brenda further

developed the T-skill group process curriculum at LIOS in the early 1980s by introducing "family of origin" work to the program. The LIOS "family group" was born from this new educational material. The intense experience of the T-skill group provides fertile ground for the exploration of "family of origin" issues as they live in the present. The work of Murray Bowen and James Framo, and most particularly the theory and methods of Donald Williamson, influenced Brenda as she developed the designs, which moved these concepts into the LIOS program.

Ron Short became interested in family systems thinking and was influenced by Brenda and Denny to take his sabbatical in Philadelphia at the Child Guidance Clinic, where he studied with Salvador Minuchin. Ron returned to write his paradigm shift paper, and began to influence the group training with structural concepts learned from Minuchin.

In 1984 Brenda and Denny met Edwin Friedman during an AAMFT conference in San Francisco. They were very impressed with his articulation of systems theory and concepts of self-differentiation. They invited Friedman to LIOS summer school for "Update 1985—Personal and Professional Growth." While LIOS has always been a place for personal growth, we had no clear "organizer" for that dimension until these aforementioned influences of the 1980s.

John Wallen spoke of the need to keep the skill of openness one step ahead of the revelation of personal history, if intimacy is the goal. In FOO work, I believe we have added the potential interrelatedness of FOO and the existential moment. The here and now and FOO intersect, which creates new meaning for "personalness."

Also from our current perspective about self-differentiation, the Wallen skills are transformed from:

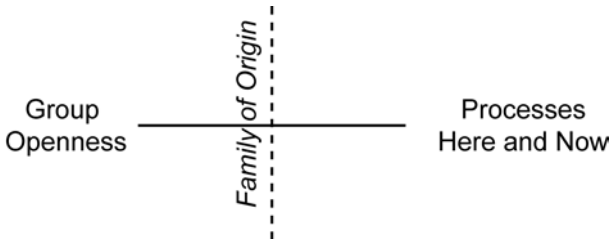
- skills focusing on interpersonal relations; to
- skills focusing on self-definition.

In my personal-openness paper (written over a decade ago), I have illustrated colloquial ways of "expressing" emotions. I'm claiming those as examples of openness, although they would not "pass" the test as descriptions of feelings if exercise F-1 were the criterion. Saying "I feel" rather than "I feel that" is mostly irrelevant in human interaction in terms of its effects on others. The distinction becomes profound only if I care to distinguish within myself between thoughts and feelings. The distinction between behavior description and interpretation is also most critical for self-differentiation, though it also has great relevance interpersonally.

The intersection between the inability to distinguish one's interpretations from possible "family of origin" distortions has always been a recognized element in LIOS, though inadequately attended to in the 1970s. Early designs (dating to the 1960s) teaching behavior description included work with participants on judgments and their probable childhood origins.

So the current Skill-T-Family group has at least these two dimensions (paradigms). Differentiation encompassing the self in the FOO and differentiation about group processes are constant issues that permeate both dimensions.

The secret is to balance both dimensions, thus creating a new paradigm. To do so requires awareness about norms and especially about creating a climate for openness where norms can be challenged. It also requires leaving one's skin in the game with a willingness to be open and connected.



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Response-Ability Axes in the Learning Group

Timothy Weber, Ph.D.

I.

The learning group affords continuing opportunities to learn from your experience with others. With the assistance of a faculty trainer, group members learn about themselves, not in isolation, but through their interactions with other group members. The learning group is a community where it becomes clear over time that I do not exist and learn alone. Rather, I exist, learn and grow in relation to others. I am a relational being, and all that I am is my story of my relating to others through my life. I can describe myself as "my remembrance of my relating with others."

I=the remembering of my relating

The learning group is a community, which illuminates this key principle by focusing on the continuing interactions between group members, the learning derived by reflecting upon those interactions, and the greater consciousness and increased choices that result from such reflecting. Thus, the learning group is really a "magnified tissue sample of healthy living."

II.

The learning group, like most every other group, develops its potential for relatedness and learning as it successfully matures through stages of group development. These stages will become clearer as you learn about yourself and group development. There are two formats for the learning group: skill group and family group.

The learning group begins as a skill group, a highly focused group-on-group arrangement (an inside and outside group) where group members in the inside group are paired with learning partners in the outside group. In a series of brief segments, usually lasting no more than 10-15 minutes, the inside group "works" in an agenda-less, open-ended format where the only goal is to learn from your experience with others.

In this ambiguous context, group members work on developing a variety of skills in group membership and leadership such as giving and receiving feedback, being open and aware, communicating internal experience, dealing with conflict, exercising personal authority, tracking group patterns, and so on. The specific skills in practice depend on the experience and training of the group member. The faculty trainer on the outside of the group assists group members in developing their skills through episodic interventions, which may include joining the group for a moment. The inside group breaks after 10-15 minutes for a 5 minute consultation debrief with the learning partners. Group members then return for another round after the consultation break. The design continues as the outer group and inner group switch positions.

The skill group, therefore, is a more micro-focused format for the learning group. Attention is given to the development and sharpening of specific skills in personal awareness, openness and interpersonal interaction. The family group is a continuation of the skill group with more macro instead of micro focus. The lens widens to include the faculty trainer and all group members in the total group. The context widens to include more of the stories of group members, especially the intergenerational stories from the members' families of origin. The stories may also refer to experiences in other settings beyond the group such as in the immediate larger community or the work and friendship systems of group members.

As these stories are shared over time, there may be informational, educational, supportive, and therapeutic benefits for group members. The group may use a variety of experiential exercises (e.g., sculpting) to enhance its learning. However wide ranging the stories may be from the group's immediate experience (e.g., a family of origin story), the emphasis is always on linking the themes, symbols, issues, patterns, and dynamics of the story to the immediate, unfolding story of the self with others in the group.

Embedded in every story is a story of the moment. The struggle with father's authority, for example, appears now in the struggle with another member's personal authority. The hunger for recognition deepened in the midst of a chaotic, preoccupied family of origin now appears as one member attempts to overwork the business of others in the group. Pain in acknowledging lifelong vulnerability appears as its converse: a hardened rigidity with intellectual defenses as one member resists an invitation to connect with another group member. As group members fight to go first with the agenda, ancient sibling patterns are acted out with some members placating to others in fear.

The family group lives out its life at the **intersection** where the stories of living intersect with immediate experience. Learning in the family group is **intersection learning.** Why is it critical that learning stay connected with this intersection?

III.

Conversation in the learning group might range over a wide variety of issues, which may indeed lead to some learning. A group member might bring up interesting and provocative therapeutic issues from his/her previous therapeutic or life experience. However, focusing on these issues in depth with one or more members is not the purpose of the learning group. In fact, this kind of focus may distract and hinder the group from the group's learning potential.

In some cases, group members have said as they begin skill group training, "Who are we going to go after today?" as if "going after" means some in-depth, personal exploration of someone's issues. Trainees might also expect that the "rule of pain and pathology" will guide group functioning. Here the expectation is that someone will be on the "hot seat," and the faculty trainer and other members will "dig deep" to find the "dirt" of the selected group member. Even when the "rule of pain and pathology" is not the norm, depth exploration of a trainee's personal life distracts from learning

about the self in relationship with others. Sometimes, group members may erroneously believe that the goal in the learning group is to "let it all out, vent." In these cases, the "story" line of the intersection is being pursued in a quasi-therapeutic format without attention to the "immediate experience" line of the intersection. Although the learning group certainly enhances therapeutic benefits, the learning group is a **learning group**, not a therapy group.

I want to propose a framework that I believe is helpful in increasing the potential for responses (response-ability) that lead to learning from your experience with others. By developing an attention to increasing these responses in your group experience, you also increase your personal responsibility, speaking from an "I" position with clarity, specificity, responsibility, and immediacy.

IV.

I believe there is a set of necessary, but not sufficient, conditions for optimum learning in the learning group. Whether or not there is learning is a function of many factors. However, the presence of these four conditions displayed on the four "response-ability" axes is necessary for maximum learning in the group (refer to the figure of the four response-ability axes on the last page of this reading [pg. 20].

There are four axes representing the four conditions necessary for optimal learning in the group. Each axis radiates from the center toward the periphery. When the conversation moves closer to the center point, there is generally greater risk and responsibility and more opportunity for learning and change. As conversation moves more toward the periphery, risk and responsibility generally decrease, as do opportunities for learning and change.

Group members might assess themselves using these axes as a framework. A group member might be more centered on one axis, but peripheral on the other axes. The goal is to develop a competency in moving toward the center on all exes so that this "centered conversation" is at least a readily available option in all interpersonal experience.

The Four Conditions

1. **TIME—**Conversation will focus on the now, the immediate, vs. focusing on the past or the future.

2. **FOCUS—**Conversation will be specific (about internal experiences and external behaviors) vs. abstract, general and global.

3. **PLACE—**Conversation will refer to experiences in the present group ("inside talk") vs. references to experiences, places, people, context outside the group ("outside talk").

4. **PERSON—**Conversation will come from an "I" position, with members taking responsibility for their experience, vs. using more distant and removed referents, such as "you," "them," "we," "us" and "our."

V.

When these four conditions are present, this might be an example of conversation in the group: "John, I want to tell you that I am feeling defensive and angry that you just now referred to men as men and women as girls. And my judgment is that you are sexist!" In this example, the speaker is taking personal responsibility for her experience, is referring to an experience in the immediate moment, is specific about both her internal experience and external behaviors (what exactly John said), and is focusing on an interaction in her present context.

In contrast to this "centered conversation" where the speaker is at the center of the four response-ability axes, the speaker could enter with "peripheral conversation" "where the speaker is at the periphery of the four response-ability axes). Here is an example of "peripheral conversation" in response to John's statement above: "You know, people seem to be so insensitive these days to other people's feelings. I read an editorial the other day about men not respecting women." Here, the speaker is not taking personal responsibility, conversation is general, vague, and referring to some abstract idea outside of the group, and there is no specific reference to an experience in the group. The opportunities for learning are clearly more abundant in "centered conversation" and are least likely in "peripheral conversation."

Some of the four conditions might be present, at least for a moment, and other conditions might not be present. An example: "Back at the plant, whenever Mary tells me what to do, I get angry inside, but I don't tell her. I keep it to myself. Last week, it happened to me again. What do you think I should do with Mary?" Here the speaker is making some specific references to both internal experiences and external behaviors and is taking some personal responsibility. However, the focus is on "outside talk" (the plant), both the past and the future, and there is more of a "you" orientation with Mary.

A trainer could nudge the speaker more toward "centered conversation" by asking this question: "Bob, I hear that that situation happens with Mary back at the plant. I wonder if the same thing might be happening with you in this group now…where you hold and hide your anger with others? In fact, I want to check out if you have a pinch with me when I give you a suggestion like I'm doing now. When I see you look down as I talk with you, I feel more distant from you, and my belief is that you are blocking what I'm saying. So I'm curious." The trainer now is moving the conversation more toward the center and away from the periphery. Bob will learn more about his life "back at the plant with Mary" by working with the trainer and other group members in this immediate moment.

Embedded within all conversations are specific stories about the self and references about how the self is in the immediate moment. When Bob begins his story about his experience with Mary back at

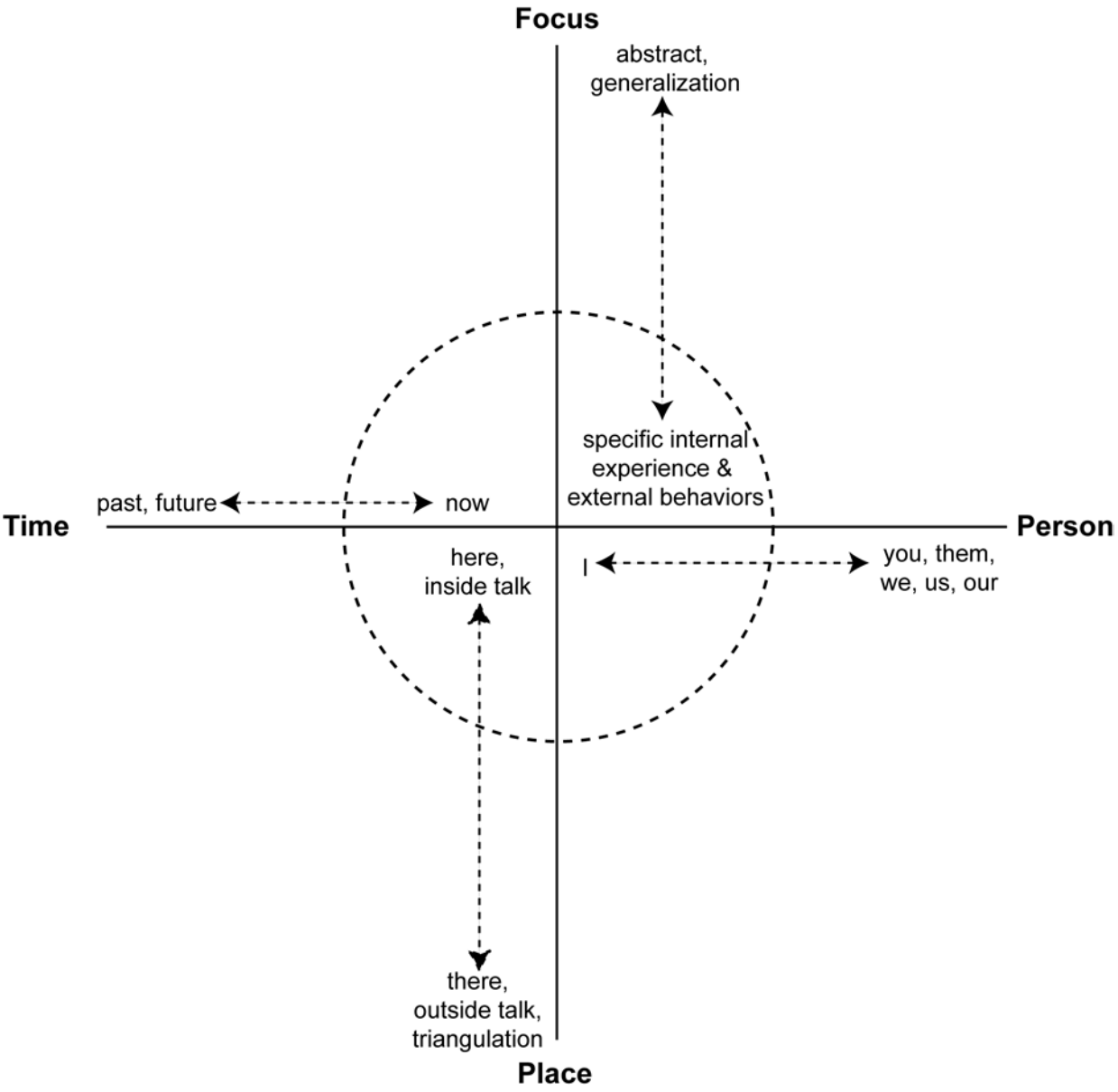
the plant, he is symbolically referring to his experience in the immediate group. He is talking about his way-of-being-in-the-world, and his way-of-being has continuity from the plant to the immediate group and from the immediate group back to the plant. The trainer is enhancing the opportunity for learning by moving the conversation toward the center of all four axes in an intentional and explicit manner.

VI.

Learning can take place in the midst of many different types of conversations. There can be value in talking about the past. There might be risk and learning in imagining a different future. Engaging with others around an abstract idea may deepen creativity and intimacy. Linking myself together with others as I announce "We!" may be a powerful, political statement of cohesiveness and responsibility. New ideas are generated as people talk about their experiences outside the immediate context. There are many avenues to learning.

Centered conversation as described in this paper is only one avenue toward learning, but it is one of the more difficult and skilled avenues toward learning that is often bypassed between people. This kind of conversation usually involves greater risk and responsibility than more peripheral conversation and, for this reason, is often avoided. What I can learn about myself in my experience with others is optimized when I am working with the other, focusing on specific experiences within me, and specific behavior between us, and taking personal responsibility for my experience.

The learning group can include a wide variety of conversation, but develops a consciousness for moving all talk toward centered conversation. The focus is on this type of conversation because it is the most difficult and least developed conversation between people that creates the most optimal conditions for learning and change. Personal maturity involves being able to be more versatile in conversation, being able to choose what kind of conversation will be most useful in each specific situation. By focusing on centered conversation in the learning group, members develop more versatility and skill in using this kind of conversation in their experiences with others.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Training for Authenticity

by Robert P. Crosby, M.Div., S.T.M., L.H.D.

This paper is written in celebration of the 50th anniversary of the invention of the T-group.

Fifty years ago a social invention occurred on the East Coast—the T-group was born.Six years later, in 1953, by a lucky chance, I stumbled upon my first T-group while a graduate student at Boston University, where Ken Benne, one of the original founders (with Ron Lippitt and Leland Bradford), was on the faculty.

This is my story of how Leadership Institute of Seattle (LIOS) has built on and adapted the T-group for use in both graduate education and industry.

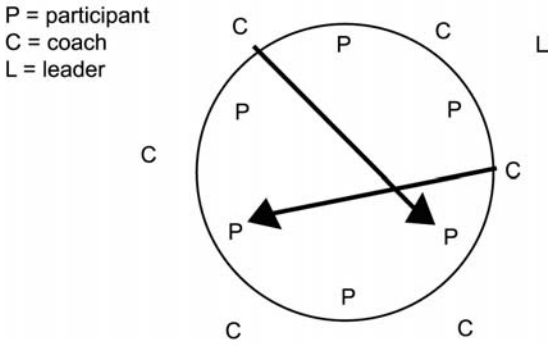
A fundamental goal of such groups is to provide an environment, a set of skills, and a collection of supporting ideas that help an individual learn to **be who they are** in relationships with others versus pretending (consciously or unconsciously) to be someone else. This leads to open, effective personal relationships and productive organizations.

Choosing to be authentically present with others involves discovering, clarifying, and expressing such things as what you believe, value, want, and feel—that is, communicating to others the essence of who you are. Being authentically present in relationships—personal or work—offers benefits to you and those you interact with well beyond those that come from relating as a pretense package. Authentic data flow is critical to organizations competing in today's global market.

The above statements are made with full knowledge that it is neither possible nor desirable to live in a state of constant authenticity. That would take our message to an absurd extreme. Those we deal with in important relationships will benefit from knowing our thoughts, feelings, and wants, but with the understanding that our position need not always prevail. It is also clearly unwise to disclose all of our inner experience to others all of the time. The goal is informed choice, with requires an awareness and acceptance of inner experience and a basis for deciding what to share and with whom to share it.

We believe the most effective vehicle for training people in authenticity is the skill group. Our skill groups are derived from the T-group (Training Group) model inspired by Kurt Lewin, and invented in 1947. What follows is a description of how we conduct skill groups, including: (1) the structure and processes of skill group training; (2) the author's personal story of the early T-group; (3) the seminal constructs of this paradigm; (4) the popular culture invasion of training groups; (5) leader interventions; and (6) how reference to the "there and then" by the trainer enhances skill group work.

The Structure and Processes of Skill Groups



The first form skill group takes is that of a "fish bowl." Here, five to eight people (the "Ps" in the diagram below, and referred to as Group A) sit facing each other inside a group of five to eight observers (the "Cs", or Group B). Each member of Group A is paired with a member of Group B, who observes and gives feedback to their "A" learning partner between sessions. The leader (L) sits on the outside with the observers, but is free to make interventions from that position or briefly join the inner circle to make a comment.

The typical beginning sequence of sessions is:

1. Group A is in session for ten minutes;

2. Group A's learning partners give them feedback for five minutes;

3. Group A is in session for ten minutes;

4. Group A's learning partners give them feedback for five minutes.

5. Group B is in session for ten minutes;

6. Group B's learning partners give them feedback for five minutes;

7. Group B is in session for ten minutes;

8. Group B's learning partners give them feedback for five minutes.

This rotation continues for three to four days, with the length of sessions being altered by the leader. The leader may also call for occasional sessions of the entire group (As and Bs and the leader) so that all members can have direct access to everyone, including the leader.

The skill groups are interspersed with theory sessions of one to one-and-a-half hours in length, where skills and concepts about self-awareness, interpersonal communication, conflict management, group process, and systems theory are presented. The total amount of time spent in skill group and

the continuing T-group (or family group without the fish bowl) varies from 15 or 20 hours in some industry applications to 80 in our graduate program.

The original T-group model had two-hour sessions; later variations included shorter sessions and fish bowls. LIOS has developed its current skill group format, with several unique features presented later, over the past two decades.[1] This basic structure is the foundation of the sequence of courses on groups in the LIOS/Bastyr University MA ABS program (see the LIOS/Bastyr University catalog) and LIOS Inter*ACT*™ training.

In organizational work, when using this methodology, two issues constantly emerge:

1. What kind of skill group leadership best helps participants see the applicability of this learning to work?

2. What is essential or basic, since the initial experience is brief (15 to 20 hours of actual skill group time in an initial five-day event) and almost all participants are new to such an educational methodology?

In these five-day events we end with a scaled, anonymous evaluation of the "applicability" of this activity to the workplace. With 10 being high on the scale, the average evaluation varies from 7 to 10, with 9 being the most frequent.

The five-day session is preceded by a one- or two-day session featuring the organization's leader (CEO, president, plant manager, department manager, director, or whoever heads the unit) clarifying where s/he is headed in bottom-line results, work processes, and people management.[2] This introduction tends to lead to greater alignment and individual clarity about one's own responsibility/accountability, and about the context for the subsequent organization change work, follow-through sessions, and considerable organization work with intact work groups (crews) and cross-functional projects. Such training does not stand alone, but rather must be surrounded by an organizational change effort.

