THE FACILITATION OF PERSONAL AND PROFESSIONAL GROWTH
THROUGH EXPERIENTIAL GROUPWORK AND THERAPEUTIC COMMUNITY PRACTICE

Paul Graham Barber. M.Sc; B.A; R.M.N.S; R.M.N; S.R.N; R.N.T.

Department of Educational Studies
University of Surrey

Thesis submission in partial fulfilment for
the award of Doctor of Philosophy

October 1990
Abstract

This study uses action research to examine intrapersonal social phenomena and insights that arise from the facilitation of experiential groups.

Therapeutic aspects of education and educative aspects of therapy are identified and models derived to illustrate the dynamics of personal change, group development and qualitative research processes.

Individual and group levels of analysis interrelate throughout as the experiential field of the researcher, individual participants and the group itself are studied as to the relationships they share.

The bulk of the data of this inquiry comes from participant observation, collaborative inquiry and self reflection.

This study puts into action three working assumptions:

- that researchers are active participants within the field researched and themselves merit in-depth study;
- that the framework and variables of a study are themselves subject to change over time and necessitate a flexibility of approach;
- that an important way of testing the validity and significance of social knowledge is to feed new data back into the setting researched so that the effects of its influence upon further action can be studied.

Research is chronologically addressed in this work, the researcher shares his emotional and intellectual awarenesses at the time these occur and draws upon Gestalt psychotherapy, Transactional Analysis, Six Category Intervention Analysis and Psychodynamic Group Theory to illuminate and investigate:

- What happens in experiential groups;
- How individuals grow through exposure to experiential groupwork;
- How groupwork might best be facilitated to maximise personal and professional growth in an educational milieu.

This research how experiential groups facilitated in the mode of an Educational Therapeutic Community can be enacted to enhance learning, research-minded inquiry, organisational consultancy and supervision.
Acknowledgements

I am greatly indebted to Dr. James Kilty, the midwife of this study who during his time at The Human Potential Resource Group, within The University of Surrey, drew me along the road to experiential learning and educational facilitation; for his trust as my academic supervisor in allowing me the space and freedom to develop my own vision; and for his invaluable assistance in helping me confront issues I might otherwise have avoided.

Thanks also to John Wells, within The Institute of Advanced Nursing Education, at The Royal College of Nursing, for acting as devil's advocate and subjecting my qualitative thinking to quantitative issues akin to his own.

I extend my gratitude to Metanoia, especially Dr. Petruska Clarkson who started me on my psychotherapy training and who as my clinical supervisor gave generously of her knowledge and self when I was least sympathetic to her guidance, and to Sue Fish, my therapist during the latter part of this study.

I wish to state my appreciation of Gestalt Southwest and my current trainer Dr. Malcolm Parlett for his support of my own intrapersonal processes, and who by example shows how illuminative inquiry may become a natural complement to life.

I also acknowledge here my colleagues upon the Steering Group for the Association of Therapeutic Communities, especially David Kennard, David Millard, Stuart Whiteley and Melvyn Rose, who in dialogue gave me much food for thought; plus Norman Vella, Ruth Davies and Andrew Oatts who shared in an educational therapeutic community with me for five formative years.

A warm thankyou to my partner, Anna, who put up with this obsession, corrected my spelling errors and tolerated the many distractions this work produced. Plus a mention to my Siamese cat Chen, who sat on my lap and kept me company on my journey.