While work with the leader is the most critical component of successful change, a "skill group" intervention enriches the work. Concepts taught throughout the 13 days can be learned only superficially without the skill group as a continuous arena for the integration of the concepts. The ideas about communication, conflict, listening, and systems are common sense. Because most humans think of learning as the transmission of ideas (except in sports or learning a trade), these concepts, no matter how well presented, are "ho-hum" except when interspersed with the skill group methodology.[3]

The Author's Personal Story of the Early T-group

Primarily, the early T-groups focused on sensitivity to group processes (who decides what, who interrupts whom, what are the emerging norms or rules of conduct, how are issues of inclusion and

influence dealt with, how is conflict handled, etc.) and how emotionality is integrated in group and personal life. Primary values were to increase the capacity for personal choice (as opposed to unconscious reactivity) and democracy (Lewin had fled Hitler).

The unique educational twist was provided by structuring the T-group to focus on group maintenance and process rather than task and content.

Leaders of T-groups varied from those who said little to those who were very active. No matter how active about maintenance and process, members experienced culture shock and often perceived that their trainers said little or nothing. I had the opportunity, in 1958, to see both Ron Lippitt and Ken Benne leading T-groups at an NTL[4] lab. After observing Benne, several fellow trainees (in our Train the Trainer program) were adamant that he didn't know how to lead a T-group! We saw him, over the course of several days, fill the walls with newsprint (mini-lectures) and interact with energy more than the average member. Yet some members reported that he didn't say anything. Actually, they were referencing the first couple days when they were expecting task and content (about subjects for discussion), rather than inputs related to their initial group formation, personal anxiety, and confusion. Therefore, his comments seemed irrelevant and remote to them. Apparently, they seemed like non-comments.

Indeed, he was not fulfilling the popular notion that a leader presents an agenda for discussion. Several of my colleagues were equally critical of Lippitt. These trainees, only eleven years after T-groups had been invented by the very three we were observing, had already been on such a divergent path that they would have excommunicated the founders!

How had this happened? Here is my belief:

Previous to this 1958 training, there had been few, if any, sessions to train the trainers of these groups. Based on many later experiences of poorly led groups, I imagine these trainees had initially attended a T-group where they perceived (like almost all anxious participants) that the leaders were silent. Never mind that the leaders might have behaved like Benne or Lippitt did in 1958. For initial participants this leaves a vacuum because they are not providing leadership about an agenda or a topic as is expected. My fellow novice trainees were in a church system that had gone its own way and developed its own trainers. When I heard their critique of the founders, I asked, "How do you do it in your T-groups? I begin the group by saying 'Life is a series of islands. We go from one to another and there are snakes on each one.' Then I don't speak for the next two hours."[5]

I write this from my philosophical understanding of the early T-group movement. Since my first T-group at Boston University in 1953, I have been deeply involved in this innovation. My life has been profoundly affected. I was an NTL trainer from 1966-1970, and founded Leadership Institute of Seattle in 1969 with the goal of integrating the T-group with John Dewey's philosophy[6] in an adult education institute.

The Seminal Constructs of this Paradigm

The T-group is a radical paradigm shift that is characterized by these emphases:

1. Here and now;

2. Personal authenticity and authority, and responsibility for one's own creation (choice) of life; and

3. Democracy

The Here and Now

Perhaps the most striking feature of T-group is the emphasis on the here and now. And yet, what else is there? We live constantly and only in the here and now. We are almost always thinking. As you read this paper you may feel excited, bored, puzzled, angry, or any number of feelings. So we are thinking, feeling, sensing creatures.

Yet most of us seem unaware of the moment. Spiritual masters write about attaining the capacity to be aware of the here and now:

> *"For the animal to be happy it is enough that this moment be enjoyable. But man is hardly satisfied with this at all. He is much more concerned to have enjoyable memories and expectations—especially the latter. With these assured, he can put up with an extremely miserable present. Without this assurance, he can be extremely miserable in the midst of immediate physical pleasure."*[7]

> *"This is the typical human problem. The object of dread may not be an operation in the immediate future. It may be the problem of next month's rent, of a threatened war or social disaster, of being able to save enough for old age, or of death at the last. This 'spoiler of the present' may not even be a future dread. It may be something out of the past, some memory of an injury, some crime or indiscretion, which haunts the present with a sense of resentment or guilt. The power of memories and expectations is such that for most human beings the past and the future are not* ***as*** *real, but* ***more*** *real than the present. The present cannot be lived happily unless the past has been 'cleared up' and the future is bright with promise."*[8]

Participants again and again say, "This isn't real." The journey into T-group learning is accelerated when one instead says, "I feel anxious focusing on this moment. My comfort is in the past (perhaps at work or home) or in knowing the future ("where is this leading—how will this apply?")."

The past is an illusion. It is an interpreted memory of a past event. It is one's story uniquely held. Others (e.g., brothers and sisters) at the same scene have a different story. The past does not now exist. It only exists as part of the present experience.

Experiencing the now is easy for most when the moment is pleasurable. Even then, some refuse to experience the pleasure and, rather, choose to experience suspicion or mistrust as a constant state.

Prior to T-group experience, they might call this mistrust state "reality," rejecting the idea of choice, that is, that reality is subjectively held—one's personal, chosen interpretation.

It is the anxiety and fear in the new T-groups, the childhood training of denial, and therefore, the desire to "escape the heat" that leads to pain. The anxiety and fear is not the problem. It's the learned[9] attempt to "deny" present emotions that intensifies pain, fear, anger, etc. "Wanting to get out of pain is the pain."

> *"Sometimes, when resistance ceases, the pain simply goes away or dwindles to an easily tolerable ache. At other times it remains, but the absence of any resistance brings about a way of feeling pain so unfamiliar as to be hard to describe. The pain is no longer* ***problematic****. I feel it, but there is no urge to get rid of it, for I have discovered that pain and the effort to be separate from it are the same thing. Wanting to get out of pain* ***is*** *the pain; it is not the 'reaction' of an 'I' distinct from the pain. When you discover this, the desire to escape 'merges' into the pain itself and* ***vanishes****."*[10]

The T-group leader is calling attention to life, which is being lived in each moment and includes pleasure and pain, hope and fear, joy and sadness, love and anger, peace and conflict.

> *"For most of us this conflict is ever gnawing within us because our lives are one long effort to resist the unknown, the real present in which we live, which is the unknown in the midst of coming into being. Living thus, we never really learn to live with it. At every moment we are cautious, hesitant, and on the defense. And all to no avail, for life thrusts us into the unknown willy-nilly, and resistance is as futile and exasperating as trying to swim against a roaring torrent."*[11]

This is why the T-group exists. The traditional classroom lecture treats learning as an activity of the mind. In order for the T-group to act as a catalyst—integrating mind and emotion—it must first allow participants to wake up, be conscious of what is **now**, including the emotion of the moment, the anxious attempts to find new assurance from the trainer about the future (where we're going) and the participants' judgments about the T-group, its members, and, especially, the projections about the trainer.

> *"Tools such as these, as well as the tools of language and thought, are of real use to men only if they are awake—not lost in the dreamland of past and future, but in the closest touch with that point of experience where reality can alone be discovered: this moment. Here life is alive, vibrant, vivid, and present, containing depths that we have hardly begun to explore. But to see and understand it at all, the mind must not be divided into 'I' and 'this experience.' The moment must be what it always is—all that you are and all that you know."* [12]

Personal Authenticity and Authority

Grounded in the here and now, one can begin to take personal authority for one's part in the daily dance of life. I am choosing. I am not a victim, except in my unconscious living.

The intent is not to quarrel about the existence of a victimless state (an abused child, a stray bullet, etc.), but to focus on my part in the dance of life.

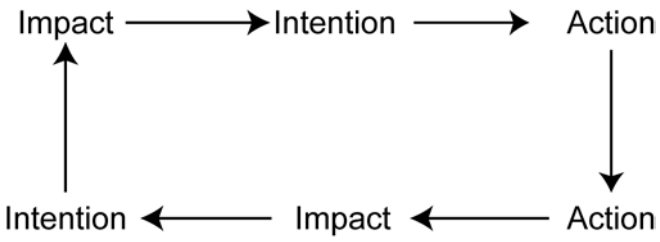
Noticing patterns in the T-group which, of course, are the same patterns one experiences again and again in life, is the raw material for identifying my part in creating and sustaining the patterns.

The sharp anti-popular culture notion embedded in Wallen's interpersonal gap theory is as strange to the T-group participant as a space ship from Mars. Wallen stresses that my intentions are instantaneous, encoded into actions (silence/words, facial expression, tone, body posture, gestures) that are also instantaneously decoded into impact by you.

This circular process is never-ending. But while, in popular culture, the belief is that actions determine the impact or effect on the other ("I know you by your actions"), with Wallen there is a critical millisecond step between the action and the impact. The step is the interpretation by the receiver of the actions. So, "I know you by my interpretation of your action."

Such a notion is radical and transforming: "I am now responsible for my notion of you and for my own emotional state which reflects not your actions, but my interpretation of your actions."

Personal authenticity and "self as creator" mean nothing until one digests this elusive notion. Learning the above cognitively is a long journey. Learning it and integrating it into one's being is a lifelong process.



Even as you read this, you are not reading my ideas but rather your ideas. That is, you can only interpret each of these symbols (words) from your history, and experience, and your here and now context. All is interpretation. I know only my story. Even as I hear your story or your interpretation I must interpret what you say. It's a wonder that we ever communicate. **Each person reading this is reading something different**. Those who believe that there are words written that are not subject to interpretation (as in sacred writings) will resist mightily. Accepting that all is interpretive means that we cannot know with certainty the purpose of life or our future. I must look within and in the collective consciousness for purpose.[13] As the evolving caveman made noises to communicate, we make more evolved noises. If I am Russian I make the noise "marose-jun-a-o" when I see a frozen, white substance. If I am American I say, "ice cream." Until recently, that Russian noise symbolized vanilla ice cream while Americans saw 32 flavors. Noises! We make noises and interpret. All is interpretation.

The T-group is one launch point for this journey. Here one is encouraged to shift from a blaming or dependency state. Feedback is no longer "laying judgments on others," as viewed by popular culture. Rather, it is mutual sharing of feelings, impact, and descriptive behavior of the perceived action, and acknowledgment of the receiver's part in the dance. Judgments may be shared and owned by the judger as uniquely related to the judger's life history. Such feedback is delivered and received in the context of Weber's statement, "Feedback is information, not definition."[14] In other words, I do not define who I should be by what you say. Rather, what you say informs me about my unique impact on you, and provides data for my continuing choices about how I live my life. Such a notion about feedback and personal authority is the goal of the T-group journey, which is a long one.

At first, the key for the trainer is to help the novice participant move from the belief that "my judgments are a fact about you" through the ability to translate judgments into descriptions of your behaviors and my emotions. Those next giant steps—sharing these when appropriate and staying connected as unfamiliar emotions surface—are the beginning of the journey.

Democracy

Kurt Lewin fled Hitler. In 1936 Iowa, he, with two students, did the classic study of the effect on boys' groups of adults using four styles of leadership, switching styles in the study. The conclusions strongly supported democratic leadership, but a curious incident occurred that I have not seen in the write-up of current work.

Finding authoritarian or permissive (laissez faire) leaders was easy (the author has replicated this as a training activity, and has also found it easy for a leader to follow instructions to be authoritarian or permissive). But in the boys' experiment, those asked to be democratic ended up being permissive. They would say to the boys, "What do you want to do?" which is a permissive question. Ron Lippitt, one of the graduate students doing the research, finally provided the democratic leadership because no one else who was asked had that capability![15] He was able to help the group explore options, note resources, predict consequences, make choices, and be clear about boundaries.

If enlightenment is to find the balance between the extremes,[16] then Americans, for all their philosophical allegiance to democracy, have often **not** found that balance between the extremes of authoritarian and permissive. The history of parenting and organizational leadership has been one of swings from one extreme to the other. The balance is elusive.

The T-group and the workshop (which includes general sessions with theories and skill practice) are arenas for such learning. In finding personal authority one must have the capacity to take a stand **and** stay connected. That's the democratic leader. The trainer demonstrates this balance by keeping clear the boundaries about what s/he decides and what participants decide. The temptation to become permissive and focus on connectedness leading to an implicit (if not explicit) teaching that "all should decide" is a widespread virus in T-type groups, as well as in experiments in "new" management.

The other extreme, of course, happens when a trainer becomes brusque and loses connection. Such a trainer often backs away from conflict, or, if in conflict, insists that the others share feelings, etc., while the trainer remains closed. Consistent behavior of this sort models inappropriate distance and an imbalance toward authoritarian behavior.

Theories on decision styles and the balance between authoritarian and permissiveness are interpreted by participants in different ways influenced by their peculiar family histories, and by what they experience with the T-group leader day by day. By being balanced, trainers "teach" this balance. This is how learning is transferred to the organization, family, and community units.

The Popular Culture Invasion of Training Groups

As such training became popular in the late 50s and 60s a fascinating phenomenon occurred: popular culture became the culture of most of these groups in the guise of truth and honesty. Thus the original purpose became, at times, wildly skewed. Occasionally, individuals were encouraged to drink alcohol to enhance "openness" (meaning "spilling your guts" or "telling personal secrets or making confessions"). Often, leaders of such groups were confused between authenticity and the kind of talk one might expect to hear on a soap opera or a talk show—that is, personal confessions and accusations.

Popular Culture that Increases Data Distortion	**Culture of Skilled Communication that Increases Data Flow**
Openness is telling secrets.	Openness is sharing my feelings and thoughts now, not personal secrets or confessions.
Explaining (excuses again) is fine.	Explaining is defending. Name it. Say, "I feel defensive," and then choose to explain or not.
"Do what you feel."	Notice what you feel and what you choose to do.
Telling it straight is to blame: "You're a jerk," or "You're impossible."	Telling it straight is to report impact (feeling and description of behavior).
I know you by your actions.	I know you by my interpretation of your actions.
People talk about people in the group, but not to them. Triangulation is a way of life.	Talk to whomever you're talking to. Avoid third person language (she, he, people) when referring to someone present.

Popular Culture that Increases Data Distortion	**Culture of Skilled Communication that Increases Data Flow**
Tendency to think psychologically, rather than behaviorally…focuses on the motivation. "He doesn't care about people and that's why he's so dictatorial…" "He has low self esteem and that's why he blames…" "Her parents didn't love her, and therefore, she is very needy."	Tendency to think about actions, and to focus on behavior and effect on others, i.e., focuses on the motivation (e.g., "What did he do or say that you are interpreting as dictatorial?" "What did she do or say that you are interpreting as needy?" "Apparently, you're troubled by that assessment. How is needy an important word for you?")
Causation is outside of self. "You made me feel…" "You made me do it." "You triggered me."	I trigger myself. I make me feel. I am constantly creating my own internal state.
Emphasis is on skills in communication as techniques. There is a right way to say it.	Being able to own my feelings, separate descriptions from interpretations, paraphrase, etc., helps me sort out who I am and who the other is. I define myself. Emphasizes congruency within the self and the importance of language, but downplays skills as techniques.
Family history is used as an excuse. "My dad beat me, so I can't help what I do."	The purpose of making a family of origin connection is to be present now, making choices not excuses, from my unique (personally created) interpretation of my past.

After a decade of first-hand struggles with this issue,[17] I wrote a piece titled "Touch 'N Tell" after the name given to such groups by students at Gonzaga University.

Building on my "Touch 'N Tell" article, I have described such training in the hands of the unskilled (or, to be kind, differently skilled) and the skilled. On the previous page are examples of popular culture as it shows up and is often simply reinforced in T-groups led by unskilled trainers.

My contention is that many growth-type groups (whatever they are called: T-group, OD group, skill group, encounter, synonym, therapy) become a reinforcement of popular culture. What is new for people in these groups is that most participants have not experienced talking about these things in a public setting. The following are insidiously exhilarating:

- Telling and hearing secrets ("I'm having an affair!")
- Blaming directly (face-to-face instead of behind one's back, as usually happens)

- Playing psychologist ("You have low esteem.")
- Using family history as an excuse and receiving sympathy from buddies who confirm your view of your awful parents or your awful spouse
- Being supported for saying, "You made me feel…" or "I feel that (a thought)" and believing you have just shared a feeling

I attended an "encounter group" at a popular new-age institute in the 1970s. The word "feeling," as in "I feel that…" was used again and again during the weekend. During one session I counted 50 uses of the word "feel" without one feeling being described. Group members would say "It's wonderful to be in a group where we can talk about feelings," and yet, they weren't. Well, really, they were talking **about** feelings. "It's wonderful…" was not verbally translated into "I'm happy." A skilled trainer knows that "There ain't no 'it.'" Experience is internal, not an "it" out there. My point is that I believe most participants left the group I attended with the same soap opera popular culture skills they entered with: the ability to blame, to psych out others, to fail to distinguish between a thought and a feeling, to fail to distinguish between an expression of emotion (It's wonderful) and a description (I'm happy), to blame their past for the present, and to fail to distinguish (individual) interpretation from fact.

The issue is: how can trainers improve the odds that participants will learn those things in the right-hand column on the previous pages? Certainly the purpose of such training isn't to help people feel better. They often do, but that's not sufficient purpose. Such training is based on the important premise that what is being learned during the training may be transferred to real-life situations. The term "transfer" describes the utilization in a second situation of what has been learned in a former situation. Participants are removed from their workaday worlds to help 'unfreeze' daily sets, expectations, and patterns, and to take fresh looks at themselves, their colleagues, and their back-home situations.

With a constant eye on "transfer," such training often includes application activities of a simulated nature, where individuals "enact" puzzling personal and work situations. Instead of focusing on changing the other(s), they focus on changing their own patterns—shifting their dance. Break your pattern and the other will probably respond differently.

Certainly the interventions in the skill group focus on the participant's capacity to realize her own essence and to be a clear self while staying connected with others. This is aided by attention to language, since my language creates my reality.

Participants are encouraged to speak for themselves ("I") when such is accurate, and to speak with others ("we") when all have genuinely concurred.

Joseph Campbell has written, "The privilege of a lifetime is being who you are." While I don't think that the label "Being Group" will make it in today's marketplace, the word **being** does communicate my primary goal when leading such a group. Who are you really? What is your essence? Who are you, authentically? What do you value, care about, want, feel, think, believe? Both you and your organization will benefit far more from you being you than from you being a pretense package. Yes, leaders can be trained to recover their authenticity—but beware of the left-hand column!!

Does this mean I should always, everywhere, be authentic? Of course not. My organization needs my opinions, my feelings, and my wants (translated into "what I need in order to succeed in my work") and my understanding that my opinions and feelings and wants will not always prevail. It isn't possible to share all of these internal knowings. I share them appropriately. What or when is that? That's the rub, and that's the art. And that's also the journey. "A core morality in a ministry (helping relationships) with a youth is the core morality (quality) of striving for authenticity." This statement captures the essence of Ross Snyder and his student, Ruth Emory, as they struggled to help adults **be** rather than **pretend** with youth. Notice that it is not a morality of **authenticity**, but rather one of **striving** for authenticity. It is not a mountaintop we someday reach. It is a journey.

Snyder did his writing in the context of adults coming clean with youth. It focuses on the phoniness in the older ones when they pretend to know more than they know, be who they are not, or deny the errors and inadequacies that are part of being human, younger or older.

Being authentic is knowing what you care about and standing up for that. It is being in touch with and "owning" your emotional states: fear, hope, joy, anger, love, hate, whatever. It is being aware of your defensiveness and acknowledging it and choosing to defend or not defend. It is to accept either not knowing and feelings of inadequacy, or knowing and feelings of confidence and success. This is close to the original meaning of the word "meek" (**praus** in Greek). In its origin, to be meek implies wholeness and integrity. A related meaning is knowing who you are or not thinking of yourself as better or worse than you are. A hungry baby who cries is meek. Jesus, overturning tables and cleansing the temple (Christian New Testament), was being meek, whole, and acting with integrity from his perspective. You, when you're proud of your actions and are sharing this fact with significant people in your life, may be meek. That is, you may be sharing with wholeness and integrity.

Ruth Emory has written:

> *"The authentic individual will not pretend to stand on ground which is not in reality his/her ground…This is really you, and not a 'put-on' person. Authentic life means that people can feel able to trust you because they know you mean what you say and really are as you seem. There is an assurance that even though they may hate what you are and stand for, they can depend on it. You are no will-o'-the-wisp."*

She adds these ways that this core morality may be expressed:

> *"Individuals are fully aware of the possibilities as well as their limitations, and are not denying them.*
>
> *"They are able to say that they do not know something and not be frightened by the necessity for such acknowledgment.*
>
> *"They invite a critical scrutiny of their ideas and really welcome what comes without either supinely acquiescing or loudly defending.*
>
> *"They expect others to be authentic and they help them discover who they are and where they live, and are sensitive to—but not 'thrown' by—their inconsistencies as they find their personhood.*
>
> *"They are open and able to receive messages about themselves without becoming unduly hostile or resentful.*
>
> *"They speak to others in the group honestly, from a wholeness of spirit.*
>
> *"They give their whole being to a group, come with all they are—and do not hold anything back since it is important to be as honest as possible.*
>
> *"They say what they truly believe to be the case insofar as they can see it, and not what they think they are expected to say; but they also speak responsibly, not out of whim or smallness of spirit."*

Such authenticity begins with self-differentiation. Before I can be authentic, of course, I must know who I am; I must distinguish between me and my history, my judgments, my projections, and the external world. I must accept that experience is not external to self, but **continuously created within**.[18] Only then will I speak for myself and not believe that what I am experiencing is what all are or should be experiencing. My reality is not your reality. With such clarity I may avoid believing that my feelings are "our" feelings, my thoughts "our" thoughts, my perceptions "our" perceptions, my reality "our" reality! Authentic behavior is grounded in such differentiation.

Self-differentiation is conceived in the context of one's family of origin.[19] Unique to the LIOS adaptation is the integration of one's family of origin to the T-group.[20] When the intensity between two people seems disproportionate to the immediate conflict between them, we invite the participants to explore whether or not they have entered the "emotional field" of their early family. As an educational intervention, the critical issue in T-group is to bring a past emotional memory back into the immediate conflict rather than, as one might in therapy, linger on the past event. This may be explored elsewhere by the participant, but the purpose of the intervention in T-group is to enhance the understanding and resolution of the immediate presenting conflict. Such family of origin work almost always leads the participant to a deeper appreciation of the life situation of their

parents as people rather than "roles," and to a more adult-to-adult relationship with authorities in their lives.

The core of this work is about the development of the capability to "…be a self and stay connected." Human development, at least through the teen years, is characterized by the child's tendency to solve dilemmas in the parent-teacher-child authority relationships: by dependency ("I'll do what I'm told."), counter-dependency ("Don't tell me what to do," or "Tell me this, I'll do something else."), or cut-off ("I'll run away from home," or later "I'll move a thousand miles away from the parent").

The imbalance between "…being a self" (which sometimes means one must take an unpopular stand, i.e., saying "no" when the other wants a "yes," or vice versa) and staying connected in an empathic, caring way is carried into adult life, and certainly manifested at work—especially in the boss-employee relationship.

Authenticity, as discussed here, represents the striving to achieve the cyclical balance between the self as unique and a fundamental connection not only with parents, bosses, and all other humans, but with the cosmos. In one way, I am unique like the just-born Buddha who immediately took seven steps and said, "There's no one in the world like me." Perhaps all babies are "baby Buddhas," and their first cry signals their uniqueness. Ironically, the journey of adulthood is to rediscover that elemental truth. Likewise, we are all connected. Perhaps this is our primary essence. You and I are one. All are a manifestation of the same energy. Family of origin work in the setting of the skill group can accelerate such a journey.

Striving for authenticity reduces the pretending, game-playing way of being in the world. It opens the door for intimacy in relationships, for integrity in the marketplace, and for openness among people of differing backgrounds.

Organizations today need authentic leaders, not manipulators. As used here, the word "leader" means a person of any rank or role with integrity and a high order of self-awareness, who will decisively take risks and guide others into the unknown future.

And while money and material riches can be manipulated by the inauthentic, in the long run people are motivated to work for and be loyal to those whom they trust. Accuracy about data, truth about problems, confidence about commitments, clarity about authority, interdependency across departments, trust between bosses and employees, effective delegation and autonomy all flow from authenticity in relationships.

Leader Interventions

The interventions that follow are intended to help participants get in touch with their essence, with who they are, and to celebrate that, to get it that who they are is very OKAY!! They are also

intended to encourage appropriate openness about who I am along with increased capacity to be responsive to others.

Participant Behavior	**Intervention**	**Rationale**
1. Invitational		
"I feel that…."	"Would you be willing to say 'I think…?""	The learner is in charge of her own learning.
"Yes, I think…."	"Now, would you be willing to identify or guess what you were feeling if you had that thought?"	The invitation acknowledges the above and still offers a model for distinguishing between thinking and feeling.
2. Forced Choice		
a. "I didn't feel anything."	"Are you willing to say 'I'm not aware of a feeling,' rather than "I didn't feel anything?" or "Aare you willing to admit that humans have both thoughts and feelings? And, if so, do you want to search for the feeling?"	Many participants are out of touch with their emotional state. Moving from "I didn't feel" to "I'm unaware" is a significant step.
If yes…	Try this: "Were you pleased or displeased? Happy or sad? Excited or angry?"	The forced choice offers an opportunity for the participant to begin exploring his or her internal state.
b. I don't know what I'm feeling.	Ask other group members: "Can you guess what he/she might be feeling right now?" Collect 3-6 perceptions	Others' perceptions may generate a list of possibilities that the member can use to explore a fit.

Participant Behavior	**Intervention**	**Rationale**
3. Here and now, here and now, here and now		
"No, I'm not willing to say."	"So, what's it like for you to have me ask you these questions—interrupting as I did?"	It's easy to lose the continually new here and now. Translating "what did you feel?" (two minutes ago) to "what do you feel now in response to these questions?" is to remain alert that there is always a new now, now, now, now!
4. Say "I" when it's I, "You" when it's you.		
"You know, when you are frustrated you feel like giving up."	"Would you be willing to say, 'When I am frustrated, I want to give up?'"	Clarity about such language helps the learner to get clear about self and to separate self from others. Secondarily, such clarity will sometimes help communication with others.
5. Dead Person's Rule (Thanks to Rob Schachter for this rule.)		
Talking about someone who is present in the group in the third person, e.g., "When she…," or "When Mary…."	Wave hand in front of person being talked about and ask, "Wait, is this person alive or dead?" The rule is: if the person is alive, you are to speak to them directly.	This is a great example of common organization practice that shows up in the skill group. Triangulation, or talking **about** others, and not **to** them, is customary. Thus, by encouraging direct talk in the skill group, a transfer to a back-at-work or home situation is more likely to occur.

Participant Behavior	Intervention	Rationale
6. Impact Report		
Long explanations.	Interrupt and ask for the emotional impact on members, or say, "I'm having difficulty staying with you. Am I the only one?"	While the impact question can be asked at any time, I find it especially useful when correct and reasonable explaining has become a primary mode. Adding, "Am I the only one?" takes the focus off the trainer and distributes it to those in the group willing to share the impact on them.
7. Paraphrase and Paraphrase Plus		
Argument, which is often begun by, "Yes, but…" or careful explaining.	"Would you be willing to paraphrase what Joe is saying?" and/or "What do you imagine he is feeling?"	Know what the other is saying before differing. Also, tuning in to his emotional state helps the listener interpret the importance—the angst, the passion—of the other.
8. Try It This Way		
Long sentences or confused attempts to be direct.	What if you were to say, "I liked what you just said," or "I'm troubled by what you just said."	Participants need models of clear use of self and associated skills. Such clarity from the trainer, with the trainer being authentic, or with the trainer suggesting alternatives, will speed the learning process.

Participant Behavior	Intervention	Rationale
9. Family of Origin		
The intensity of emotion or expression seems much greater than one would expect from an event (e.g., participant reacts with strong accusations when another participant says "I don't want to talk about that anymore."	"Wow, you obviously feel deeply. Is this reminding you of something somewhere else?"	When one's intensity doesn't seem to match the immediate circumstance, one is likely triggering to an early, painful, unfinished family event. The other participant has become someone else! One might be irritated or frustrated with the other in this illustration, but the intensity indicates something more. The purpose of pursuing this is to shed light on the here and now interaction between the two participants, not to engage in a psychotherapeutic activity.
10. Decision Making		
Whoever speaks first determines the subject.	"I've noticed that whoever speaks first creates the subject. Everyone else chimes in or stays quiet and then says later that they were bored or didn't think the session was productive. Why do you do that?"	Helping the group see unconscious norms (patterns) pushes members toward consciousness and responsibility. The pattern referenced here is oh so familiar in groups at work. Often, no matter what the stated agenda, someone will speak up fast and that becomes the agenda. This results in an unconscious shifting of time priorities. To transfer consciousness and choice there, participants experience it here and change the pattern.

Participant Behavior	Intervention	Rationale
11. Consensus		
A question from Mary, "I'd like for us to talk about ___," followed by one person saying, "I don't want to do that," and then many being silent.	To Mary: "So, is that important to you? (Yes.) Well, why aren't you talking about it?"	A critical phase in authenticity training is to assert oneself without permission from the trainer or one member, or without consensus.
"Joe said he didn't want to."	"Oh, did I miss something? Joe's your boss? Your older brother? Your father?"	The sarcasm here could be received as a put-down, rather than "playful" wisdom.
"Well, if the group doesn't want to…"	Interruption by the trainer: "The rest of the group didn't say anything. So, why don't we make it official? From now on, when you want to speak, you get Joe's permission."	Until one asserts, it is difficult to merge one's authenticity with compassion and connection.
"Cut it out! (Laughing) I'm going to talk about it now!"		
12. Breaking Patterns of Rescuing/Defending Others		
Speaking to Bill, another participant, "I don't think that's why Sally did/said what she did/said. I think she wanted to…" (In the meantime, Sally has been quiet.) This behavior has been recurring in the group.	"Are you defending Sally right now?" If yes, "Why is it important for you to tell Bill?" or, "Do you think Jim is defending you?" If yes, "What is your reaction to that?"	Helps participants to understand their own motivation to rescue others. Helps members assume responsibility to speak for themselves.
13. Discouraging Coercive Group Norms		
Multiple participants attempting to coax a member to be a certain way in the group.	Ask the multiple participants to speak with each other about why it's so important to them that _____ do/be a certain way.	Takes "heat" of coercion off targeted member. Allows space for members to make freer choices, clarifies other members' motivations.

Participant Behavior	Intervention	Rationale
14. Breaking Over-Dependence on Trainer		
Members blaming trainer (authority figure) for their internal state, e.g., bored, angry, frustrated, and expecting the trainer to take responsibility.	"Given that you're feeling bored, angry, frustrated, etc., what might you do to shift your feeling?" or, "How do you do that? How do you create yourself as bored?" (It is also most appropriate for the trainer to share emotional response to the blaming.)	Members are reminded that they are in charge of their own internal state. They create it, and can re-create it.
15. Clarifying Intentions		
"I would like to have a more meaningful or open or straightforward relationship with you, John."	"Because…?"	Makes unspoken assumptions clearer.

When these norm-setting interventions are made early in the life of the group, the mood moves from fear and anxiety ("What will others think of or do to me?") to eagerness about learning. As the group matures, members begin taking more and more ownership of their own feelings, thoughts, and wants, and they tune in to the others. Members, at their own pace, take steps toward more authenticity and more wisdom about the way they want to be with others.

How Reference to "There and Then" Enhances Skill Group Work

Because the T-group is set up as a learning environment that runs counter to the traditional deductive content emphasis of education, the learners are "jolted" into a new paradigm of personal responsibility for their own learning. Many participants have known only a dependent style of education. The typical beginner response to the T-group leader is one of blaming the leader for not "teaching" or providing structure.

Now the T-group trainer does provide structure, albeit one that is different from most participants' expectations. Lieberman, Miles, and Yalom have spelled out four key functions of the effective leader: **emotional stimulation**, **caring**, **meaning attribution**, and **executive function**.[21]

Though their research has been contested[22], I find these four functions not only critical to the T-group, but also directly applicable to the management function in organizations. Furthermore, I find that the emphases—high caring and meaning attribution with medium emotional stimulation and

executive function—are essential to high performance in teams and organizations as well as in T-group-type learning groups.

The tricky thing about the T-group is that it can appear that the leader is modeling a non-directive approach to running meetings or organizations! So an essential point of clarity is to help the participants "get it" that this is a unique educational innovation which, while paralleling patterns and dynamics they face daily, is not a model of how they should run their crews! Such clarity is an example of a crucial "meaning attribution."

But what are these patterns and dynamics that parallel daily work life? The trainer can look for these opportunities and draw the "there and then" parallel in order to help the learner discover more quickly the relevance of the training. This is especially needed in internal trainings where participants work together in daily life.

Example	**Intervention**
The group discussion topic is always set by whoever speaks first.	"I'll be this happens at meetings in your organization. That is, no matter what the stated agenda, if someone starts talking, the others join in. Does it? Okay, break the pattern here and you'll notice and maybe break it there. **Alternative Intervention**—"It seems you all decide to talk about whatever subject is brought up first. That is, it's an unconscious decision. Is that familiar back at work?"
The same two people talk most of the time.	"I've noticed during the last two sessions that you, Joe, and you, Mary, did most of the talking. A couple of you were silent. Familiar at work? Oh, yeah? Well, those of you who are talking and those who are silent, how are you creating this pattern? How could you break it here? Do you want to?

The art is to make the connection to the "there and then," but not to get stuck there. Immediately bring the group back to the "here and now."

I make the claim that everything in the T-group has a parallel at work. The T-group is really a hologram. In an authoritarian organization, participants worry about "getting it right." In a consensual culture anyone can veto what's being currently discussed. I've been doing many T/skill groups with hourly union workers and salaried personnel mixed in the same group. The issues in the

organization show up in the training! As the leader makes these parallels, participants engage more deeply in the training and begin noticing such parallels themselves, and learn ways to break dysfunctional patterns.

Training for authenticity in organizations is critical for those who want to enhance data flow, conflict utilization, clear messages about expectations, decisiveness blended with autonomy, and personal authority blended with collaboration, and for those who want to shift from a blaming to a make-it-happen culture, and to schedule completion on time because of clarity about commitments, by-whens, single-point accountability, and follow-through. In short, the T-group, contextualized well, offers immense gains for organizations seeking to be both humane and productive. After all, these two dimensions are twins, not polar opposites.

Notes

[1] Scherer, J. (1980). Accelerating the stages of group development. In *The 1980 Handbook for Group Facilitators*. San Diego, CA: University Associates. John Scherer was one of three original MA faculty in 1973, along with Dr. Ron Short, and was a significant contributor to this LIOS adaptation and the author.

[2] These three elements are adapted to unions, non-profits, or public sector organizations to fit their way of stating goals.

[3] Thanks to Denny Minno for his help in formulating this section.

[4] National Training Laboratories.

[5] The early T-groups were two hours long.

[6] See Dewey, especially *Experience and education*.

[7] Watts, A. (1951). *The wisdom of insecurity*. New York: Random House, p. 33.

[8] Ibid, Watts, p. 34.

[9] The newborn child does not deny these states.

[10] Ibid, Watts, p. 98.

[11] Ibid, Watts, pp. 94-95.

[12] Ibid, Watts, p. 104.

[13] My book, *Living with purpose when the gods are gone*, is about this journey.

[14] Weber, T. (1993). Seeding and harvesting. *LIOS LINKAGE*, *II*(I), 12.

[15] From a personal conversation with Dr. Ronald Lippitt.

[16] Buddhist thought.

[17] I was director of laboratory (T-group) training for the National Methodist Church in the 1960s. In that role, I was trained by and worked often with Ronald Lippitt and his students at the University of Michigan. From 1969 to 1971, I directed such training at Gonzaga University in Spokane, WA. Discouraged by the invasion of these groups by popular culture, I recommended a moratorium on such groups. The university approved in the winter of 1991.

[18] Thanks to Dr. Ron Short for this wording.

[19] Dr. Donald Williamson developed this notion brilliantly in *Intimacy Paradox*, Guilford Press, 1991.

[20] Brenda Kerr and Dennis Minno brought this emphasis to LIOS, inspired especially by the work of Dr. Williamson, who later joined the LIOS faculty.

[21] Lieberman, M., Yalom, I., & M.A. Miles, M. A. (1973). *Encounter groups: First facts*. New York: Basic Books.

[22] Schutz, W. (1975). Not encounter and certainly not facts. *Journal of Humanistic Psychology*, *15*(2), 7-18.

[*] Thanks to Jack Fontaine for interventions 2b and 12–15.

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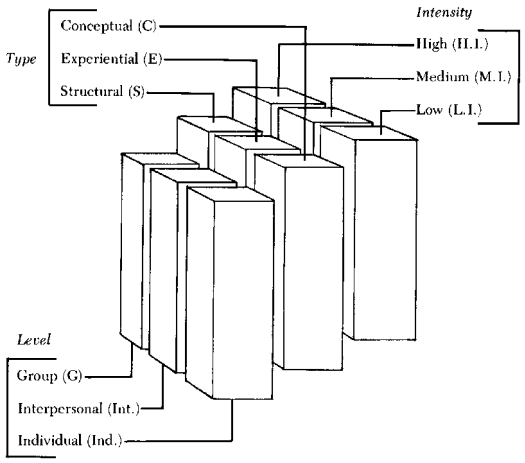
The Intervention Cube

The **intervention cube** was developed to meet the need for a model that can be used to observe, categorize, and analyze interventions by group leaders, regardless of theoretical and/or practitioner orientation. The intervention cube is composed of dimensions that provide an exhaustive system for the classification of interventions by group leaders. It is not theoretical, in that it is not biased toward any single approach to group work; it is neutral in that it does not have special value-oriented prescriptions for interventions. It serves as a systematic observation technique and as a content-analysis technique. It requires a relatively low level of inference. Its focus is on behavior. It is a manageable system of twenty-seven combinations of dimensions. Its three basic categories—**level**, **type**, and **intensity**—are mutually exclusive, as are the three subcategories within each of these.

The intervention cube is applicable to any group, regardless of its goals, composition, situational characteristics, and leadership orientation. It can be used as a research tool in rigorous experimentation. It can also be used as a potent vehicle for training group leaders, providing it is integrated with a particular theory of practice.

There has been serious attention paid to the interventions of group leaders, especially in the last fifteen years, and the literature presents a great variety of material relating to interventions. Yet, a search of this literature reveals no adequate comprehensive model of interventions that serves the purpose and meets the criteria that are identified in this chapter.

All interventions presented here may be classified according to the components of a matrix called the Intervention Cube. Briefly stated, the intervention cube consists of the **level of intervention**, i.e., whether the focus is on group, interpersonal, or individual behavior; the **type of intervention**, i.e., whether the intervention is conceptual, experiential, or structural; and the **intensity of intervention**, i.e., the degree to which the choice of response is directed at the emotional center of the target issue due on a continuum from **low** to **medium** to **high**. These three response dimensions are conceptualized as the intervention cube, as shown here:



Level of Intervention

The group leader may choose to focus his intervention on the group as a whole, on an interpersonal relationship within the group, or on one member of the group. In order to demonstrate the wide applicability and generality of this dimension, several examples of various interventions follow.

> *The silence was broken by one individual who said that he had not understood all the trainer had said and would he repeat himself. The trainer said he would be glad to and, using about the same phraseology but more briefly, said again that he felt the group could learn from examining its own interactions and process and that he did not propose to serve as leader. (Bradford, Gibb, & Benne, 1964. P. 137)*

The important point to be noted is that, although the question came from one group member, the leader focused his response directly on the group as a whole. Hence, the level of intervention was the group.

> *The final moments approached, the session closed, and members started toward the door. As they reached it, Cy spoke out and said that he did not want to be the only one not to get help from the group, and would they come back and tell him their reactions to him. There was a stunned silence. A final closing session for the entire laboratory was to start immediately. The trainer turned back to the table. He told Cy, quietly and without hesitation, that he was sorry Cy had chosen this time to ask such a question because it made it extremely difficult for the group to respond. He felt that Cy did not really want help from the group or he would not have waited until the group ended. The trainer said he would be glad to talk with Cy immediately after the final closing session, which the trainer had to lead, but he did want Cy to recognize his behavior was difficult for the group to respond to at this point in time. (Bradford, Gibb, & Benne, 1964, p. 167)*

In this intervention, a consistently deviant group member made a request of the entire group. The group leader chose to intervene on a one-to-one individual level and respond directly, thereby attempting to encapsulate the problem from the group.

> *During the discussion some rather direct statements were made to George concerning his motives in the whole affair. Was he trying to manipulate and control the group? Why had he encouraged the other two to carry out the act rather than doing it himself? (Bradford, Gibb, & Benne, 1964, p. 154)*

This last intervention, directed at three group members and their behavior, is on an interpersonal level because, while it does not pertain to the group as a whole, the force of the intervention is to examine the dynamics involved in the interrelationships of three members of the group.

It is important to keep in mind that any given intervention choice may contain elements of all three components, i.e., **individual**, **interpersonal**, and **group**. However, it is not the content of the

intervention that leads to its classification level, but the focus of the response that is the determinant. For example, the group leader's intervention, "I wonder what the group has been experiencing these past few moments?" directed toward an individual member for response, occurs on the individual level. A slightly different statement, "What just occurred between George and Bill?" is an individual-, interpersonal-, or group-level response, depending on the specific focus. Although the Intervention Cube pays attention to the content of the statement as well as its focus, the focus of a statement is much more easily described than the content.

In the previously cited examples, the content of the interventions contain elements from the group, interpersonal, and individual levels. Frequently it is difficult, if not impossible, to decide whether a given statement of content with its nuances of emotional expression belongs predominantly to one specific level. The same statement, with the same content, delivered with different facial expressions and different tones of voice, may involve different levels of intervention. There is seldom any difficulty in determining the focus of an intervention. The intervention cube uses the focus or intended recipient of the intervention as the basis of classification.

The effective group leader is one who is able to combine or contrast more than one level of intervention response. The intervention statement, "I wonder what you're feeling now, Bill? And I also wonder if this isn't the same feeling all of us are having right now, because of what just occurred?" combines a direct intervention on the individual level with a subsequent shift to a group-level intervention that blends personal concerns with group applicability. When combining levels, the direction or flow of any given intervention is primarily one of individual judgment. However, interventions should move from general, surface kinds of statements to statements dealing with specific individual issues. Once the group has progressed to the point where it is able to deal effectively with meaningful personal disclosures, another style of intervention is required. At this point it is generally appropriate to begin with the individual level and subsequently move to the group level. This style encourages dealing with group process instead of concentrating exclusively on personalities.

There are occasions when the experienced group leader may wish to begin with the group level and shift downward to the interpersonal or individual level. This intervention style usually results in (1) applying powerful pressure on the last focus point, i.e., the individual level, and (2) increasing the probability of one-to-one emotional encounters. An example illustrates this point:

Group Leader (after a lengthy silence): "I feel pretty uncomfortable at this point and somewhat depressed. I seem to sense the rest of the group is feeling this way too. Maybe even a little angry. Is that it—what everyone feels?" (Seeking consensus at the group level.) "I wonder if it has anything to do with you, Bill, and what you said to Jane a few moments ago?" (Movement down to interpersonal level.) "Bill, would you share with us what's going on right now?" (A final focus at the individual level; note that this direction seems to carry more impact than if the procedure were reversed.)