Last but not least, many thanks to all those colleagues, clients, students and fellow explorers who crossed my path during this research and from whom I drew nurture in the numerous experiential groups and collaborative inquiries we shared in together.
## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Figures</td>
<td>ix</td>
</tr>
<tr>
<td>List of Tables</td>
<td>xi</td>
</tr>
<tr>
<td>Introduction</td>
<td>xii</td>
</tr>
<tr>
<td><strong>Chapter 1. Introduction to the Researcher - the Methodological</strong></td>
<td></td>
</tr>
<tr>
<td>Biases and Ancestry of this Inquiry</td>
<td>1</td>
</tr>
<tr>
<td>1.1 Biographical roots of this study: the researchers professional script</td>
<td>1</td>
</tr>
<tr>
<td>1.2 The political face of group facilitation: dare a nurse be a therapist</td>
<td>6</td>
</tr>
<tr>
<td>1.3 Professional and personal resistances to research and doctoral study</td>
<td>11</td>
</tr>
<tr>
<td>1.4 Incentives to research: resolution of previous impasse</td>
<td>14</td>
</tr>
<tr>
<td>1.5 Methodological biases and structure of this study</td>
<td>19</td>
</tr>
<tr>
<td>1.6 Gestalt influences in this study</td>
<td>27</td>
</tr>
<tr>
<td>1.7 Intrapersonal and interpersonal demands of experiential research</td>
<td>31</td>
</tr>
<tr>
<td>1.8 Initial review of personal themes pertinent to this study</td>
<td>33</td>
</tr>
<tr>
<td><strong>Chapter 2: Review of Researcher's Facilitative Style</strong></td>
<td></td>
</tr>
<tr>
<td>2.1 Professional discontents: personal incentives to facilitate</td>
<td>39</td>
</tr>
<tr>
<td>2.2 Reflections upon the researcher's facilitative style</td>
<td>50</td>
</tr>
<tr>
<td>2.3 Theoretical orientation of researcher's facilitative outlook</td>
<td>57</td>
</tr>
<tr>
<td>2.4 Intrapersonal aims for myself in facilitation</td>
<td>58</td>
</tr>
<tr>
<td>2.5 The effects of self analysis upon facilitation</td>
<td>63</td>
</tr>
<tr>
<td>2.6 Influences of the researcher's family history upon his facilitation</td>
<td>68</td>
</tr>
</tbody>
</table>
Chapter 3: Towards a Model of Facilitation: Observations of education

3.1 To think or feel - to care or to understand: the researcher's growth as a facilitator

3.2 The teacher as carer: the researcher's movement towards education which nurtures

3.3 Experiential influences upon the researcher

3.4 Bridging education and therapy: the contribution of Six Category Intervention Analysis

3.5 Working through resistances to intimacy: the generation of research hypotheses relating to the therapeutic effects of education

3.6 Qualities generative of nurture in facilitation

3.7 Speculation upon those features common to teachers and Therapists

3.8 Education in therapy and therapy in education: concluding insights

Chapter 4: The Dynamics of Group Facilitation: Case Study 1

4.1 Birth: the first meetings

4.2 The evolution of group life: a new level of resolution

4.3 The Orientation Phase of the group

4.4 Identification

4.5 Exploration

4.6 Resolution

4.7 A synthesis of group variables

4.8 Personal and methodological awarenesses relating to this study

Chapter 5: A Dynamic Model of Facilitation and Group life

5.1 Transactional Analysis: an educational therapy

5.2 The group: a communal mind for Structural Analysis

5.3 Ego development of the group mind in facilitated groupwork
5.4 Group personality changes through time 205
5.5 Transactional insights relating to facilitation and personal change 215
5.6 Structure and stimulus hunger in group life: coercions to grow 223
5.7 Therapeutic conclusions and insights 233

Chapter 6: Psychodynamic Analysis of the Facilitators Role in Groupwork: a Review of the Author's Developing Groupwork Vision 239

6.1 Psychodynamic features influencing leadership in facilitated groups 239
6.2 Influences of the Social Level within group facilitation 245
6.3 Influences of the Transference Level within group facilitation 249
6.4 Influences of the Projective Level in group facilitation 253
6.5 Influences of the Primordial Level in group facilitation 256
6.6 Towards a rudimentary groupwork model 258
6.7 The role of self awareness and perception in the emerging model 261
6.8 Psychodynamics of the large group 266
6.9 The input of an informal collaborative inquiry within this study 272
6.10 Therapeutic tasks: an example of facilitative structuring 279
6.11 Facilitative tasks of the Orientation Phase 283
6.12 Facilitative tasks of the Identification Phase 284
6.13 Facilitative tasks of the Exploration Phase 287
6.14 Facilitative tasks of the Resolution Phase 292
6.15 An educational view of facilitation 296
6.16 Facilitative choices in groupwork: dimensions of facilitator style 298
Chapter 7: Dimensions of Personal Change: Reports of Four Collaborative Inquiries into Experiential Groups

7.1 Influences antagonistic to personal development in nursing 312

7.2 Evolving a methodology: piloting a collaborative approach 317

7.3 The initial use of the collaborative questionnaire: study 2: seven health service managers 322

7.4 An illustrative account of subsequent collaborative evaluation: Study 3 - twenty five student nurse teachers 326

7.5 Study 4: nineteen mental health nurses 335

7.6 Study 5: thirteen nurses trained in mental handicap 340

7.7 Review of initial sampling 348

7.8 Appraisal of Structural Analysis as a research tool 349

7.9 Transactional Analysis as a means of linguistic analysis: a theoretical application 357

7.10 A synthesis of theoretical concerns: the role of cognitive dissonance and unstructured time in experiential groups 362

Chapter 8: Intrapersonal Growth: Case Analysis of Personal Change

8.1 A methodological review 369

8.2 Case study 6: participants at the Resolution Phase of experiential groupwork 372

8.3 Review of researcher's facilitative style during study 380

8.4 The politics of experiential teaching: examination of an intrusive encounter by a manipulative other and projective level work 386

8.5 Observations upon culture and influences resistive to experiential facilitation 399

8.6 Case study 7: fifteen participants at the Resolution Phase of experiential groupwork 402

8.7 An example of student dissent: a critique of experiential groupwork 412

8.8 Case study 8: seventeen participants at the Identification and Exploration Phases of experiential groupwork 414
8.9 The first week: participant reflections upon Orientation and Identification Phases of experiential groupwork 417
8.10 The second week: participant reports of engagement with the Exploration Phase of experiential groupwork 434
8.11 Comparison of the first and second week experience: a synthesis of what constitutes personal change 442

Chapter 9: Therapeutic Processes and Outcomes of Experiential Groups 453
9.1 Insights pertaining to holistic research 453
9.2 Review of the model: current insights and future directions 463
9.3 What happens in groups: structural analysis of experiential community development 466
9.4 Study 9: participant reports regarding the long term effects of experiential groupwork 488
9.5 Study 10: the role of conflict in experiential group encounter: individual reports 493
9.6 An individual's account 500
9.7 Personal and transpersonal integration from experiential groupwork: evidence from the researcher's own process 507
9.8 The group as a gate to the universe within: the many realities of selfhood 518
9.9 Focusing: a facilitative necessity plus a goal and process of the experiential group 524
9.10 A reflective synthesis 525