According to our specific orientation, an increase in critical incidents of a personal and emotional nature could be expected following this type of intervention. In a similar manner, if one or more group members attempt to deal prematurely with intense emotional issues, an appropriate intervention strategy might be to begin briefly at the individual level, but move rapidly to a more abstract and emotionally distant group conceptual level. The following example makes this clear.

Group Leader (having observed (1) that some group members are attempting to pressure a reluctant group member to reveal problems of an intensely personal nature, (2) that this is occurring early in the group before any firm guidelines have been established to offer support for such exposure, and (3) that it is beyond the ability of the group to handle such information should it come out): "Bill, I notice that you and George have been making some observations about Sally, trying to draw her out, in an attempt to be of some help." (Intervening on the intrapersonal level to define the target of concern for everyone.) "I think, in general, that this sets a very good tone for the group in that you both are interested and involved enough to want to share your observations, and I hope that this sort of concern and interest will continue in the future." (The intervention now moves to the interpersonal level, identifying and supporting the intention, if not the means, of these two individuals.) "I have a couple of observations that might help increase our skills at being able to do this. It seems to me that in order for observations to be effective they should involve feedback that inquires as to the feelings of the person involved, gives support to those positive aspects of the receiver of the feedback, and shows that person, through what you say and do, that you have respect for this person's ability to share very real feelings and experiences. How do the rest of you feel about this point? What's the best way to handle such a situation?"

This final intervention has removed the pressure from the individual. Yet, at the same time, the positive aspects of the incident are retained for discussion at the group level. This procedure allows emotional distance to occur and prepares the group, through this experience, to handle future events of a similar nature more successfully.

Type of Intervention

The intervention cube allows the group leader to select from three major modes of response, or combinations of these, in which to express his intervention. Thus, the **conceptual type** is one in which the group leader attempts to abstract or conceptualize some significant idea or issue It may or may not be a direct reflection of an ongoing process, i.e., it may be planned or spontaneous, lengthy or brief. The following statement by the group leader is an example of a conceptual type of intervention that attempts to pull together certain group issues: "We've had a number of ideas tonight, and all of them seem directly concerned with ways to reach agreement, to know when a decision has actually been reached."

The **experiential type** of intervention usually deals with a direct reflection of current ongoing behavior, a reporting of direct experience, as in "I'm feeling pretty tense and angry over what just occurred." The **structural type** of intervention is the deliberate use of planned structured activities,

such as structured experiences. The focus of this type of intervention is on surface or underlying issues and the emotional involvement in those issues. This could briefly be illustrated by the following statement of the group leader.

"I think we've all been silent for the last few minutes because we're probably not too sure about how we feel about the issue brought up by Bill. I'd like to suggest that we take a moment to close our eyes and focus on how we feel. I'd like to try and have us identify those feelings, if we can, and then after about a minute, open our eyes and state our feelings. Afterwards we can discuss our statements. O.K.? Let's go."

Conceptual Type of Intervention

This type of intervention enables the group leader to summarize and abstract a pertinent ongoing process, idea, or issue. It is important to recognize two distinct categories of conceptual interventions: the **planned theory input** (PTI) and the **spontaneous theory input** (STI).

Planned Theory Input (PTI)

The planned theory input may be carried out at any time in a group session. When carried out at the beginning, it usually serves two major functions. First, it provides a major bridge of continuity between sessions, enabling the group leader to shape at least the initial action of the group. This permits continuity of direction and allows major issues such as conflict and conflict resolution, leadership, decision-making, and many other group phenomena to emerge and evolve. Second, it facilitates and enhances the mood when a particular climate is judged to be desirable. The following example illustrates these points.

Group Leader (addressing the group at the beginning of a session): "I recall that near the end of our last session Bill was attempting to describe the split we have noticed in our group between those who want to discuss feelings and those who want to discuss other, non-emotional issues. Up to that point, we seemed to be at a loss to know what to do. Moreover, we seemed to be pretty depressed. When Bill summed up the problem, it seemed like we all became pretty optimistic about resolving it. I still sense that same mood of optimism today. Is that how we feel? Could you give me some feedback on this?"

This relatively brief PTI by the group leader points out the major issues that had been a source of concern during one or more preceding sessions. It allows the group the option of continuing with this line of discussion in order to facilitate its resolution. This would be particularly true if the issue (such as the one dealt with on the above PTI) is one that threatens to block the group from further progress.

Finally, the PTI ends by attempting to establish an atmosphere or mood conducive to further discussion. It should be noted that some group leaders might prefer not to deliver such a PTI even though it might be necessary: They might prefer that the topic be raised by a member of the group.

This approach is certainly to be desired, although the group is not always aware of areas of investigation that would lead to the greatest growth.

A good guideline for design strategy would seem to be to wait and allow the group to pick up on a specific issue; if this does not occur, then the leader should consider intervening with a PTI. A group is able to select those issues most important and relevant and to function effectively in direct proportion to its growth and level of maturity.

In the initial stages more guidance will be needed, since group members cannot work with each other with full-fledged effectiveness, particularly in trying to cope with important, specific problems. As the group progresses and as an awareness of what is occurring in the group becomes identifiable to the members, there will be less necessity for leadership intervention.

When a PTI is utilized at the end of a group session, its purpose is to provide a framework for the events that have transpired, to show regularity among groups by comparing and contrasting, and to direct thinking toward important future issues. An example of a PTI at the end of a session follows:

Group Leader: "I'd like to offer a few of my observations before we adjourn. Some of the concerns we've been discussing tonight—cognitive versus emotional or thinking versus feeling, as a way to operate—are the same concepts that man, and groups of men, have always struggled with to create our own community, our own world. In essence, we are in here attempting to identify, handle, and resolve many of the same issues that plague us in the outside world. This issue has not been resolved, but it has been identified; its impact on the group can be pointed out. Hopefully, we will reach the point of being so aware of what is going on in this group that we can deal with it before it deals with us."

This intervention serves to draw the group's attention to the pervasive and recurrent issues in the group, whether explicit or implicit. Most importantly it attempts to combine a conceptual framework as an explanatory device for an ongoing group process. The works and the concepts employed are not considered to be the crucial aspect of PTI. Rather, it is the attention paid to the underlying process involved in the group's growth that is significant. In order to illustrate this point, consider the following PTI, given at the end of a session from a neo-analytic group.

Group Leader: "We have been struggling tonight with those parts of our superego that society demands from us, as contrasted to what we want to do and feel—the emotional side of our ego. Perhaps, in future sessions, some solution will be found as we continue to discuss ways of walking that thin line between our two harsh masters. I'm referring, of course, to something we discussed all through this session, the id and superego."

This PTI differs in the conceptual phrases used to describe the same underlying process. A nondirective group, a T-group, a Gestalt group may approach the phenomenon of group process with concepts unique to its orientation. The nature of a conceptual system depends largely on the

basic issues and values emphasized. It is important to note that all major orientations with their respective intervention styles may be described in terms of the Intervention Cube.

A Formal PTI

Occasions may arise when the group leader feels the need to introduce and explain some concept or theory in a more formal manner—a mini-lecture. This kind of formal PTI should be well prepared before the session begins. It is offered to the group as a tool to help handle a current group concern. The nature of PTI may vary from group to group; e g., T-groups might utilize PTIs centering about knowledge, skills, and values; Gestalt groups might best use a PTI involving the interaction between what is felt in body awareness and in cognition; nondirective groups might choose to explore self-growth and actualization theory. Regardless of the approach, the procedural steps in conducting a formal PTI are as follows:

1. An introductory statement is given to establish an appropriate mood or climate.

2. A brief statement relating certain expected group happenings to an explanatory theory or framework is given to establish the purposes of PTI.

3. The PTI theory is explained directly and simply, with actual examples from the group whenever possible.

4. Questions are answered concerning any points that remain unclear.

5. Finally, the group members are asked to evaluate the relevance of this PTI for themselves. Does the theory relate to what has been happening here and now? In this last step, the group is encouraged to handle the PTI in a descriptive and prescriptive manner. Descriptively, the PTI should provide a means of recognizing the phenomenon referred to when it arises in the group. Prescriptively, the PTI should suggest possible options available so that the group will be able to deal effectively with this issue for future growth.

The following example illustrates each of the previous steps in a formal PTI and points out the difficulties inherent in trying to establish close relationships. The background of this group is one in which relationships between individuals have been marked by suspicion and blindness: suspicion that one must not reveal feelings because of the danger of being hurt, of being found out; blindness because very obvious life types of the group members were not being discussed. At the beginning of this session the group leader has decided to present a formal PTI as a way of better understanding the relationships between people and as a means of facilitating discussion of the issues.

Group Leader: "I'd like to offer a few observations at this point, if I may. For the last several sessions I've noticed that we seem to be particularly stuck in trying to describe our relationships with each other. Some of you are closed off, others are wide open. We don't really have a good grasp on how to discuss these things. I'd like to present some ideas that I think might help us in trying to

grasp much of what we have been struggling with. The main concept is called the Johari Window (Luft, 1963) and it seems to be a useful way of graphically visualizing the relationship between individuals. It's simply a window with four quadrants. The four quadrants represent the whole person in relation to others." (The group leader goes to the board and sketches Figure 3.2.)

1. Free to self and others. On top of table.	2. Blind to self, seen by others.
3. Hidden agenda under the table.	4. Quadrant of the unknown.

Figure 3.2. The Johari Window

"Quadrant 1 is behavior and motivation known to self and others. It shows the extent to which two or more persons can freely give and take, work and enjoy experiences together. The larger this area, the greater is the person's contact with reality and the more available are his abilities and needs to himself and to his associates. This can also be labeled the quadrant of openness, honesty, and frankness, but not naïveté. Remember when you told us how scared you were of showing your feelings, Frank? And you agreed, Bill? You both were in quadrant 1.

"Quadrant 2, the blind area, represents behavior and motivation not known to self, but apparent to others. The simplest illustration of this quadrant is a mannerism in speech or gesture of which the person is unaware but which is quite obvious to others. This can be in the form of a certain facial expression when a person is being defensive; or an individual may have an excessive tendency to dominate when in a committee meeting. This tendency to dominate may be perfectly obvious to everyone else but not in the least obvious to the man who is doing the dominating. Most people's quadrant 2 is larger than they think. This is evident particularly in group or committee types of situations where an individual's behavior is under the scrutiny of many people. I believe that the two group members who tried to force me to tell them what to do were not asking for information; they wanted to be dependent on me, and the group correctly pointed this out, especially you, Sally.

"Quadrant 3 is behavior and motivation that is open to self but concealed from other people. This quadrant is sometimes referred to as the 'hidden agenda.' For example, a man may want to get a particular assignment from his boss in order to make himself look good as a result of carrying out the assignment. He does not tell his boss why he wants the assignment, nor does he go about trying to get the assignment in an obvious way.

"Another illustration is the person who resents a remark made by an individual in a meeting, but keeps the resentment to himself. As an example, in our meeting a member focused attention on a particular project that he knew was embarrassing to one of the other members.

"A convenient way of differentiating quadrant 1 from quadrant 3 is to think of quadrant 1 as composed of those things that are on top of the table and quadrant 3 as behaviors that are motivated by the issues under the table.

"Quadrant 4 is the area of unknown activity, where behavior and motivation are known neither to the individual nor to others. We know this quadrant exists because both the individual and persons with whom he is associating occasionally discover new behaviors or new motives that were really there all along. An individual may surprise himself by taking over the group's direction during a critical period, or another person may discover that he has great ability in bringing together warring factions. He never saw himself as a peacemaker, nor did anyone else, but the fact is that the potential for this activity and the actual behavior were there all the time. This occurred when Sally, who describes herself as shy and retiring, told Bill to shut up and really stood up to his criticism, a new and surprising behavior for her."

1	2
3	4

Figure 3.3 Attitude of Distrust

(The group leader displays Figure 3.3.) "Figure 3.3 illustrates how a person looks when he is in a new group situation or when he first meets another person. The area of open and shared activity represented in quadrant 1 is very small. People tend to behave in a relatively polite and superficial manner. Social convention provides a pattern for getting acquainted, and it is considered bad form to act too friendly too soon or to reveal too much. This same constricted picture may be typical of some persons who have difficulty in relating to other persons. An overly shy person may, for example, have difficulty in developing a large quadrant 1 even after spending much time with a group or with another individual. Sometimes an individual hides behind a flurry of work or words, but very little of him becomes known or available to other individuals.

1	2
3	4

Figure 3.4 Attitude of Awareness and Openness

"Figure 3.4 shows how it takes energy or psychological resources to wall off quadrants 2, 3, and 4. The larger the first quadrant, the closer to self-realization is the individual. He is meeting his needs and utilizing his abilities and interests at the same time that he is making himself available to others. It would be a mistake, however, to think of a large quadrant 1 as mere extroversion, gregariousness, or sociability. Rather the emphasis is on personal freedom and the capability of working with others and enjoying experiences with others according to one's needs and work requirements. The attitude of persons toward the individual illustrated in Figure 3.3 is often one of suspicion and distrust. On the other hand, the attitude toward the individual represented in Figure 3.4 is often one of acceptance and understanding.

"Whether between peers, superior and subordinate, or divisions or departments of the company, the relationships that conform to Figure 3.4 result in greater understanding, cooperation, and freedom of activity. Those relationships that follow the Figure 3.3 pattern are characterized by suspicion, distrust, tension, anxiety, and backbiting. These conditions result in lower work output and the thwarting of individuals as well as organizational growth. Individuals who have been used to operating with a small quadrant 1 find it somewhat painful to enlarge this quadrant.

"However, the enlargement of quadrant 1 does result in a better and more productive relationship. This can be illustrated by individuals who have had an argument that resulted in a dramatically improved subsequent relationship. It can also be illustrated by the cohesive bond of those who have been through a crisis together. Under great tension and stress we tend to reveal more of ourselves to those who are experiencing the same stress and tension.

"Now, are there any questions concerning this model, or is it pretty clear? Are there any points that need to be cleared up? If not, let's discuss your feelings and ideas concerning what we have just covered. What relevance do you feel it has for what we have just been through in our group, and most importantly, what relevance does it have for you personally?"

The previous example illustrates the steps involved in carrying out a formal PTI. The discussion that follows this PTI should serve to facilitate further group growth and development. The principles are applicable to a variety of groups and organizations as well as to individual relationships.

Spontaneous Theory Input (STI)

Often referred to as an "on the spot" theory, an STI is a reaction to immediate ongoing events in the group. It is generally quite short in duration since any intervention that becomes extensive tends to stop the action of the group and may temporarily immobilize it. An STI usually consists of two basic elements: **a brief descriptive observation** concerning ongoing events, and **a brief tie-in between the observation and theory**.

The STI is effective in a number of ways:

1. It communicates an awareness and involvement on the part of the group leader toward the group;

2. It sharpens and defines the role of the trainer as a capable resource;

3. It puts the current problem into focus and/or points the way to a larger question to which the group may need to be sensitized.

In briefer form, the STI may involve any of the topics identified under the PTI. For example, a few sessions after introducing a formal PTI involving the Johari Window, the group leader may make the following STI.

"Tonight, I notice everyone seems to be encouraging everyone else to be open and to share. I feel good about our getting to this point. It seems we, as a group, are rapidly moving into quadrant 1 of the Johari Window, and I think we like the view."

Another STI might be as follows:

"I notice Bill just made a suggestion for the group which was completely ignored; it's as if he tossed his idea out into the middle of us, and it sort of dropped like a rock. We may notice this phenomenon occurring again in the group, from time to time, and it's something I call a plop-flop. I think this occurs, not because we're insensitive, but because we are still searching for some direction, and we don't quite know how to use our resources." This STI should facilitate further identification and discussion of important ongoing group processes as they occur.

Both a PTI and an STI are conceptual-type interventions. They allow verbal input, which, although it may be focused on one or more levels and may involve different intensities, is always classified as a conceptual type of intervention in the Intervention Cube.

Experiential Type of Intervention

Since it deals with a straightforward expression of feelings concerning ongoing behavior, the **experiential type** of intervention may be one of the most difficult skills for the beginning group leader to acquire. Experiential intervention responses invite disclosure, intimacy, and sharing responses from others and, as such, are potential sources of movement in the group. However, a group may be moving too quickly and not pausing long enough to absorb and consolidate its learnings. In this instance the group leader may wish to consider switching to a conceptual type of intervention to slow the experiential rate of the group.

Experiential interventions also provide a model for the group whereby members learn to explore such areas as sharing, trust, and disclosure through imitation of the group leader. A PTI on sharing

and disclosure, for example, might well be followed by a series of experiential-type intervention responses.

The primary function of the experiential intervention is to focus on the here-and-now of group life instead of the more abstract there-and-then. An example of an experiential type of intervention follows.

> *One of the trainers asked how people had felt when they first saw the change in name cards. Some said they felt pleased. Others said momentary resentment was quickly washed away. The trainer persisted. He asked if anyone felt pushed around by the incident…the other trainer said that he also felt pushed around…others strongly criticized the trainer for feeling pushed around. (Bradford, Gibb, & Benne, 1964, p. 153.)*

This experiential type of response intervention leads not only to more sharing of feelings among members, but also to an increased probability that the leader will be confronted by the group members. This is a realistic expectation with this type of intervention, and the group leader should be prepared for it.

Structural Type of Intervention

The generic term **structural intervention** indicates a range of activities from highly verbal, conceptual, and task-oriented activities to highly nonverbal, basically non-concept-oriented activities. A structural intervention must be distinguished from one of its components, a structured experience. All structured experiences are structural interventions but not all structural interventions are structured experiences.

A structured experience is a procedure that attempts to focus learning or attention on emotions and feelings within an individual, between two or more individuals, or in the group as a whole. The verbal involvement is either quite low or is specifically directed toward a direct reflection of feelings rather than thoughts, concepts, or abstract tasks. Thus, structured experiences are distinct types of structural interventions.

The framework in the book [from which this section is taken] allows for a wide variety of structural interventions, ranging from those that are highly conceptual and task-oriented to those that are specifically nonverbal and highly emotional activities, depending on the immediate needs of the group.

The straightforward presentation of a structural intervention designed to be completely or primarily conceptual, task-oriented, and non-emotional is not always received as such by the group. Sometimes a simple task-solving activity becomes a heated debate between individual members or subgroups. This is certainly to be expected from time to time and does not invalidate our model. The leader chooses the focus of the structural intervention as being primarily concerned with task or with the reflection of emotions. It is possible, but less probable, that the leader may introduce a

highly emotionally charged structured experience, attempting to focus on feelings, only to have the group engage in a discussion of its abstract, conceptual characteristics. Once again, the focus is on the functional intentions of the structural intervention.

The Sharing Progression

An example of a structured experience that has as its focus a "mix" of both task-oriented activities and emotional components follows.

During a one- or two-week workshop, people are arranged in dyads early in the week and asked to meet together for about an hour each day. It is essential that they continue to meet no matter how difficult the relationship becomes. They are given the following instructions:

"You are to describe the tasks or problems in the group that cause you the greatest difficulty. Each of you must help the other in exploring the emotional aspects that may prevent effective functioning in the group. In other words, you should try to express your feelings about each other and the group, as well as attempt to conceptualize the problem in a meaningful way. Each of you is to act as a resource to the other."

This situation places group members in a position rarely seen in everyday life, where withdrawal is a common reaction to stress and pressure. Remaining together usually evokes new modes of dealing with the solution on a more productive level. Furthermore, exploration of typical behavior and feelings teaches perseverance in interpersonal and group relationships. This example is a modification of a typical experience utilized by Schutz (1967) and is fairly representative of the attempt to use a structural intervention for task and maintenance purposes.

Slapping Conversation

The final example of a structured experience is one that is designed to enhance and focus on the expression of feelings and emotions. It is taken directly from the work of Bernard Gunther (1968) and represents his specific approach to group leadership.

> *Partners face each other. The area to be slapped is over the entire arms and shoulders, including the backs of the hands and fingers.* ***Without verbalizing****, one partner starts the conversation by slapping (with both hands and simultaneously). The other partner answers. This goes back and forth like ordinary conversation.* ***Don't try to be logical****. Try to say different things by changes in tempo. Don't hog the conversation. Talk to one area; other times talk to the whole area. Don't talk (slap) too loudly or too softly. Have a slapping argument (not too wild). Gradually make up. Slap something tender. Say something funny in slap talk. Slap each other "so long." Close your eyes and feel the effects of this type of conversation. (Gunther, 1968, p. 156.)*

It is important to note that in this structured experience no attempt is made to employ logical, abstract, or cognitive components. In fact, the participants are urged not to be logical; there is no verbalizing.

Structured experiences are important and potent tools in the group leader's armamentarium. They appear to work because they tend to bypass the majority of cognitive components and work directly on the emotions. If these emotional components are tied to concepts, theories, or frameworks for looking at behavior in the real world, there is a better chance of initiating and maintaining a real and significant change in an individual. Groups that utilize a non-cognitive, encounter approach and focus almost exclusively on feelings and emotions in order to enhance some desired "peak" experience may also profit from a systematic approach. If structured experiences are arranged along a continuum of intimacy, potency, or other relevant dimension, there is less chance of their haphazard administration. The group leader would tend not to use an otherwise good structured experience if its effect might be negated by using a later experience inappropriately or by using one of lower potency. Such an occurrence would certainly delay the achievement of any "peak" experience, if that is indeed the purpose of the group meeting.