References 534
## Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1:</td>
<td>Variables in Experiential Groupwork</td>
<td>21</td>
</tr>
<tr>
<td>Figure 2:</td>
<td>Typology of inquiry</td>
<td>32</td>
</tr>
<tr>
<td>Figure 3:</td>
<td>Origin of Themes and Insights Pertinent to the Study: Influences upon the Researcher and the Research perspective</td>
<td>35</td>
</tr>
<tr>
<td>Figure 4:</td>
<td>Interrelationship of Facilitative Functions</td>
<td>64</td>
</tr>
<tr>
<td>Figure 5:</td>
<td>Six Category Intervention Analysis</td>
<td>88</td>
</tr>
<tr>
<td>Figure 6:</td>
<td>Facilitative Aims of Six Category Intervention Analysis</td>
<td>99</td>
</tr>
<tr>
<td>Figure 7:</td>
<td>Group Fears-Expectations-Resistances</td>
<td>109</td>
</tr>
<tr>
<td>Figure 8:</td>
<td>A Hierarchy of Educational and Therapeutic Goals</td>
<td>120</td>
</tr>
<tr>
<td>Figure 9:</td>
<td>Tutorial - Facilitative - and Therapeutic Behaviour</td>
<td>122</td>
</tr>
<tr>
<td>Figure 10:</td>
<td>Transactional Roots in Psychoanalysis</td>
<td>184</td>
</tr>
<tr>
<td>Figure 11:</td>
<td>A Transactional Model of Ego Function</td>
<td>186</td>
</tr>
<tr>
<td>Figure 12:</td>
<td>Transactional Insights for Self Aware Groupwork</td>
<td>219</td>
</tr>
<tr>
<td>Figure 13:</td>
<td>Foci in Experiential Groupwork</td>
<td>221</td>
</tr>
<tr>
<td>Figure 14:</td>
<td>Transactional Dynamics of the Therapeutic Relationship Described</td>
<td>235</td>
</tr>
<tr>
<td>Figure 15:</td>
<td>Relationship of Group Phases to Developmental Levels</td>
<td>259</td>
</tr>
<tr>
<td>Figure 16:</td>
<td>Interrelationship of Group Levels to Awareness and Methods of Inquiry</td>
<td>264</td>
</tr>
<tr>
<td>Figure 17:</td>
<td>Relation of Therapeutic Tasks to Educational Processes</td>
<td>297</td>
</tr>
<tr>
<td>Figure 18:</td>
<td>Dimensions of Facilitator Style</td>
<td>299</td>
</tr>
<tr>
<td>Figure 19:</td>
<td>A Composite Tool for Facilitative Evaluation</td>
<td>308</td>
</tr>
<tr>
<td>Figure 20:</td>
<td>Subdivisions of Structural Analysis Related to Statements and Functions</td>
<td>355</td>
</tr>
<tr>
<td>Figure 21:</td>
<td>Phases of Intrapersonal Movement in Experiential Groups</td>
<td>450</td>
</tr>
<tr>
<td>Figure 22:</td>
<td>Dimensions of Experiential Research</td>
<td>455</td>
</tr>
<tr>
<td>Figure 23:</td>
<td>Functional Aspects of Reflection and Doing in Research</td>
<td>455</td>
</tr>
</tbody>
</table>
Figure 24: An Holistic View of Research Experience 457

Figure 25: Relation of Intrapersonal Processes to Facilitator Intentions 484

Figure 26: Phases ofSupervisory and Therapeutic Relationships 530
# Tables

<table>
<thead>
<tr>
<th>Table 1:</th>
<th>Roles Informing this Research</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 2:</td>
<td>Relationship of Chapters to Research Cycle</td>
<td>xv</td>
</tr>
<tr>
<td>Table 3:</td>
<td>Frequency of Fears to Group Phases</td>
<td>230</td>
</tr>
<tr>
<td>Table 4:</td>
<td>Study 2: Ranking of Thoughts – Feelings – Intuitions</td>
<td>323</td>
</tr>
<tr>
<td>Table 5:</td>
<td>Study 2: Rank Order of Statements</td>
<td>325</td>
</tr>
<tr>
<td>Table 6:</td>
<td>Study 3: Ranking of Thoughts – Feelings – Intuitions</td>
<td>329</td>
</tr>
<tr>
<td>Table 7:</td>
<td>Study 3: Rank Order of Statements</td>
<td>330</td>
</tr>
<tr>
<td>Table 8:</td>
<td>Study 4: Ranking of Thoughts – Feelings – Intuitions</td>
<td>337</td>
</tr>
<tr>
<td>Table 9:</td>
<td>Study 4: Rank Order of Statements</td>
<td>338</td>
</tr>
<tr>
<td>Table 10:</td>
<td>Study 5(a): Ranking of Thoughts – Feelings – Intuitions</td>
<td>341</td>
</tr>
<tr>
<td>Table 11:</td>
<td>Study 5(a): Rank Order of Statements</td>
<td>342</td>
</tr>
<tr>
<td>Table 12:</td>
<td>Study 5(b): Ranking of Thoughts – Feelings – Intuitions</td>
<td>343</td>
</tr>
<tr>
<td>Table 13:</td>
<td>Study 5(b): Rank Order of Statements</td>
<td>344</td>
</tr>
<tr>
<td>Table 14:</td>
<td>Study 2</td>
<td>357</td>
</tr>
<tr>
<td>Table 15:</td>
<td>Study 3</td>
<td>358</td>
</tr>
<tr>
<td>Table 16:</td>
<td>Study 4</td>
<td>359</td>
</tr>
<tr>
<td>Table 17:</td>
<td>Study 5(a)</td>
<td>360</td>
</tr>
<tr>
<td>Table 18:</td>
<td>Study 5(b)</td>
<td>361</td>
</tr>
</tbody>
</table>
The following considerations should be born to mind when reading this thesis.

Firstly, the reader needs to appreciate that I entered into this study without well defined goals or specific hypotheses in mind, choosing instead to let the field reviewed suggest these to me. To honour this process I present my work chronologically, so that the reader may share in the confusions of my journey and stumble towards clarity in a like manner to myself.

Secondly, it is well to remember that because facilitative and research interventions are closely related, in that good facilitative interventions stem from research-minded awareness and good research interventions are facilitative of group process, the roles of researcher and group facilitator tend to have an interchangeable quality. Indeed, in Table 1 research is seen to permeate multiple role engagement and to act as fluid cement co-ordinating education, therapy, training and consultancy via common research minded inquiry.

Thirdly, the reader needs to appreciate that I make use of 'myself' as a research tool, examining my own intrapersonal process in order to monitor the change reported by others and to assess how I myself evolve through engagement with experiential groups and via research.
Table 1

<table>
<thead>
<tr>
<th>Roles Informing This Thesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturer</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Educational workshops</td>
</tr>
<tr>
<td>Therapeutic courses</td>
</tr>
<tr>
<td>Psychotherapy training</td>
</tr>
<tr>
<td>Consultancy</td>
</tr>
<tr>
<td>Research</td>
</tr>
</tbody>
</table>

Indeed, research in this work is suggested to be an integrating agent, and as such growthful in its own right.

Generally, this research moves from confusion to clarity via a process of research cycling and a fine balance of doing and discriminating (Heron 1981a).

In the 'doing phase' I am often divergent and loose in my thinking and on the alert for new patterns. In the 'discriminating phase' I tend towards convergent thinking, am tighter in my construing and seek to map the territory I have earlier explored.

Throughout this thesis I allow and accept confusion, and purposefully use it to facilitate a loosening of theory and renewed creativity, in the hope that "New ideas may be found by allowing, celebrating and encouraging, going through the stages of confusion which the inquiry generates" (Heron 1981a).
This paradox, of seeking clarity through confusion, can be disconcerting for a reader removed from direct contact with the inquiry process itself. Staying with the confusion and divergence that experiential inquiry generates provides for wider research vision but causes difficulty when we attempt to synthesise findings into one cohesive model. When I get this balance right, conceptualisation with a highly original flavour results. When I get it wrong, the diversity of my approach frustrates cyclic rigour, conceptual refinement and clarity.

Though several research cycles are available which dovetail a dialectical interplay between reflection and action: Kilty 1982; Reinharz 1981; Rowan 1981; because it appears the closest fit to the experiential groupwork, collaborative inquiry and gestalt experimentation I seek to employ in this study, I have chosen Heron's (1981) four stage model as a guide to the research cycle each chapter - macroscopically - represents:

Stage 1 - Propositional Belief: researcher/participants share tentative hypotheses, awareness and beliefs about the field of study explored.

Stage 2 - Practical Knowledge: researcher/participants experience the field and map the resulting processes and awarenesses as they unfold.

Stage 3 - Experiential Knowledge: researcher/participants immerse themselves in mutual experience.

Stage 4 - Propositional Knowledge: synthesis attempted, inquiry mode evaluated and further themes and hypotheses for investigation suggested.