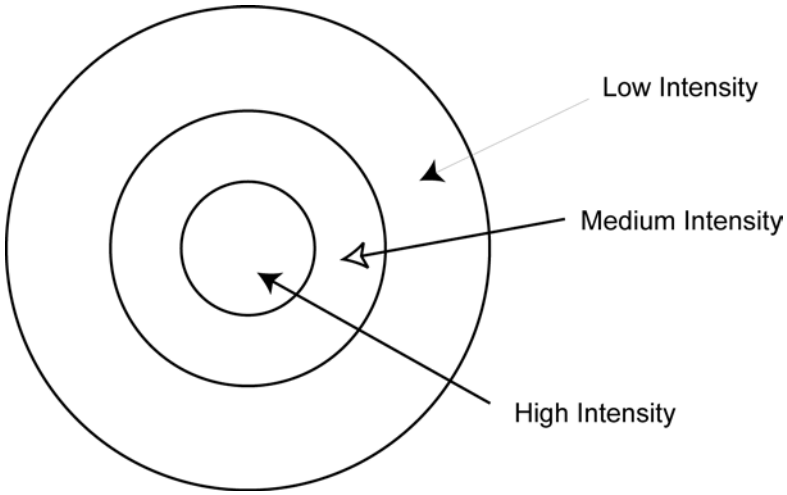


Figure 3.5 Concentric Circles

Intensity of Intervention

Intensity is the extent to which the underlying theme of behavior (interaction style) is exposed, interpreted, and directly communicated to an individual, subgroup, and the group as a whole to achieve an awareness of the underlying dynamic of the behavior.

Intensity is a continuous variable, but for purposes of its applicability in the intervention cube, it is treated as discrete and categorized as **low, medium,** or **high**.

The impact of an intervention of a particular degree of intensity will vary depending on the stage and climate of the group and the readiness of members to accept and usefully incorporate clarification that may be painful. The force of the intervention also depends on the type and level characteristics with which it is used.

In this regard, intensity is defined as the **intended** impact (not the actual), the degree to which the intervention is aimed at increasing the awareness of an individual, subgroup, or group as a whole, regardless of the particular dynamic underlying the behavior. The degree of intensity would be inversely related to the extent to which an intervention is diffused, that is, not limited to the appropriate focal point of the problem. To gauge the appropriate intensity of an intervention, the group leader also takes into account other variables and runs the data through his personal intervention computer.

Different degrees of intensity can be applied to group, interpersonal, and individual levels. For example, directing the intervention at the group level does not mean that it is intrinsically of low intensity; this is not the meaning of diffusion. Intensity is determined, instead, by the degree of intended confrontation, regardless of level, even though high intensity is more often associated with one-to-one interventions.

In Figure 3.5, the innermost circle is the region of high intensity; it represents the core or center of the particular psychological dynamic that is involved at the time of an intervention. It represents direct confrontation between the leader and one or more members of the group as a whole. It deals with affect, diagnosis, and/or interpretation regarding the hitherto unexpressed meanings underlying a person's or group's behavior. Medium-intensity and low-intensity regions represent respectively less direct confrontation by the leader regarding the affect, diagnosis, or interpretation of previously unexpressed meanings underlying the behavior.

In the following examples, a group member is judged by the leader/trainer to have problems dealing with authority; he has frequently responded with hostility to the leader's intervention. By utilizing the critical-incident model, the three different degrees of intensity are illustrated in conjunction with variations in type and level, the other two dimensions of the intervention cube.

1. **Context—**This is the seventh of a thirty-session program. The group has been struggling with questions of intimacy, disclosure, and risk. In particular, long silences usually began the sessions, followed by out-of-field discussions dealing with generalities about life and people.

   After a silence of about ten minutes, the group started to discuss outside topics superficially and in generalities. The leader intervened by calling the group's attention to such behavior. This halted the group's discussion and was followed by a brief but uncomfortable silence, which was broken by Dan's comment to the leader.

   The group leader and Dan, then, are involved in the critical incident. Dan has frequently followed the leader's interventions with criticism of him, in apparent defense either of another person or of the group. At different times, Dan has criticized the leader for too much direction, for too little direction, and for producing too much frustration by his interruptions. Dan has also expressed feelings about the leader's apparent chastisement of the group.

2. **Event preceding choice point—**Following the leader's intervention, Dan turned to the leader and said, "Dammit, there you go again, stopping us and criticizing us. If we don't talk we're punished. If we do talk, you stop us and tell us that we're saying and doing the wrong things."

3. **Choice point—**The surface issue is one of power and control and the effectiveness of the leader vis à vis the group. The underlying issue is Dan's problem with authority.

4. **Suggested intervention—**The intensity of intervention can be designated as low, medium, or high.

Low Intensity (Group Level, Conceptual Type)

Group Leader: "Part of the problem of adjustment that every group faces has to do with feelings that the group members have about power and authority—their own and others'. Our group is no exception. This seems to be what is occurring now as we search for our own individual places in the group and as our group builds its own character."

In this intervention, Dan's authority problem is not discussed directly. His authority problem is diffused to those of the group as a whole and is discussed at the conceptual level.

Medium Intensity (Interpersonal and Group Level, Experiential and Conceptual Type)

Group Leader: "Dan, I'd like to relate your last remark to some things I've observed in our group." (Addressing the group.) "Dan's remarks and those of others like Bill, who earlier in this session wondered out loud if the group wouldn't be looser and better today if I weren't here, led me to think that as a group we are facing the problem of how to deal with authority, with me. In this situation of uncertainty, how each of us tries to cope with his feelings of dependency (wanting to lean on authority) or counterdependency (wanting to resist or attack authority) is quite important."

High Intensity (Individual Level, Conceptual and Experiential Type)

Group Leader: "Dan, let me add some thoughts that I have. They may help you explore and understand some of the things with which you may be struggling in relation to the group and perhaps to me, in particular.

"One way of looking at the kinds of responses that you've been making to me, as I have already indicated, is in terms of my authority or the lack of it. If there's a consistency in the type of response to me, e.g., criticism or hostility, then this gives us a clue as to what to explore in thinking about how you might be feeling underneath, and I need to test this out with you. One way of trying to understand an underlying dynamic is to bring in a model, and there are many we could use.

"One such model that we have already talked about is the one of the parent, adult, and child. One of the handouts you've read has to do with this model, so let me not review it except to say that I think what's going on is that your angry child is responding to me as a critical parent. I've noticed on other occasions that your responses have been characterized by a certain degree of provocativeness.

"Now, I have some choices. If it is your angry child that is responding to me and I respond as the critical parent, then you and I would be colluding to reinforce your feelings and behaviors. That would certainly justify and be complementary to your angry child. I don't want to do that, however. I'd like to respond to you in the adult mode, which says: 'Dan, what's troubling you? What are you angry about? What do you see me doing that makes you feel like a relatively helpless child who is somewhat errant and uncertain and may be likely to encounter some form of criticism or punishment?' I'd like to explore that with you because the extent to which you respond to me, either with uncritical acceptance (which is not the case) or with relatively uncritical rejection of me (which is the case)—to that extent are we unable to explore these dimensions in the adult frame and facilitate insight and growth."

Two major aspects of intensity are illustrative in the previous example: (1) focus, i.e., whether the intervention really deals with the source of behavior or is diffused, and (2) whether the intervention attempts to explain the behavior, clarify it, and communicate it. The same illustration holds whether the intervention is on the group, interpersonal, or individual level.

These examples of low, medium, and high intensity can be ordered (or rated) according to the degree to which Dan's problem is dealt with directly. The diffusion is less than in the low-intensity example. Authority issues (dependency and counterdependency) are more sharply defined conceptually and directed at group members with some importance given to the problem.

In the high-intensity example, the experiential and conceptual aspects of the intervention are very sharply defined in terms of the underlying dynamics of the behavior. Confrontation is direct. There is no diffusion by addressing the group, nor is there a diffusion of the concept focus by a more abstract and less person-centered conceptualization of the problem.

Low, Medium, High Intensity (Interpersonal Level)

Examples of low-, medium-, and high-intensity interventions on the interpersonal level dealing with the issue of authority follow.

Low Intensity

Group Leader: "Let me share some observations I have about what I sense has been going on during the past few sessions. John, you and Sidney, and you too, Mike, have on numerous occasions become angry with each other. As I have tried to intervene, you have ignored me or criticized me for interfering. It seems as if you are competing with each other and want me to leave you alone."

Medium Intensity

The intensity of the above intervention would be increased if the group leader added the following: "While, on the surface, the issues you three seem to be disagreeing about seem to be intellectual, that is, dealing with different points of view regarding the nature of man, I believe that underneath

there is a leadership struggle going on among you. The underlying question you seem to be wrestling with is who will be highest in the leadership 'pecking order' of our group."

High Intensity

The following addition to the intervention would further increase the intensity. "What makes your interactions especially significant for all of us is that they probably symbolize deeper personal meanings regarding sex and aggression, which are far from the easiest subjects to deal with directly, questions such as 'Am I potent?,' 'Will I be subordinated to a more powerful person who will control the expression of my impulses, my passions?' These questions are pretty deep and pervasive in here, as well as outside our group."

Low, Medium, High Intensity (Group Level)

On the group level (experiential type), the intensity of the intervention could be raised from low to medium to high in the following way:

Low Intensity

Group Leader: "I want to share some thoughts about what has been going on. You, as a group, spent the past thirty minutes trying to decide what kind of group you want and even proposed to turn tomorrow's session into a party. I'll admit the prospect of turning this into a party is very attractive; however, I do want to point out that you have made all these decisions without regard to me, as if I didn't exist. Sometimes people deal with authority by not dealing with it at all, by ignoring it. I think this has been happening with us."

Medium Intensity

Additional comments to focus on underlying dynamics: "I am pointing to an issue now that would have surfaced even more so a little later; that is, our group is being divided into two parts: you and me. Sooner or later you will have to deal with me, since, if I am not involved in making decisions, I will not feel a commitment to go along with them. Then the situation could become an even more blatant power struggle in which the rights of my leadership and your membership would have to be faced squarely."

High Intensity

To increase the intensity further, the leader could add: "What we are facing may be like the phenomenon described in myths and legends about primordial man and even in recent folk-hero sagas. In the animal world the young males compete with each other for a position in the 'pecking order,' ignoring the leader except to obey, out of fear, when commanded. Then, if and when the time is right, the leader is challenged by another or others supported by enough of the group, and he is eventually beaten, driven off, or killed."

These interventions have been given to illustrate the sharpening of focus by adding higher-intensity comments. This is not the only way to intervene with high intensity, although generally high-intensity interventions are associated with clarification of issues in greater depth. The following is one example of a short high-intensity intervention dealing with authority in the situation described in the previous interventions.

"John, and you, Mike, and you, too, Sidney, have been talking with each other as if I have already been displaced as leader. I am a reality to be dealt with."

To follow an already identified behavior, another intervention could be: "You're doing it again." This very short intervention can have a sharply focused impact that dramatizes the issues to be handled.

Additional Comments

Intensity has primary and secondary qualities. Primary characteristics have already been discussed; secondary characteristics and other variables relating to the choice of the intensity of intervention are discussed in the following pages.

The intensity of an intervention by the group leader serves several functions:

1. The establishment and maintenance of the appropriate group climate. The group leader, for example, may start a group by relating a serious topic or issue that encourages a sober, serious discussion between group members. Conversely, he may lighten the depression or frustration of a group by adapting the tone and content of his intervention to a light-hearted mode. This is largely a matter of individual judgment on the part of a group leader. As a general guideline there should be a healthy mix of intensities of interventions depending on the specific needs of the group at any given moment.

2. The enhancement of any given intervention statement by increasing its potency and impact on the group. The same statement, delivered in different tones of voice, with different inflections and facial expressions, can have quite opposite effects on the group. The group leader should be aware of his leadership style and its impact on the group and be open to corrective feedback. For example, if the group leader considers himself to be delivering a PTI or an STI in an objective manner while the group members report him as coming across in a critical or skeptical manner, it may be the high intensity of the intervention that is overriding the intended effects. In other words, for any given content, the degree of intensity, in conjunction with other variables, may produce different kinds of consequences in the group.

3. The modification of ongoing behavior on the part of a group member, via the appropriate intervention intensity by the group leader. For example, the group leader may observe an ongoing interaction among two or more group members, in which their facial expressions, tones of voice, and body postures reveal either high-, medium-, or low-intensity responses. This differs

from the primary quality of intensity as **intended** impact on the part of the leader. The group leader is now faced with a choice of three different intensities (low, medium, high), and he may choose to intervene with the same measure of intensity or a different measure of intensity from that which is evidenced by the behavior of the members.

In speculating on the consequences of each of these two alternatives (responding with the same or a different degree of intensity), the group leader must consider that tempers have been flaring and that interactions have been of a heated nature. He would have to take into account the high intensity of the current emotional forces. If the leader responded with a different intensity of intervention, there would be two probable reactions on the part of the group: first, a low-intensity intervention might soften and de-escalate the immediate tensions and lead to a general "cooling off" process. On the other hand, a low-intensity intervention might either sustain the group at its present level or escalate tensions even higher, especially if the group members reject the leader's intervention because they feel that their degree of involvement is not being met by an equal involvement of the leader. Intensity may be manipulated according to the theoretical orientation of the group leader and specific needs of the group.

If, on the other hand, a low-tension interaction has been occurring for some time among the group members and the leader now chooses to intervene, the same relevant options are available. He may intervene at the same degree of intensity, i.e., low intensity, or he may choose a medium- or high-intensity intervention.

If the leader responds with low intensity, this may perpetuate and prolong the existing mood. If the leader responds with a medium- or high-intensity intervention, it may successfully move the group into a more productive atmosphere, or it may be seen as "out of phase" with the existing needs of the group and as an overreaction that reflects the personal needs and anxieties of the leader. This may lead to emotionally depressed responses by the group.

It would be extremely valuable to observe and record a group leader's patterns of intervention intensity and the consequences of these on the group. Using the intervention cube, the group leader would soon be able to anticipate, with increased success, the results of specific intensities of interventions on group members.

Cutts (1972) has established that the intensity, level, and type of intervention can be judged with a high degree of reliability regardless of the orientation of the group. Intensity may be manipulated as an important factor in attempts to achieve individual, interpersonal, and group growth.

Other Variables That Affect Choice of Intensity

In conjunction with the type and level of intervention, other important variables must also be considered: the stage of the group, its readiness to accept and incorporate clarifications that may be painful, and the climate of the group.

Stage and Readiness of the Group

If a stage or evolutionary model of group growth and development is accepted, then it can be assumed that the group as a whole, as well as its members, grows and changes over time. Following the same logic, it can be assumed that parts of the group and the group as a whole are able, at different times, to accept and integrate different degrees of intensity. This readiness has two primary, substantive aspects: an intellectual component and an affective component. The intellectual component involves conceptual readiness: that is, the extent to which members have been exposed to terms, concepts, and principles relating to their experiences up to a particular point. Consequently, when a given intervention is made, new insights via additional concepts and inputs can be validly assimilated.

The second dimension, phenomenological-experiential, is the extent to which the members have experienced enough of the phenomena to which clarification is directed so that the intervention refers to material that is "point-at-able" and familiar.

Even with conceptual and phenomenological-experiential readiness, members may not be ready psychologically to "hear" certain degrees of clarification of problems with which they are dealing. For example, in the early life of a group, authority issues may be expressed in certain ways, e.g., excessive dependency, that is, reaching out to the leader for direction; or counterdependency, that is, rejection of the leader as a source.

These reactions will vary according to the personalities of members and their own openness to exploration. Members may not be ready to hear interpretive interventions regarding the feelings that cause them consistently to behave in certain ways, e.g., feelings regarding the group leader and his authority. At the beginning of group life, the inclination would be to refrain from deep interpretive statements regarding individual members of the group. The rationale for this is that individual members are ready neither conceptually nor phenomenologically-experientially. In addition, in the early life of a group, members probably do not have enough trust and security in the group as a whole or in their relationships with other members to utilize such interventions.

Climate

There are several aspects of climate that affect the choice of intensity of intervention in combination with the stage of the group. One is the extent to which members are dealing with problems at an intellectual level. If members are fixed on an intellectual level when dealing with certain issues, one of two things may be indicated: they have not really come to grips with the experiential qualities of the issue because of the early stage of their life, or the issues are so provocative and produce so much anxiety that the members cannot deal with them other than by means of intellectualization.

In the first case, an intervention of fairly low to medium intensity that has experiential as well as conceptual components would be more appropriate since it would be aimed at getting members to refrain from intellectualizing. In the latter case, where issues are very provocative, a relatively high-

intensity intervention might be useful, providing the members involved are judged to be capable of internalizing the clarification.

If the issue is extremely potent, a high-intensity intervention could produce even greater alienation—a flight into intellectualization and denial. However, if group members have had experiences in the group in dealing with other fairly potent issues and have managed them somewhat successfully, then a high-intensity intervention would be helpful in shifting the focus of the group from intellectualization and abstraction to personal, experiential exploration and understanding.

The Plop-Flop

One phenomenon related to intensity is the "plop-flop." This phenomenon occurs when an intervention by the leader or another member is responded to with apparent non-acceptance, that is, when the members continue with what they have been doing and seem to ignore the intervention. This may be due to one of several things:

1. The intervention itself may have been inadequately couched or communicated; i.e., there were no "handles" for the members to grab and use;

2. Members have been so intensely involved in the interactions that they regard the intervention as an interruption and therefore do not deal with it;

3. The intervention is so disturbing in terms of the dynamic toward which it is directed that members cannot deal with it overtly; hence they appear to ignore it. The following example illustrates these factors.

Group Leader: "I notice that a number of the group, Jane, Sally, Joe, and Ted, have been looking at the floor, moving about in your seats, and generally looking pretty uncomfortable as Marilyn has been telling us about her feelings of despair related to her affair with John. I wonder if it could be that we seem to feel that she is revealing a great deal and we don't really know what to do with this information. At the same time, I'm wondering if we are not also saying something like 'I wonder if this is what is expected of us, whether we are all going to be called upon to open up too much.'"

The level of this intervention is group, and the type experiential. The intensity would be medium, since the focus is neither diffuse (as in a low-intensity intervention) nor very interpretive at a deeper level (as would be true in a high-intensity intervention). If the group accepts this intervention, discussion of legitimate norms could ensue. If the group does not accept it, the intervention would be labeled a "plop-flop"…aimed at testing which of the three factors described previously might be operating in the group, leading to the plop-flop.

Group Leader: "A little while ago, I commented on what I felt were signs of considerable discomfort on our part as Marilyn was talking. I speculated that maybe her self-disclosure was threatening to us. My observations were not dealt with. Is this because I was off target, or because

you didn't know what to do with them, or possibly because I was pushing you too far and making you feel anxious, as Marilyn's disclosure may have been doing, leading you not to respond to my comments?"

If members respond directly to this second intervention, their response would probably be to affirm that the leader was off target or to seek additional clarification on what to do with the first observations, thus signifying a search for handles. If this occurs, the third factor that could have accounted for the plop-flop would have been rejected. If, on the other hand, the group still does not deal directly with the intervention, the third factor was probably operating as a deterrent to discussion.

Another way of handling the critical incident alluded to in this intervention would be for the leader to label Marilyn's intervention as a plop-flop and then deal with the dynamics and feelings leading to the apparently uncomfortable avoidance responses on the part of the other members.

An intervention is usually not given in isolation; instead, a chain of interventions usually ensues in "piggyback" fashion. This does not necessarily denote an increase in intensity. Actually, movement could occur inversely to the number of interventions following some kind of intense affect response. This response may be due to an earlier intervention that may be getting in the way of members utilizing the clarification. Subsequent interventions by the trainer could de-escalate dysfunctional tension and redirect the group's energy toward the more realistic management of the dilemmas that are facing its members.

As a general rule of thumb, high-intensity interventions should be avoided if the individual is likely to be so threatened by the intervention that he would be forced to deny in his own mind the dynamic that is clarified and hence withdraw from further involvement. The intervention should be avoided if there is the possibility that the person feels so exposed that some serious decompensation might occur; that is, the ego controls of the individual would be so jarred that he could not deal with the dynamic in a way that would not cause him to break down and exhibit great stress and dysfunctional behavior.

In the context of our model of group growth and development and of the traditional laboratory approach, the interventions in the beginning life of a group would be at the group level, of a conceptual type (with a smaller proportion of experiential type), and of low to medium intensity. The projected progression would be from this combination of intervention characteristics to interpersonal and personal levels, with increased frequency of interventions of the experiential type, in addition to the continuation of the conceptual characteristics of the earlier stages. As the group evolves and matures, higher-intensity interventions tend to become more appropriate.

The framework consisting of level, type, and intensity is useful in investigating and categorizing the different styles of leadership interventions; e.g., the inexperienced group leader might prefer to make interventions consisting of a conceptual input at the group level in the form of a PTI while avoiding

direct experiential confrontation with individual members. Further research might reveal that this hypothetical group leader would emphasize the cognitive elements of group growth and development, as revealed in a progressive step pattern of conceptual-group, conceptual-intrapersonal, conceptual-interpersonal, with only a few growth- or encounter-group interventions. On the other hand, an experienced group leader might reveal a pattern that blends several different phases. Awareness of an intervention style may lead the group leader to adopt a more healthy mix of interventions as well as allow him to experiment with new styles and chart his progress.

Notes

1 From L. P. Bradford, J. R. Gibb, & K. D. Benne (Eds.). (1964). *T-Group theory and laboratory method: Innovation in re-education*. New York: John Wiley. Reprinted by permission.

2 See Footnote 1.

3 See Footnote 1.

4 The author's description of the Johari Window is based on material from *Group Processes: An Introduction to Group Dynamics* (2nd ed.), by J. Luft, and is used by permission of Mayfield Publishing Company, formerly National Press Books. Copyright © 1968, 1970, by Joseph Luft.

5 See Footnote 1.

6 Reprinted with permission of Collier Books, Macmillan Publishing Co. Inc., from *Sense Relaxation Below Your Mind*, by Bernard Gunther. Copyright © 1968, by Bernard Gunther.

7 The reader should refer to Chapter 4, "The Critical-Incident Model: Its Use and Application," for a detailed examination of the model.

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Four Basic Leadership Functions

It has been implicitly suggested by these differing levels and kinds of assessments of leadership behavior that there is some redundancy in what they tapped, although till now they have been discussed as separate approaches to describing leader behavior. In order to establish higher-order abstractions from the plethora of information yielded by these assessments, the twenty-seven variables describing leader behavior were intercorrelated.

In presenting the twenty-seven variables and their intercorrelations, Table 7.3 makes clear that a number of strong associations obtain, for example, between participants' views of leaders as charismatic and the observers' ratings of charismatic style, or between observers' ratings of social-engineering style and the group as the focus of leader attention. The number of high positive and negative correlations among the twenty-seven variables suggested that the number of variables needed to describe leader behavior could be considerably reduced. When the twenty-seven variables were factor analyzed, four clusters emerged which accounted for 74 percent of the variance. Table 7.4 shows the four rotated factors and the loadings on each of the twenty-seven variables.

Much of what the leaders do, as both participants and observers see them, can be subsumed under four basic functions: **emotional stimulation**, **caring**, **meaning-attributions**, and **executive function**. These four dimensions may constitute an empirically derived taxonomy for examining leadership in all forms of groups aimed at personal change, be they therapy or personal growth groups. Figure 7.1 shows the scores of each of the leaders on the four basic dimensions. They suggest that these dimensions are capable of discriminating among leaders of highly varied orientation.

Emotional stimulation represents leader behavior that emphasizes revealing feelings, challenging, confrontation, revelation of personal values, attitudes, beliefs, frequent participation as a member in the group, exhortation, and drawing attention to self. Stylistically, stimulation represents the emphasis on the release of emotions by demonstration—the leader becomes a risk-taker, expressing the anger, warmth, or the love by showing how it is to be done. Stimulation also represents a very personal style of leadership where the leader is at the center of the group's universe. It is through the leader's personal powers and force of personality that the group moves ahead and that people in it have specific experiences. People are made to move by the sheer weight of the leader's "personal attractiveness" and personal powers. Another aspect of the stimulative leader style is the emphasis on challenging—such leaders may be characterized by frequent dialogues with individual members. A value is placed on personal confrontation; shaking up or unsettling may be considered a primary learning condition. Challenging assumptions participants hold about themselves, and at times refusing to accept members' views of themselves, are also characteristic. A last aspect of stimulation as a leader style is the emphasis on intrusive modeling and use of self. The stimulative leader signals participants to be like him in style, values, behavior, and beliefs. Leaders who are high on Stimulation are perceived as charismatic, inspiring, imposing, stimulating, believing in themselves,

and possessing a vision or a sense of mission. Mirroring, teaching and resource function, and participant perceptions of peer orientation are negatively associated with this style. Emotional

Figure 7.1 Leader Scores on the Four Basic Dimensions

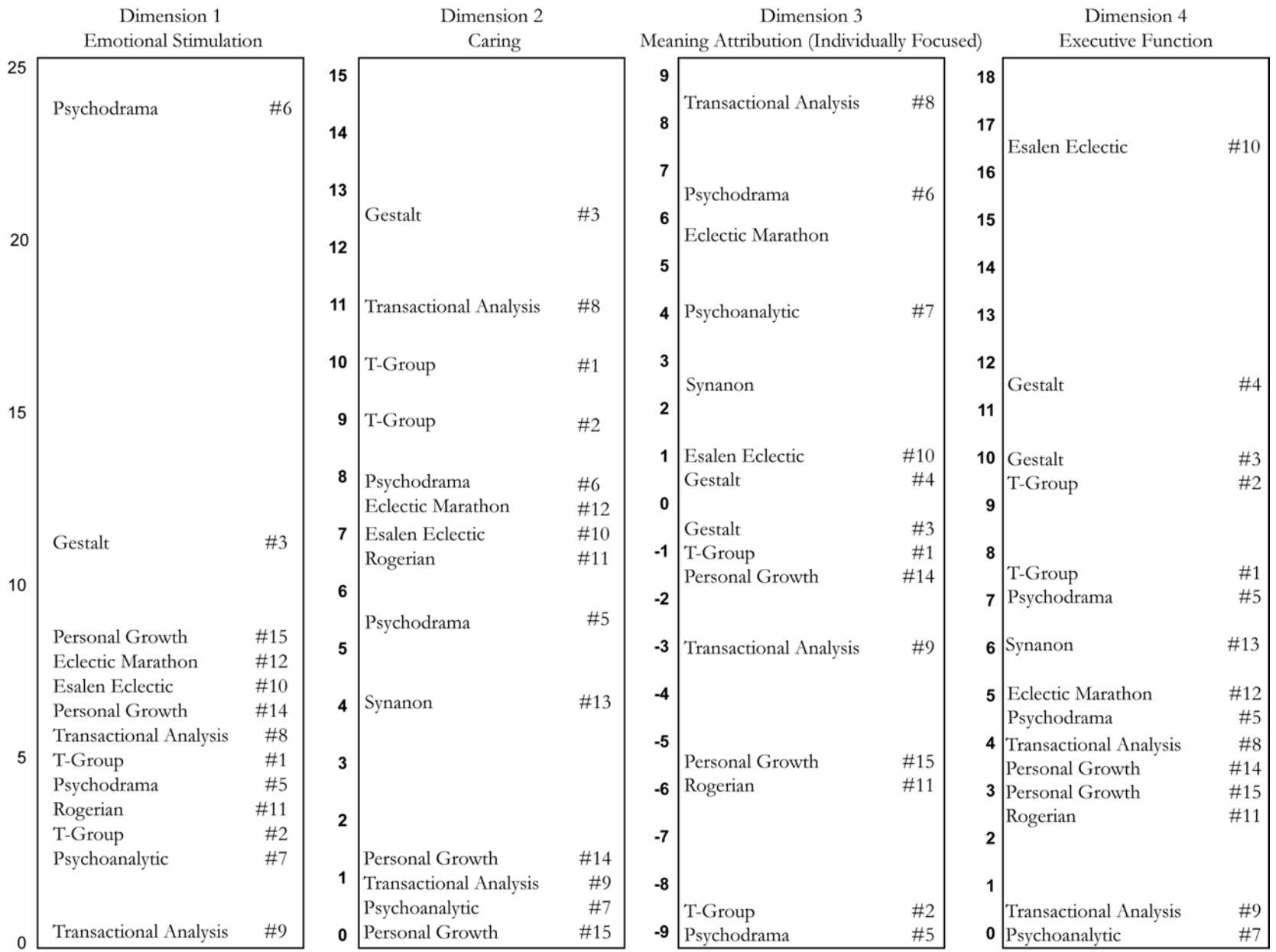

Table 7.3 Correlations Among Leader Variables

N=128

	Intrusive Modeling	Cognitizing	Command Stimulation	Limit Setting	Attention Focusing	Mirroring	Support	Interpreter of Reality	Release of Emotion by Suggestion	Release of Emotion by Demonstration	Personal	Social Engineer	Charismatic Leader	Teacher	Resource	Challenger	Model	Group	Interpersonal	Intrapersonal	Observer Liking	Participant Liking	Games	Charisma	Love	Peer	Technical
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**	**21**	**22**	**23**	**24**	**25**	**26**	**27**
Leader Behavior Factors																											
1																											
2	07																										
3	-15	15																									
4	18	11	54																								
5	36	17	-49	14																							
6	-66	-09	-40	-32	18																						
7	25	28	40	20	02	-32																					
Leader Style																											
8	-14	40	-55	-37	33	24	-36																				
9	21	22	61	63	24	-23	37	-36																			
10	87	08	06	14	29	-63	37	-27	44																		
11	-15	51	19	-21	05	-00	64	09	17	11																	
12	-46	-56	23	36	-06	26	-17	-27	25	-38	-18																
13	58	33	01	08	39	-23	42	-21	42	75	40	-35															
14	-45	62	50	34	-23	-00	08	20	26	-40	41	13	-14														
15	-69	-26	-11	-39	-35	40	-03	23	-60	-70	10	14	-66	05													
16	01	17	-10	13	48	-60	29	-03	36	92	04	-43	74	-38	-71												
17	56	16	-06	09	14	-45	24	46	31	76	23	-26	47	-16	-47	59											
Leader Focus																											
18	-35	-67	-10	03	-11	34	-36	-17	03	-28	-26	80	-23	-10	12	-36	-11										
19	05	-22	52	46	-20	-38	60	-47	26	14	02	24	-11	-10	19	04	06	-14									
20	14	72	-23	-28	23	03	-13	46	-16	10	26	-79	22	24	-13	18	12	-68	-57								
Observer Reactions/Member Ratings																											
21	37	08	28	-10	04	-50	42	05	31	54	31	-24	35	-10	-13	59	25	-37	27	06							
22	32	40	28	00	10	-19	36	-09	36	48	33	-36	62	01	-42	54	16	-57	08	28	68						
Games																											
23	42	19	88	75	-42	-51	28	-77	75	53	-05	15	51	45	-86	38	22	-09	32	-18	06	38					
Leadership Questionnaire																											
24	66	24	-09	18	61	-22	11	-01	51	74	06	-20	76	-26	-80	76	46	-10	-22	17	26	42	60				
25	-33	22	57	18	-15	-12	51	-10	45	-01	61	16	-07	48	26	-16	24	-14	45	-03	37	14	20	-27			
26	-35	-48	04	-16	-57	12	11	-15	-47	-41	-04	33	-54	-10	66	-56	-20	35	33	-50	-17	-39	-33	-60	07		
27	-04	-02	-46	-22	01	21	-63	26	-54	-35	-54	-19	-17	-09	-02	-13	-49	01	-50	22	-46	-23	-26	-13	-78	-22	

Stimulation appears to be a style centered in the person of the leader; the very presence of the leader is a salient feature of the group experience. This dimension organizes behavior which sends psychological signals that add up to "be like me," "see me," "I am here—omnipresent." Emotional stimulation is a high input dimension characterized by manifold uses of self.

Caring as a leader style involves protecting, and offering friendship, love, affection, and frequent invitations for members to seek feedback, as well as offering support, praise, and encouragement. Stylistically, such leaders express considerable warmth, acceptance, genuineness, and a real concern for other human beings in the group. The style is characterized by the establishment of specific, definable, personal relationships to particular group members who the leader works with in a caring manner. Leaders high on caring are perceived by the members as symbolizing giving, understanding, genuineness, caring, sympathy, warmth, openness, kindness. They are at the opposite pole from what members perceive as technically proficient, expert, decisive, solid, competent, or knowledgeable. Caring clusters the support items of the behavior checklist, the stylistic rating of the personal leader as seen by observers, and love-oriented as perceived by participants; a technical orientation is negatively associated. Caring is clearly a warm/cold, love/not-love dimension. This dimension should not be confused with interpersonal attractiveness, for the members' feelings about the leader are not associated with it. Liking the leader is more related to emotional stimulation than to caring.

Meaning-attribution involves cognitive behavior—providing concepts for how to understand, explaining, clarifying, interpreting, and providing frameworks for how to change. Such leaders are perceived as "interpreters of reality," attaching meaning to a person or a group's behavior. They offer explanations for consideration. These leaders may name experiences individual members or the group are having, they may suggest that they look into the experience or they may tell a person directly what he's feeling. In general, understanding how it is and what people are feeling is an important goal for leaders high on meaning-attribution. Meaning-attribution is a bipolar factor; some leaders characterized by high meaning-attribution emphasize aspects of the group as a whole, while others focus more on the individual. Leaders whose interpretations generally focus on the group as a whole emphasize cognitive recognition of group climate, how the group is working and so forth. Such leaders often raise issues or ask the group to reflect on its behavior—to take a cognitive or reflective stance toward group experiences. Leaders who are high on meaning-attribution directed at individual behavior request a similar stance relative to intrapersonal issues. Meaning-attribution represents the naming function of leader behavior, wherein the leader gives meaning to experiences that members undergo. It refers to the translation of feelings and behaviors into ideas. The perception of members that leaders who do not assume this function are more like peers suggests that qualities of parent, priest, or pedagogue may be associated with this dimension. Meaning-attribution, however, does not have the emotional valence of charisma, as seen form the leader scores in Table 7.4 where charisma is clearly on a separate dimension.

Table 7.4 Rotated Factors of Leader Variables

Variable	1 (30%)[1]	2 (20%)	3 (14%)	4 (10%)
Leader Behavior Factors				
1. Intrusive Modeling	0.91	0.16	-0.11	-0.00
2. Cognitizing	0.03	-0.23	-0.87	-0.27
3. Command Stimulation	-0.12	-0.35	0.02	-0.71
4. Limit Setting	0.10	0.00	0.13	-0.86
5. Attention Focusing	0.31	0.03	-0.05	0.02
6. Mirroring	-0.58	0.09	0.17	0.21
Leader Style				
8. Interpreter of Reality	-0.20	0.04	-0.50	0.38
9. Release of Emotion by Suggestion	0.32	-0.37	0.13	-0.76
10. Release of Emotion by Demonstration	0.96	-0.18	-0.02	-0.05
11. Personal	-0.02	-0.82	-0.32	0.08
12. Social Engineer	-0.36	-0.08	0.77	-0.37
13. Charismatic Leader	0.71	-0.19	-0.13	-0.12
14. Teacher	-0.44	-0.29	-0.47	-0.59
15. Resource	-0.77	-0.20	0.09	0.51
16. Challenger	0.90	-0.01	-0.15	-0.03
17. Model	0.76	-0.41	-0.07	0.04
Leader Focus				
18. Group	-0.15	0.08	0.79	-0.03
19. Interpersonal	-0.04	-0.36	0.33	-0.24
20. Intrapersonal	0.10	0.06	-0.89	0.15
Interpersonal Attraction				
21. Observer Liking	0.34	-0.43	-0.13	0.10
22. Member Liking	0.32	-0.21	-0.31	-0.12
23. Games	0.44	-0.03	0.04	-0.89
Member Perception				
24. Charisma	0.78	0.04	-0.03	-0.25
25. Love	-0.22	-0.86	-0.08	-0.26
26. Peer	-0.40	-0.18	0.44	0.37
27. Technical	-0.18	0.88	-0.22	0.15

[1] Percentage of variance extracted by factor.

The fourth dimension of leadership, **executive function**, is defined in terms of behaviors such as limit-setting, suggesting or setting rules, limits, and norms, setting goals or directions of movement, managing time, sequencing, pacing, stopping, blocking, and interceding, as well as such behaviors as inviting, eliciting, questioning, suggesting procedures for the group or a person, and dealing with decision making. Leaders high on executive function emphasize the expression or release of emotions through suggestions rather than, for example, through demonstration. They are perceived as taking a "movie director" approach, stopping the action and focusing on a particular behavior either of the group or of the individual. The intent of stopping the action is to have the participants learn about particular behavior cues, emotions, personal learning, and so forth. Essentially, these leaders ask the group to reflect upon some action, but unlike the "interpreter of reality" they are more likely to ask the group to provide the answers than to provide the answers themselves. The emphasis is on prescriptive behavior in which the form and type of actions are constructed by the leader. Executive function clusters two categories of the leader behavior checklist: limit-setting and command response. It is associated with observer-style ratings of releasing emotion by suggestion and member perceptions of a teacher orientation, as well as with the use of structured exercises or games. The observer-style rating of resource leader is negatively associated. Executive function represents behavior primarily directed toward management of the group as a social system, and makes heavy use of structured material as a mechanism for goal achievement.

These four dimensions are basic in the sense that all leaders exhibited some of the behavior encompassed in each dimension. One further dimension emerged which accounted for a smaller percent of the variance; the leader's interpersonal attractiveness. It does not have the same properties as these basic dimensions, as it is a derivative dimension, representing the evaluation of the leader's behavior rather than the behavior itself.

Table 5.1 Basic Underlying Group Processes and Related Theme Topics

Theme Topic	Anxiety	Power	Normatization	Interpersonalization	Personalization
1. Acquaintance	Anxiety over intimacy and attempts at closeness.	Dependency on leader or other strong members; initial attempts by dominant members to supply direction.	Defensive and false consensus norms to protect members.	Superficial acquaintance attempts.	Reluctance to involve oneself.
2. Goal Ambiguity and Diffuse Anxiety	Anxiety over ambiguity, lack of goals, and structure.	Dependency on leader or other strong members; counter-dependence on leader or strong members.	Cleavage; disagreement on whether group should be structured or unstructured.	Autistic, self-centered communication.	Initiators become leaders.
3. Members' Search for Position/ Definition: Primary Group Transferences / Counter-transferences	Continuation of anxiety over ambiguity, lack of goals, structure; anxiety over anger/aggression, any intense affect.	Generalized evaluation/ testing of leader; power plays between dependence v. counterdependence as to direction.	Cleavage; personals v. counterpersonals.	Identification; hand clasping.	Hostility and/or deference toward leaders and members.
4. Sharpened Affects & Anxieties: Increased Defensiveness	Anxiety over loss of defenses/disclosure.	Cleavage; personal v. counterpersonals; power used to attack and defend only.	Discussion of norms centering around "huring" and "disclosure."	The emergence of group game-playing, e.g. "20 questions," "psychoanalyst," etc.	Dealing with anger/ affect directly; limited personal disclosure.
5. Sharpened Interactions: Growth-Identifying Activities & Reality Strengthening	Anxiety over personal needs, interpersonal conflicts, and hostility.	Emergence of individual power and manipulation dynamics; attempts to reduce power of leader via seduction; dealing with perceptions of leader more openly & directly.	Emergence, via effective feedback norms, centering about exploring impact of members on each other.	Continuation of group game playing, but with increasingly authentic and real interactions among members.	Beginning to deal directly with others; evaluation of self.

Theme Topic	Anxiety	Power	Normatization	Interpersonalization	Personalization
6. Norm Crystallization/ Enforcement Defensification	Anxiety over group norms centering about authority, feedback, decision making, etc.; anxiety over deviance from group norms.	Individual power and manipulation attempts; group beginning to exert power to establish and enforce rules and values of group.	Articulation of norms concerning proper use of feedback, decision making, expression of affect, etc.	Beginning of members working/expressing personal problems in supportive atmosphere.	Dealing with others' evaluation of personal, intimate problems.
7. Distributive Leadership	Continuation of anxiety over deviance from established group norms and anxiety over ability of group to solve all problems.	Redistribution of power; leader becoming member; group recognition of members as having specific leadership resources to be used in service of group.	Articulation of norms of "shared responsibility" and "shared leadership."	Continuation of working/expressing personal problems; verbalized empathy & intimacy among members.	Members feeling equal but separate (integrated autonomy)
8. Decreased Defensiveness & Increased Experimentation	Anxiety over taking creative risks, trying out new behavior dealing with catastrophic fantasies, and trying out atypical behavior.	Concerns over power and control almost non-existent; power invested in group rather than in leader or individuals.	Enforcement of group norms stressing "atypical" behavior; articulation of norms dealing with expression of intimacy, sex, aggression, etc.; new behavior rewarded, old behavior suppressed.	Members beginning to form strong emotional bonds during contructive resolution of interpersonal problems.	Locus of evaluation shifting inward to self-evaluation.
9. Group Potency	Continuation of some anxiety over practicing and experimenting with new behaviors.	Concerns over power and control typically not discussed; group secure in the use of power by group as a whole; group becoming an effective change agent.	Group continuing to enforce norms of intimacy, closeness, potency of the group; possible encourage-ment of self-actualization norms and values.	Periods of intense interpersonal affection, elation, and excitement with other members & group as a whole.	Personal, satisfactory--perhaps peak--experience about self.
10. Termination	Anxiety over applying group learning to real world.	Increased feelings of personal competence and inner-directed power; independence from external control.	The attempt to apply some or all group norms to real world or to significant others leaders stressing dif-ferences between group and world norms.	Periods of sadness, withdrawing from involvement, and seeking closure.	Self preparation for real world; termination of involvement in group.

Underlying Group Processes

Experience in working with groups, as well as exploration of the group literature, leads to the hypothesis that a number of distinct underlying group processes precipitate the emergence of theme topics during all stages of group life. There are essentially five basic processes:

1. A motivating or instrumental process that reveals itself in various states of **anxiety** in the group, e.g., anxiety over intimacy and attempts at closeness revealed in theme topics of "acquaintance" and "goal ambiguity and diffuse anxiety"

2. A control process that surfaces in concerns over **power** and the establishment of norms, e.g., dependency or counterdependency and an attempt to establish defensive norms, possibly as an attempt to wrest control from the leader and elicit theme topics dealing with primary group transferences and countertransferences

3. Another control process, that of **normatization**—the attempt to establish norms for appropriate rules of behavior

4. The intimacy process dealing with the degree of **interpersonalization**, i.e., the degree to which theme topics of acquaintance, empathy, etc., are expressed

5. The **personalization** growth process, which parallels interpersonalization and indicates the degree of self-awareness, personal growth, and actual behavior change

These underlying group processes are believed to be present throughout the life of the group and to elicit certain specific theme topics. A group's mounting anxiety over loss of defenses and possible disclosure (its underlying motivating process) may lead to the emergence of a series of critical incidents dealing with the theme topic of "sharpened affects and anxieties: increased defensiveness." Several underlying processes may be operating with varying degrees of strength at any one time in the group. This approach, however, clarifies the degree of importance these processes have in the functioning of a viable group.

The group process may be conceptualized as the underlying flow of dynamics that initiates or provokes the expression of a theme topic. This flow continues throughout the life of the group, whereas the theme topic is a focus of discussion that is more sequential in nature. The dominant theme topic, then, is a manifestation of this underlying flow.

The five basic underlying group processes—anxiety, power, normatization, interpersonalization, and personalization—are the main energy sources reflected in direct, observable group behaviors, which are summarized in packages termed theme topics. Each of these basic processes is present in the group, but each has a relative strength and weakness depending on the stage of development of the group; e.g., anxiety and power may be pre-potent concerns relatively early in the initial stages of the

group, but as the group progresses in its life, interpersonalization and personalization emerge as more salient concerns. Anxiety as a basic underlying group process is present in many different forms. In the beginning stages, for example, anxiety over ambiguity, lack of goals, and structure is most evident. This underlying group process may be reflected in members' concern with the theme topic of "goal ambiguity and diffuse anxiety." As this theme topic is being worked through, members begin to express some anxiety over intimacy and attempts at closeness by others; this anxiety, in turn, may emerge in the theme topic of "acquaintance." Finally, toward the end of the group's life, there may be anxiety over separation from other group members—"termination." The basic group process of anxiety is present throughout the life of the group. It is conceptualized primarily as a motivating or instrumental process that may be utilized by the leader to promote exploration and group growth.

Power is a basic group process that also shifts its form from the beginning to the end of group life. In the early stages of the group, power or control concerns center around dependency or counterdependency toward the leader or other strong group members. This dynamic typically reveals its presence in the theme topic "members' search for position/definition: primary group transferences/countertransferences." By contrast, toward the end of the group, power as an underlying force tends to be invested in the group rather than in either the leader or other individuals and usually expresses itself in the theme topic "group potency."

Normatization is another basic control concern. It is a process of flux within the group that seeks to establish appropriate norms of behavior. In the beginning stages, for example, members attempt to establish defensive and false consensus norms in order quickly to form a measure of self-protection against disclosure. This might exhibit itself in members' attempts to define their position and tell how far they will go in revealing themselves or even in behaviors of increased defensiveness. Toward the end of the group, however, the normatization process reveals itself in the attempt to apply group norms to the real world in theme topics such as "termination."

Interpersonalization is essentially an intimacy process leading from a superficial acquaintance attempt, exhibited in the theme topic of "acquaintance," to withdrawing from involvement and seeking closure described in the final theme of "termination." It is a basic group process that underlies attempts between group members to become close to one another. It contributes directly to the empathy and support felt by group members in solving problems. This dynamic operates to reveal the basic life styles of individual members.

The final group process is personalization and is conceptualized as a personal growth process. As such, it begins with a reluctance to become involved or perhaps with hostility/deference toward leaders and members, expressed in the theme topic "members' search for position/definition: primary group transference/countertransferences," and progresses to dealing with others' evaluation of self. This is expressed in the theme topic "decreased defensiveness and increased experimentation."

These five basic processes are considered to be an exhaustive framework—the model subsumes other possible theoretical processes. Sex and aggression processes, for example, would be translated into questions of intimacy, potency, power, etc. Although this is not the only possible system to be factored from all the group investigators considered, it is the system that appears to subsume other possible group variables across the span of group growth and development. Its power is determined not by the nature of the labels of the processes, but by its integration with the other theoretical systems of theme topics and critical incidents and by a review of the group literature. Several group processes may be operating at any given time in the group. Which process emerges as pre-potent is a function of several interacting variables, e.g., the stage of the group, the leadership style, and the type of group.

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A Proposed Model of Group Growth and Development

The concept of emerging dominant theme topics permits the identification of ten basic phases of change. These offer a satisfactory model of group growth and development.

Each theme topic contains within it the seeds of many other theme topics. For example, the group leader who is faced with the group's topic of goal ambiguity and diffuse anxiety will also recognize the beginning minor theme characteristics of sharpened affects and anxieties: increased defensiveness. The theme to be discussed and explored is largely determined by the leader. If he selects for discussion a theme topic or group process that is marginally present, that theme topic may be elevated to a position of momentary dominance over another theme topic. But then again it may not, for groups may have to deal with, and partially resolve, certain basic issues and concerns before they can be manipulated into taking a shortcut or accelerating the group movement and growth. This is an empirical issue that is researchable.

The behavioral characteristics associated with each specific theme topic are summarized in the Appendix.

1. Acquaintance

In the beginning of group life, members become involved primarily in the process of getting to know one another, of categorizing and pigeonholing each other. During this procedure, outside roles and conditions tend to determine members' inside roles and positions. This is primarily accomplished through a superficial acquaintance process wherein members begin gathering insurance-type data—names, business, number of children. The underlying process during this period is a generalized anxiety over intimacy and closeness, which is characterized by superficial acquaintance attempts and a reluctance to involve oneself. The discussion also begins to include occasional references to attempts to establish norms to protect members, e.g., what they ought to be doing, how members should behave, and what to expect. The underlying group process at this point appears to be an attempt to establish defensive and false consensus norms for mutual protection.

Following closely on the heels of the acquaintance sequence is the observation that some members initiate covert appraisal and testing of others and the leader. Frequently, the leader is brought into the discussion through invitations for him to disclose something about himself. Others members attempt to handle their anxieties in this new situation by leading the ongoing discussion, seizing power and leadership, or attempting to establish a dependency on the leader and/or other strong group members.

2. Goal Ambiguity and Diffuse Anxiety

Overlapping considerably with the acquaintance process, goal ambiguity and diffuse anxiety frequently initiates continuing attempts at information sharing and acquaintance. The apparent lack of clearly defined common goals and values generates a great deal of diffuse anxiety. Members

experience confusion, uncertainty, and difficulty in understanding the goals or purposes of the group. Attempts by members to define group aims, structure, and mode of function are largely unsuccessful. There is much fragmentation of direction, since the group tries and follows several issues at once. This general lack of productivity causes some members to avoid sustained work on issues and, consequently, to withdraw.

During this time, some members seek direction from the leader in a pronounced dependency approach. Others begin tentatively to express counterdependency statements. Still other group members avoid involving the leader and attempt to change the topic. There are also some members who act as passive observers, revealing a reluctance to involve themselves.

The inability of the group to decide on a goal and the group's desire for closeness, as well as its difficulty in understanding its purposes, lead to a variety of behaviors that are indicative of diffuse anxiety. Group members suggest topics and issues that range from the important to the trivial or irrelevant. As an issue is considered for discussion, it is common to find other members complaining that the group ought to be clear about what it is to do and how it is to go about doing it. In this phase, anxiety is diffuse and is expressed in concerns over the ambiguity of the situation and its unstructured nature. Due to this anxiety, certain group members begin to talk about the necessity of having some sort of structure imposed on the group. Others will be against any type of formalized structure. This is the first small indicator of cleavage, which grows as the group progresses.

During this stage, individual members feel very unsure. Some members may feel helpless to do anything and may become self-deprecating and express inadequacy. A few members may attempt to establish bonds with other member who seem to have similar problems, attitudes, and backgrounds. These attempts to form bonds represent defensive and security alliances. A few members may defend themselves by becoming hesitant to enter into interactions and by resisting all attempts to include them in the discussions.

The more assertive members may make broad intellectual statements and dogmatic assertions and propose encompassing theories. Not infrequently, these members may engage in autistic, self-centered communication monologues without really hearing or responding to what others have said. This occurs because the ambiguous group situation is a type of ambient Rorschach test in which the members' values and attitudes are in a state of flux before they begin to define their personalities in response to the setting. Their approach also avoids anxiety over intimacy and closeness by exhibiting caution, mistrust, and conformity.

3. Members' Search for Position/Definition: Primary Group

Transferences/Countertransferences

Gradually, the goal ambiguity and anxiety increase. Against this "field," members begin to define and characterize themselves by their statements; there are attempts at leadership, or solving the

problem, or establishing consensus norms. In general, members seek to establish a position or niche in the group. Power shifts rapidly during this phase as assertive members try to influence and/or control the group or engage in leadership struggles. Group members who take the initiative in interacting tend to become leaders.

The reaction to this process is varied among group members—some welcome attempts at leadership as meeting their own dependency needs, other members strongly resist attempts at influence. As previously noted, some members continue to engage in considerable intellectualization and generalization, being fearful of the group and of involvement.

Another form of fear is to keep the conversation going at all costs. At times during the conversation, one group member's statement may be related to another's, but his responses may not be in the context of the previous speaker. Group members may discuss an outside problem or intellectual concern that indirectly reflects issues in the group; e.g., a group with difficulties in resolving membership or attendance issues may discuss truancy in school children.

As group difficulties begin to arise, conflict and the projection of blame and responsibility on the leader and other members become more evident. As members begin to reveal themselves to others, anxiety over intimacy and attempts at closeness again continue to exhibit themselves as reactions to significant people and events in their past life.

This phenomenon may be understood in terms of the general family or primary group model in which transferences take place. For example, group members vie with one another for the approval of the leader by seeking to be closest to him and to please him the most. These group members are generally protective toward the leader and his image, defending him against any and all criticism and the possibility of being hurt. Some members continue to express their desire or expectation that the leader will tell them what to do and will assume all responsibility for what happens in the group.

On the other hand, other members become angry over the lack of direction and leadership and express this anger against the surroundings, the institution, or the leader himself. This is revealed by members engaging in resistance, delay, and disruption; i.e., group members may take negative attitudes, change the subject, or delay the actions of the group. Group members may be unwilling or unable to admit that they are experiencing negative feelings, even when the leader gives them clear evidence of their hostility. This break between the two opposing factions in the group is called dependence versus counterdependence.

There is yet another faction in the group. Some members remain independent of this cleavage and develop dependency relationships with their peers or siblings. This is exhibited in forming small partnerships for mutual support. Due to the cleavage and the development of mutually supportive but opposing factions, there is typically an increase in the occurrence of communication problems, misunderstandings, and outbursts of anger. The expression of intense affect arouses intense anxiety in some members, leading to their absences from the group or their reluctance to participate. There

is frustration with the way the group is functioning: an inability to perform effectively on a task, to change its way of operating, or significantly to influence its own fate.

Increased hostility may be expressed toward the leader because of a number of complex factors. The leader is still an outsider and is viewed by members as not being a full member of the group; members become angry because of their perceived dependent or counterdependent relationship to him; still others are frightened of his real or imagined power.

Some of the group members may begin tentatively to test the strengths and limits of the leader in various ways by trying to provoke him, by seeing if they can shock him, by closely observing his reactions to everything in an effort to catch some fault or shortcoming. Other, more assertive, members may imply (sometimes quite directly) that the leader is incompetent and unnecessary, e.g., in statements or rhetorical questions about what would happen if the leader were to leave the meeting or not show up for a later one.

The emergence of intense affect among members causes relationships and feelings to fluctuate rapidly, raging from intense but brief linkages to sharp reversals of feelings. In addition, some members engage in exhibitionism, striving to be the center of attention and willing to disclose themselves to the group to do so.

As a consequence of an ambiguous situation, members tend to communicate their own needs through their typical interpersonal life styles. The ambiguity of the situation may lead group members to respond to the leader (or other members) with feelings and behaviors learned earlier in family or primary group relationships. They tend to transfer these primary feelings and modes of relating.

At this stage in the life of the group, relatively little productive work has been done in building and reinforcing norms. Although implicit norms centering about cleavages have occurred, these are neither understood nor articulated by members. Norms that do seem to operate are frequently defensive, e.g., the procedural norm regarding the avoidance of silence.

There is also the noticeable emergence of a false consensus norm—in which members agree, implicitly and even explicitly, to reach and agree on decisions by some arbitrary method without really having dealt with covert and unexpressed underlying feelings. The underlying group processes tend to revolve around anxiety over anger, aggression, or any intense affect; a generalized evaluation and testing of the leader; more cleavages within the group; and the seeking of mutual support (hand clasping).

4. Sharpened Affects and Anxieties: Increased Defensiveness

Following an intensification of behaviors previously described, sharpened affects of both a positive and negative tend to develop, but with a preponderance of negative affects, e.g., hostility, fighting,

and more separations. Sometimes the males clash with one another while the females merely observe. Frequently there is a struggle among the males for leadership, while the females play more passive or maternal roles.

Hostilities and conflicts tend to become sharpened not only between individuals, but also between subgroups, e.g., cleavages develop between people who are personal oriented and counterpersonal oriented, structured and unstructured, dependent and counterdependent. There is increasing anxiety over anger, aggression, and the potential loss of ego defenses on which members' self-esteem is built. Intense struggles develop over who will lead the group and in what direction. There are also anxieties and fears centering about belonging and acceptance.

During this time, members may try to avoid dealing with the aggressive impulses of other group members because of the intense, emotionally charged group atmosphere. Aggression is often exhibited in scapegoating, in which individual members of the group are singled out for hostility or ostracism. Concomitantly, there are indications of catharsis or the release of tension through anxiety-based jokes, laughter, and heavy sighs.

Some group members begin to vocalize the tensions they experience and the stress they feel as a result of subgroupings and cleavages and express a desire to move toward unity. False consensus and a reluctant tolerance of it tend to increase.

Members attempt to deal with the sharpened affects and anxieties described by sharpening their defenses. These sharpened defenses take many forms, ranging from regressive behavior to projection, displacement, and denial of affect.

Group members alternate between fight and flight, between sudden attacks and withdrawal or avoidance. They may defensively resist or ignore attempts by the leader to focus attention on immediate events in the group. They may also deny any charge of "misbehavior" or any need for them to examine or change their behavior in any way.

Defensiveness may also be observed by the focus on intellectual and content characteristics of a task; that is, group members attempt to limit their interactions to task-related activities of a conceptual nature. This is a form of escape into work utilizing intellectualism in the face of sharpened anxieties. For a few members, this threat leads to an observable increase in rigidity—a clinging to old values and attitudes in the face of apparent threats. False consensus norms and defensive norms are accepted as tacit collusion among members for protection and escape from the intense affective threat.

The basic underlying group processes center about the anxiety over loss of defenses/disclosure and the expression of norms dealing with avoidance of "hurt" and limits of "disclosure" of members.

Power is expressed in both cleavage formation and group "game" playing, e.g., "twenty questions," "psychoanalyst." Members, however, begin to deal with anger/affect more directly and engage in brief, limited personal disclosure to others.

5. Sharpened Interactions: Growth-Identifying Activities and Reality Strengthening

Following the increased anxieties and affects, clearly focused and articulated interactions develop between members as well as between members and the leader. When increased defensiveness is recognized as blocking interpersonal and group growth, greater energies become mobilized in the service of overcoming these defenses. Catalyst roles emerge as some members behave in ways that encourage the total involvement of members and precipitate group interaction. This behavior may involve direct verbal and nonverbal expression of feelings and deeper exploration of these feelings. As a consequence, group members take a vigorous part in the interactions. With the increase in activity, misunderstandings as well as insights occur more frequently as communication becomes sharpened. Group members share more of their significant personal experiences including early lives, dreams, and problems. Silent members are actively encouraged to interact with others.

These interactions have the characteristics of greater directness, threat-free relationships, and open confrontation in attempts to solve realistic problems as they occur. Once members have overcome, to some extent, their defensiveness, they are open to partial insights, self-exploration, investigations of their impact on others, and other growth-identifying activities.

During this phase, relationships between the leader and individual members become strengthened through a slow process of testing and evaluation. There are overt discussions of power and leadership: group members openly discuss their concerns about power and leadership in the group.

In addition to the behaviors exhibited in previous theme topics, group members attempt open confrontation with the group leader or attempt to reduce the leader's power by seducing him into membership. This latter behavior involves inviting the leader to be "just one of us" or "just a member." When these behaviors are confronted, reality testing between the leader and members is increased and strengthened. Members can test their perceptions and assumptions by verbalizing them to the leader.

Anxieties occur due to the loss of defenses and disclosure, although there is also anxiety associated with the development of group norms centering around authority, feedback, and decision making. The group may also involve itself with game playing. Finally, group members begin to deal with their own and others' anger and affect more openly. They actively begin to invite others' personal disclosure, listening closely to others' evaluations of themselves.

6. Norm Crystallization/Enforcement-Defensification

During this phase defenses begin to be lowered since members feel less threat and anxiety. There also emerges a solidification of norms wherein group members work on and evolve rules for behavior in the group. As a consequence, group attention stays on interactions and processes within the group and not on outside matters.

A norm of participation develops in which involvement of the total group becomes a group value. Various roles begin to develop within the group as revealed by the behavior of group members, e.g., certain members assume the role of gatekeepers, sanctioners, placators, and disciplinarians. Group members give support to these emerging roles, and, consequently, daily, routine patterns of working and relating are established.

As more sophisticated norms of disclosure, decision making, and feedback emerge, these tend to become internalized within the members. In general, the members become more self-disciplined and self-regulated, which accelerates the rapid development of goals and values. There is more concern with working openly on conflicts of values and on reducing hidden agendas.

The group begins to form a unique culture that includes jargon, rites of passage, group roles, and differentiation from out-groups. Overt expressions of norms are offered, representing devaluation of outside ties, negative reactions to dissension in the group, and positive reinforcement for working and expressing personal problems in a supportive atmosphere. Psychological ties to outside relationships, even family ties, are weakened as members form attachments to the group. In fact, group members tend to view nonmember out-groups with suspicion, distrust, or hostility. As the members begin to exercise some influence over their fate and the group's direction, the crystallization of the group culture represents a sense of significant progress—a breakthrough. Those who dissent or refuse to cooperate with the group suffer temporary loss of status. These emerging norms and their enforcement lead to behaviors aimed at safeguarding the group's success and progress. They maintain a sense of unity and groupness—defensive unification.

In general, group members try to affect compromises between any remaining cleavages and factions to the extent of glossing over or ignoring some disputes among group members, thus preserving the illusion of greater unity. Members tend to concentrate on cooperating on simple tasks. They exhibit a willingness to work together on tasks and goals.

In addition, individual identities tend to be submerged in the group in the pursuit of group unity. At this stage, anxieties tend to be tied to concerns about deviance from group norms and its consequences for the unity and solidarity of the group, as well as to norms centering about authority, feedback, decision making, etc. Power is exerted as a means of enforcing these norms. Members also begin working/expressing personal problems in a supportive atmosphere, dealing with others' evaluation of personal, intimate problems.

7. Distributive Leadership

The final evolution of group style of normatization and the dropping of many personal defenses encourage members to take individual responsibilities for their own problems and for what happens to them in the group. As a consequence, there is an increase in feelings of equality, with members accepting each other as equals. During this stage, anxieties over personal needs and dynamics tend to be fairly well articulated by individuals describing themselves introspectively.

The distinguishing feature of such public discussions and reflections is the deliberate search for the true reasons for behavior rather than superficial rationalizations. For example, it is not unusual to hear group members discuss relations with authority figures, e.g., parents, or with other significant figures in their lives. There emerges an integrated autonomy: group members assert individuality and independence without threatening group solidarity.

During this phase a more realistic view of the leader emerges. As the leader is seen less in terms of absolutes and more as a person with qualities that are helpful to the group, there is an increased willingness to use the leader as a resource. Group members now see him as one who can observe group processes and help them deal with emotional issues. This type of interaction differs considerably from earlier interactions, which were based on factors of fear, dependency, or competition. In general, members have acquired the ability to accept or reject the leader independently and maturely, rather than uncritically. In essence, the leader is seen as a person and as a member of the group.

The development of a more realistic view of the leader alters the primitive and artificial separations of the resource functions of the leader and of the members. Leadership becomes distributive as members become willing to assume functions and responsibilities typically accomplished only by the leader. They take individual responsibility for their own problems and for what happens to them in the group, thus becoming a collection of leaders.

The group begins to recognize its various group members as resource leaders, each of whom offers his own unique blend of talent, experience, and skill to help the group. This form of distributive leadership allows members to call on various members of their resource pool in order to solve problems.

Informality prevails when leadership and structure become functional to whatever the group is working on at the time; e.g., through informal rather than formal discussions of the issues involved, there may be an increase in decisions based on consensus. When conflict occurs during this stage, it is usually over substantive issues rather than hidden emotional issues, since members have become skilled at diagnosing the difference.

Finally, this stage is marked by an effective display of decision-making norms stressing maximally descriptive and minimally evaluative communication, which helps group members to deal more

freely with other group members' evaluations of themselves. It also leads to the constructive working of interpersonal problems.

The basic underlying group processes exhibit a continuation of anxiety over deviance from established group norms and a redistribution of power, with norms of shared responsibility and shared leadership being articulated.

8. Decreased Defensiveness and Increased Experimentation

This stage of group growth and development is marked by individuals significantly relaxing their defenses in an atmosphere of trust and support and experimenting with atypical growth behaviors. Since the leader is no longer considered a threat and group members are seen as equals, masks and protective facades can now be dropped, resulting in increased freedom and insight into others. Generally, there is diminished aggression: members experience less anger and show less hostility. A more relaxed, informal state seems to characterize this phase, coupled with a freer flow of feelings, thoughts, and open expressions of physical feelings. There is an increase in the amount and appropriate application of feedback: members tell each other their reactions to and perceptions of one another, evaluating each other's group roles and interpersonal styles. There is an increase in empathy. Members understand the differences, feelings, and problems of one another without judging. They seem able to share and understand one another's personal and conceptual schemes regarding human behavior. There may be obvious symptom modification/relief.

There are more unbiased evaluations of the contributions of members—questions are evaluated with comparatively little regard for power or status in the group. Group members are also able to deal directly with emotional and maintenance issues.

It is typical of this phase that the focus of evaluation moves inward; i.e., group members begin to consider their self-evaluation more important than evaluation by the larger society. Concomitant with this development, there is a significant elimination of references to "real world" problems. Instead there is an increase in work on both personal and interpersonal problems. There is insight into others: group members perceive defenses, dysfunctional value systems, and underlying motivations. They discuss the problems that bother them inside and outside the group, and they share common experiences while focusing on a discussion of personal problems. As a result, self-awareness develops. Members become aware of their own personal involvement in the group and how it tends to affect their perceptions. They see their own biases and prejudices and are able to accept this and other aspects of the group process without alarm.

Finally, there is a significant increase in attempts to try new ways of behaving, new and atypical interpersonal styles, and new group functions. The willingness to try out new behaviors toward others develops from the support, trust, and respect that members share with each other.

Members tend to exhibit increased self-reliance, self-worth, and self-confidence and have more realistic goals and better interpersonal skills. There is a noticeably improved perceptual reorganization as members develop new ambitions that utilize their potential, set realistic goals, and develop interpersonal skills. Since members are less fearful of intimacy, there is a greater willingness to compromise and make fewer defensive adjustments in the service of the growth needs of other members.

The basic group processes tend to be anxieties over taking creative risks, dealing with catastrophic fantasies, and trying out atypical behaviors. These lead directly to group norms stressing the enforcement of atypical behavior coupled with the norms of intimacy, sex, and aggression.

Concerns over power and control become almost nonexistent. Power is invested in the group rather than in the leader or other individuals. As the locus of evaluation moves inward to self-evaluation, members begin to form strong emotional bonds during the constructive resolutions of their interpersonal problems.

9. Group Potency

Through an increase in experimentation and less defensive behavior, the group comes to be seen as a significant, if not the most significant, source of learning and growth: the group becomes potent and concretized. It accepts and supports individual members as well as rewards their positive changes. Members are better able to choose when it is appropriate to deal with something in the group, when to ignore it, or when to handle it with an outside resource, e.g., other members or the leader. The group's prevailing tone is one of dedication and committed purpose. These factors appear to make group members experience time as prolonged; they feel that they have been together and have been part of the group for a much longer psychological time than chronological time indicates. In some instances, there are longer spans of attention to interpersonal learning. The group is able to stay with complex and difficult issues longer and work more steadily on them.

There is an increased awareness of the need to work together as well as an increase in group members' loyalties and affections for one another; the group is integrated and cohesive. During this period the group might deal with highly intense, interpersonal interactions without becoming defensive or changing the subject. As a consequence, one or more members might have a peak experience with members experiencing intense joy and pleasure. Members accept and verbalize the group as a potent change agent for personal growth. Power is invested in the group rather than in the leader or other individuals, thus promoting rapid and effective personal growth.

In summary, there is a continuation of some anxiety over practicing and experimenting with new behavior. There are periods of intense interpersonal affection, elation, and excitement with other members and the group as a whole. There may also be peak experiences concerning self. The group continues to enforce norms of intimacy and closeness. As the group is seen as an effective change agent, concerns over power and control are not discussed.

10. Termination

The responses of individual members to the approaching termination of the group vary, but all members seem to have an intense reaction that reflects the previous phase of deep commitment to the group as a miniature society or community. There is a tendency to overestimate the group members' potential for resolving all their problems. In general, most members are individually and collectively optimistic about the future. However, some members might deny the impending termination by expressing disbelief and regret accompanied with a verbalized wish to extend the group sessions.

As a result of this separation anxiety, some members begin to withdraw their involvement in the group to seek some means of closure. Other members experience happiness over leaving, over going back to the outside world. They have a greater sense of identity and competence. Frequently, members experience the need to affirm that the group has been valuable to them, and they express these feelings in the form of testimonials.

There is a general reduction in the intensity of involvement in interpersonal feedback as members prepare to leave the group. There is also a growing sense of completion in that most members believe they have completed the task of the group and are now ready to move forward.

Many members begin to question the relevance of some group learning to the outside world, while others wish to explore the mechanics of transferring learning to specific situations. Some members express apprehension over possible personality changes brought about in the group. The group leader and members must be prepared to spend sufficient time on the issue of the transfer of training to give group members a sense of productive closure.

The basic underlying group process during this final stage is concerned with anxiety over leaving the group and over applying the group experiences and learning to the real world. Power concerns reveal themselves in increased independence from external control. Group norms and real-world norms are clearly differentiated as to transfer or carry-over. There are periods of sadness as group members seek closure in the termination of involvement in the group.

From A. M. Cohen & R. D. Smith. (1976). *The critical incident in growth groups* (pp.169-181). Reprinted by permission of Arthur M. Cohen, Ph.D.

Appendix: Behaviorial Characteristics

1. Acquaintance

1. Individuals categorize or pigeonhole one another, with outside roles and status often determining inside roles.

2. During the superficial acquaintance process group members get to know one another by sharing names, background, and outside information.

3. Some members lead the discussion enthusiastically, while others respond with little activity or dialogue.

4. Group members size up one another covertly and test each other out. This is known as covert appraisal and testing.

2. Goal Ambiguity and Diffuse Anxiety

1. Members avoid sustained work because of the lack of common goals and values.

2. Members experience confusion, uncertainty, or difficulty in understanding the goals or purposes of the group. Attempts at defining group aims, structures, and modes of function are largely unsuccessful.

3. Trivial or irrelevant topics or issues are discussed.

4. Anxiety is diffuse and is expressed in concerns over the ambiguity of the situation and its unstructured nature. Members seek to reduce this ambiguity.

5. The group members' experience of this anxiety may be of a general or unspecified nature.

6. Members, during this stage, feel very unsure of themselves. Some members may feel helpless to do anything and may become self-deprecating and express inadequacy.

7. A few members may attempt to establish bonds with other members who seem to have similar problems, attitudes, and backgrounds. They identify with those who are in a similar situation.

8. A few members may defend themselves by becoming hesitant to enter into interactions and may resist all attempts to engage them in conversations.

9. These members may engage in autistic, self-centered communication monologues without really hearing or responding to what others have said.

10. Values and attitudes go into a state of flux, because of the new and ambiguous situation.

11. Group members show mistrust of one another by exhibiting caution and conformity.

12. Members become accustomed to being together as a group. They adjust to the group situation.

3. Members' Search for Position/Definition: Primary Group

Transferences/Countertransferences

1. Power may shift rapidly during this phase as various assertive members try to influence and/or control the group or engage in leadership struggles. Initiators become leaders; leaders emerge; those group members who take the initiative in interacting tend to become the leaders.

2. Being fearful of the group and involvement on a personal level, some members will continue to engage in considerable intellectualization and generalization.

3. Some members tend to keep the conversation going at all costs and to engage in excessive or overly smooth talking.

4. A member's statement may be related to another's but his responses are not in the context of the previous speaker.

5. There is indirect discussion of group concerns: group members discuss an outside problem or intellectual concern that indirectly reflects issues in the group; e.g., a group with difficulties in resolving membership or attendance issues may discuss truancy in school children.

6. At this stage of group life, differences begin to emerge in accordance with pre-existing definitional societal ranks and status. These differences give rise to an early form of cleavage in the group, e.g., police vs. community.

7. Projection of blame and responsibility toward the leader and other members becomes more evident.

8. Anxiety over intimacy and attempts at closeness begin to be exhibited. Group members are fearful of disclosing their inner selves.

9. Group members vie with one another for the approval of the leader by seeking to be closest to him or to please him the most.

10. Group members are generally protective toward the leader and his image. They defend him against any and all criticisms, protect him from being hurt, and view him almost as perfect (an expression of dependence).

11. Because of their desire or expectations that the leader will tell them what to do and will take all responsibility for what happens in the group, some members continue to express dependence on the leader.

12. Some members tend to express anger toward the surroundings, the institution.

13. Members engage in resistance, delay, and disruption; i.e., group members may take negative attitudes, change the subject, or delay the actions of the group.

14. Group members may be unwilling or unable to admit they are experiencing negative feelings, even when clear evidence of hostility is pointed out by the leader.

15. A cleavage between dependent and counterdependent members of the group becomes apparent.

16. Members form small partnerships for mutual support.

17. Some members may be absent from the group or show their reluctance to participate in other ways.

18. There is frustration with the way the group is functioning; members are unable to perform effectively on a task, to change their way of operating or significantly to influence their own fate.

18. Regarding leadership and structure, some group members choose one member of the group to be their leader and structure the situation for them.

19. Increased hostility is expressed toward the leader because of a number of complex factors. The leader is still an outsider and is viewed by members as not being a full member of the group.

20. Members become angry because of their perceived dependence on the leader.

21. Some of the group members may begin to test the strengths and limits of the leader in various ways. They may try to provoke him by seeing if they can shock him or by catching some fault or shortcoming.

22. Assertive members may imply (sometimes quite directly) that the leader is incompetent and unnecessary.

23. Relationships and feelings begin to fluctuate rapidly. They range from intense, but brief, linkages to sharp reversals of feelings.

24. Some members engage in inappropriate disclosure, striving to be the center of attention.

25. Members tend to communicate their own needs through their "typical" interpersonal life styles that are introduced as a consequence of the ambiguous situation.

26. Group members respond to the leader (or other members) with feelings and behaviors learned earlier in groups, usually in family and other primary group relationships. They tend to transfer primary feelings and modes of relating.

4. Sharpened Affects and Anxieties: Increase Defensiveness

1. Males may clash with one another while females observe, in a controlled acting-out process. Males struggle for leadership; females frequently play more passive roles.

2. Cleavages develop between people who are personally vs. counterpersonally oriented and structured vs. unstructured. Group members are split on every issue they try to deal with and seem unable to agree on anything (cleavage-fragmentation).

3. Members show anxiety concerning their anger and aggressions and the potential loss of ego-defenses on which their self-esteem is built.

4. Fears emerge centering about belonging and acceptance.

5. Scapegoating occurs: individual members of the groups are singled out as targets of hostility (anger may be shifted from the leader to other members).

6. Catharsis/tension release involves the release or relieving of emotional tension by an individual or the group through the expression of positive or negative feelings directed toward a specific person. For example, a T-group member may confront the trainer and openly express his resentment or hostility.

7. Another form of tension release occurs when a particularly strong emotional sharing or exchange within the group is followed by a joke or humorous remark. Laughter dissipates the tension.

8. The tensions members experience and the stress they feel as a result of subgroupings and cleavages become difficult to bear, and members express a desire to move toward unity.

9. Group members more specifically identify what discipline or punishment they fear and why they fear it.

9. qGroup members return to old methods of adaptation in response to difficulties. Regressive behavior to projection displacement and to denial of affect may occur. Members may be observed alternating between fight and flight—between sudden attacks and withdrawal or avoidance.

10. As group members are unwilling or unable to talk about feelings and transactions between group members, defensiveness/denial toward the here-and-now occurs. Members talk about things outside of the group; they resist or ignore any attempt by the leader to focus attention on immediate events in the group.

11. Defensiveness/denial of external dangers occurs as group members deny or minimize the real dangers that exist in their external environment.

12. When accused of wrongs, group members deny that they have done anything wrong or that there is any need for them to change: defensiveness/denial of wrongdoing or need to change.

13. Goup members attempt to limit their interactions to task-related activities of a conceptual nature.

14. After leadership struggles and changes, original leaders re-emerge.

15. Members cling to old values and attitudes in the face of apparent threats to them.

5. Sharpened Interactions: Growth-Identifying Activities and Reality Strengthening

1. Catalyst roles emerge as some members behave in ways that encourage total member involvement and precipitate group interaction.

2. Group members take a more vigorous part in the interaction.

3. Misunderstandings become sharpened as frequent communication problems occur.

4. Group members share more of their significant personal experiences, including early lives, dreams, and problems.

5. Silent members are actively encouraged to interact with others.

6. Group members may openly engage in a discussion of their concerns about power and leadership in the group.

7. During this phase, relationships between the leader and the individual member are strengthened through a slow process.

8. Reality testing between the leader and members increases and grows stronger.

9. Group members may begin to test their perceptions and assumptions about the leader by verbalizing them and checking them with him.

6. Norm Crystallization/Enforcement-Defensification

1. Norms develop as the group works on and evolves rules and standards for behavior in the group.

2. Group attention stays on interactions and processes within the group, not on outside matters.

3. A norm of participation develops in which participation by the total group becomes a group value.

4. One person may assume the role of disciplinarian who punishes or chastises group members deviating from the group's norms.

5. Group members give support to the emerging role of disciplinarian.

6. Daily routine patterns of working and relating are established.

7. In general, members become self-disciplined and self-regulated.

8. Rapid development of goals and values occurs. Group members quickly settle on goals for the group and the values within which to operate.

9. Because norms are not grossly violated, discipline becomes less harsh.

20. The group begins to develop a unique culture that includes jargon, rituals, a group consciousness, and cohesion, rites of passage, group roles, etc.

21. Outside ties are devaluated.

22. Negative reactions to dissension in the group become more frequent.

23. There is a breaking of psychological ties to outside relationships (family) as members form attachments to the group.

24. This may lead group members to view the non-member outgroup with suspicion, distrust, or hostility.

25. Group members, in describing themselves, may exaggerate their accomplishments or experiences.

26. Those who dissent or refuse to cooperate with the group suffer temporary loss of status.

27. Group members try to effect compromises between any remaining cleavages and factions.

28. To preserve the illusion of greater unity, there is a tendency to gloss over or ignore some disputes among group members.

29. Group members who have aligned themselves with neither the dependents nor the counterdependents begin to speak their views, and other members listen to them.

30. Later in this stage, group punishment becomes harsher because norms are violated more before action is taken.

31. Members tend to concentrate on cooperating on simple tasks. There is an observable willingness to work together on tasks and goals.

32. Individual identity is submerged in the group. Members deny their own identity in pursuit of group unity.

7. Distributive Leadership

1. Members take individual responsibility for their own problems and for what happens to them in the group.

2. An increase in feelings of equality occurs; members accept each other as equals.

3. A more realistic view of the leader emerges. There is acceptance of the leader's role. Group members accept the authority of the leader and his position; he is seen less in black-and-white terms and more as a person.

4. Group members now begin to use the leader more freely as a "skilled resource" who can observe group process and help them deal with emotional issues.

5. There is an integrated autonomy in which group members can assert individuality and independence without threatening group solidarity.

6. In essence, the leader is seen as a person and as a member of the group.

7. Members develop and apply observation skills by acting as observers of the group process as well as participants in it, thus becoming more self-regulating and self-determining.

8. Informality prevails. Leadership and structure become functional to whatever the group is doing.

9. There may be a considerable increase in decisions based on consensus through basically rational discussions of the issues involved.

10. When conflict occurs during this state, it is over substantive rather than hidden emotional issues.

11. Formal structure and roles wither. The formalized structure of leadership and decision making ceases to operate; informality prevails; leadership and structure are functional.

8. Decreased Defensiveness and Increased Experimentation

1. There is a dropping of masks and protective facades.

13. Insight into others develops and becomes common.

14. Symptom modification relief, such as absenteeism, occurs with a reduction or disappearance of outside problems.

15. There is diminished aggression. Members experience less anger and show less hostility. A more relaxed informal state seems to characterize this phase.

16. There is a freer flow of feelings and thoughts.

17. Group members are more open in expressing hostility toward one another and in expressing general tensions, angers, and fears, and in working through conflicts between members. As a result, tension is lowered in the group.

18. There is more open, free expression of negative and positive feelings. Fantasies and previously unexpressed thoughts are now discussed.

19. There is an increase in the amount and appropriate application of feedback. Members tell each other their reactions to and perceptions of one another, evaluating each other's group roles.

20. There is an increase in the development of empathy. Members come to understand each other's feelings and problems and have a greater insight into each other's differences. A nonjudgmental atmosphere prevails.

21. Less-biased evaluation of the contributions of members and members' questions are seen more frequently. There is less regard for power or status in the group.

22. Insight into others is common. Group members perceive the defenses and the faulty value systems of other group members. They seek to understand the underlying reasons.

23. Members are also able to deal directly with emotional and maintenance issues and are able to separate task from maintenance.

24. The locus of evaluation moves inward. Group members consider their self-evaluation most important.

25. Group members work on personal problems and discuss the problems that bother them both within the group and outside. They are able to share common experiences.

26. Members gain self-awareness and insight and become more aware of their own personal involvement in the group and how it tends to affect their perceptions. They see their own biases and prejudices; they are able to accept these and other aspects of group process without alarm.

27. Members try out new ways of behaving and atypical interpersonal styles.

28. Risk-taking emerges as group members express feelings or behave in ways that involve the risk of group hostility, ridicule, or rejection.

29. An increased sense of self-worth and self-confidence occurs as group members value themselves more highly and have greater self-esteem.

30. Personal growth and improved outside relationships occur as members develop new ambitions, reveal increased self-reliance, and have more realistic goals and better interpersonal skills.

31. There is a higher regard for others since members have greater respect and liking for one another as individuals. Having moved beyond their initial impressions or stereotypes to more realistic views of one another, they have a more realistic view of group members.

32. Group members show a greater willingness to compromise for the sake of solidarity. Personalities of group members are reorganized and defenses regrouped.

9. Group Potency

1. Group support and reinforcement is given as the group accepts individual members and rewards their positive changes.

2. There is a functional and flexible use of the group. Members are able to choose whether it is appropriate to deal with an issue or ignore it.

3. Purposefulness occurs as members frequently reaffirm their sense of direction.

4. Cooperation and shared responsibility is common as group members work together on their tasks in a way that demonstrates an acceptance of mutual responsibility for achieving their goals. They have a greater awareness of the problems that face them.

5. Members experience time as prolonged.

6. There is regularity in attendance.

7. There are longer spans of attention to interaction involving interpersonal learning. Some interaction sequences last for several meetings.

8. Interdependence increases interpersonal solidarity as common goals and the need to work together increase group members' loyalty and affection for one another.

9. There is a greater awareness of the need to work together and an increase in group members' loyalties and affections for one another. The group is integrated and cohesive. Group members are typically responsive, loyal, and accepting toward one another.

10. The group may deal with highly intense interpersonal interactions without becoming defensive or changing the subject.

11. There is an intensification of elation and excitement; members experience intense joy and pleasure.

12. Members become confident that the group will accept them as they are.

13. Members accept the group as a potent change agent for personal growth and verbalize their acceptance.

10. Termination

1. There are expressions of over optimism about the power of the group. Some members attempt to over estimate the group's potential for resolving their problems.

2. Members are individually and collectively optimistic.

3. Some members may wish to deny the impending termination of the group by expressing disbelief and regret. This is coupled with a verbalized wish to extend the group sessions.

4. As a defense against the pain of separation, some group members withdraw before the group ends.

5. Some members begin to withdraw their involvement in the group and seek some closure.

6. Other members experience happiness over leaving and returning to the "outside" world.

7. Members experience the need to affirm that the group has been valuable to them, and they express these feelings in the form of testimonials.

8. There is a growing sense of completion. Members feel they have completed the task of the group and are now ready to go forward and look to the outside world.

9. Others will wish to explore the mechanics of the transfer of learning.

From A. M. Cohen & R. D. Smith (1976). *The critical incident in growth groups* (pp. 271-280). Reprinted by permission of Arthur M. Cohen, Ph.D.

Curative Factors

In his definitive work, *The Theory and Practice of Group Psychotherapy,* Yalom (1975) postulates eleven curative factors that are present over the life of the optimally-functioning group regardless of the therapeutic model:

1. **Installation of hope.** In a group setting, clients experience other members changing: thus they are reinforced in their belief that they can change.

2. **Universality.** Many clients enter therapy believing they are alone and unique in having frightening or unacceptable thoughts, behaviors and feelings. Hearing other clients disclose similar problems to their own disconfirms their feeling of isolation and uniqueness.

3. **Imparting of information**. Didactic instruction about psychodynamics, mental illness and mental health given by the therapist, as well as advice about life problems given by other group members and the therapist, fall into this area. Through clear information, the client is more able to order and make sense of his life experience. Also, the information or advice that is given by other group members conveys to the client that he is cared about by them.

4. **Altruism**. Clients entering therapy are usually demoralized and feel they have nothing of value to offer others. Showing support, giving advice and caring for other members is a powerful self-esteem building experience.

5. **The corrective recapitulation of the primary family group.** Whatever the deficiencies of the client's primary family, the therapy group provides an arena to re-experience a family in a constructive way. Therapists and other members take on parental and sibling roles for clients. Instead of dealing with these roles in old, rigid ways, the client can explore, reality-test and try new behaviors for dealing with intimates.

6. **Development of socializing techniques**. For most clients, the group provides their first opportunity for accurate interpersonal feedback. Thus, they are able to get considerable information about maladaptive social behavior.

7. **Imitative behavior**. Clients often model their behavior in the group on that of the therapist or another respected group member. In trying on bits and pieces of other people's behavior, the client can see what fits best for himself and discard what doesn't; it is a fundamental step in giving himself permission to become "unfrozen," an attempt at change.

8. **Interpersonal learning**. The group is a social microcosm for the client; as he is in his interpersonal world, he will be interpersonal in the group. As most clients experience dissatisfaction with their interpersonal relationships, the group provides an arena for a "corrective emotional experience." The client expresses some previously suppressed interpersonal affect and behavior towards another group member, and he finds the consequences not so disastrous as once imagined. The client becomes more aware of his interpersonal distortions, and as they gradually diminish, his ability to form rewarding relationships is enhanced.

9. **Group cohesiveness**. While not a curative factor per se, group cohesiveness is a necessary precondition for effective therapy. To the extent that a group is attractive to its members and provides them a source of strength and a safe haven from life's stresses, it is cohesive. Through affective sharing of his inner world, and then being accepted by others in the group, the client begins to question his basic belief that he is unacceptable, repugnant, or unlovable.

10. **Catharsis**. Clients are able to ventilate suppressed affect not only about past history, but towards present group members. This learning how to express feelings in the present is a powerful skill for extra-group use.

11. **Existential factors**. Over time, clients in a group come to grips with five fundamental truths of existence:

    a. Life is sometimes unfair and unjust.

    b. There is ultimately no escape from some of life's pain or from death.

    c. No matter how close I chose to get to others, I still face life alone.

    d. Facing the basic issues of life and death, I can face life more honestly.

    e. I must take ultimate responsibility for my life.

Paper written by unknown author summarizing what are now referred to as "*Therapeutic Factors*" by Irwin Yalom in The *Theory and Practice of Group Psychotherapy*, 1985, Chapters 1-4.