The above stages should be seen as fluid, with Propositional Knowledge shifting into Propositional Belief to recommence the whole cycle again. This model, it is hoped, will act as reference to what is happening within my
own process, while relating this to the cyclic nature of the research process as a whole.

For the benefit of the reader I relate chapters of this thesis - Table 2 - to the stages of the research meta-cycle they primarily support:

Table 2. RELATIONSHIP OF CHAPTERS TO RESEARCH CYCLE

**CYCLE 1**

**PROPOSITIONAL BELIEF - PRACTICAL KNOWLEDGE**
Chapter 1 - Introduction to the Researcher, Methodological Bias and the Ancestry of this Inquiry
**EXPERIENTIAL KNOWLEDGE - PROPOSITIONAL KNOWLEDGE**
Chapter 2 - Review of the Researchers Facilitative Style

**CYCLE 2**

**PROPOSITIONAL BELIEF**
Chapter 3 - Towards a Model of Facilitation: Observations from education
**PRACTICAL KNOWLEDGE - EXPERIENTIAL KNOWLEDGE**
Chapter 4 - The Dynamics of Group Facilitation: an Initial Care Study
**PROPOSITIONAL KNOWLEDGE**
Chapter 5 - A Dynamic Model of Facilitation and Group Life

**CYCLE 3**

**PROPOSITIONAL BELIEF**
Chapter 6 - Psychodynamic Analysis of the Facilitator Role: a Review of the Author's Groupwork Vision
**PRACTICAL KNOWLEDGE**
Chapter 7 - Dimensions of Personal Change: Notes from Collaborative Inquiries into Experiential Groupwork
**EXPERIENTIAL KNOWLEDGE - PROPOSITIONAL KNOWLEDGE**
Chapter 8 - Intrapersanal Growth: Case Analysis of Personal Change

**CYCLE 4**

**PROPOSITIONAL BELIEFS - PRACTICAL KNOWLEDGE**
**EXPERIENTIAL KNOWLEDGE - PROPOSITIONAL KNOWLEDGE**
Chapter 9 - Therapeutic Processes and Outcomes of Experiential Groupwork
Sequentially, this thesis journeys from introspection upon self and facilitation, towards collaborative examination of experiential groupwork and growth, while synthesing the amassed personal and social evidence to illuminate and support an evolving model.

Although no more than 10 studies are shared in detail in this research, it is well to remember that these are distilled from some six years of investigation and represent wisdom trawled from some twenty-seven experiential groups:

five intakes of student nurse teachers on a 1 year course;
two intakes of nurse managers on a 2 year course;
three intakes of mental health nurses on a 30 day course extending over a 3/4 month period;
three intakes of nurses from mental handicap on a 30 day course extending over a 3/4 month period;
four intakes of multi-disciplinary personnel (nurses-teachers-managers-social workers-occupational therapists-art therapists) on a therapeutic community course of 1 years duration;
three supervision groups enacted from 9-18 months in three nurse educational departments;
four supervision groups enacted for mental health staff of a secure unit over a six month period;
a senior management supervision group extending over two years;
a social services staff sensitivity group of two years duration;
a humanistic leaderless group of six months life.

Of the sixteen unreported groups, some did not wish to be included, some merely repeated patterns better evidenced elsewhere, and some - such as supervision groups - I used to informally test out the feasibility of my findings and to review with others how their suppositions contrasted with my own.
The above list does not include numerous workshops, peer support groups, training and therapy groups I attended or facilitated during this period which inform the overall process (1984-90).

In terms of research design, following self analysis (Chapters I) I move into the mode of participant observer (Chapters 2-3) to examine my performance, before I enact in depth case analysis (Chapter 4-5) and collaborative inquiry with learners and co-facilitators in peer supervision (Chapters 6-9).

As field and researcher share in a reciprocal relationship, and as informed values rather than 'social facts' are sought, the reader should remember that clarity and understanding eminate from 'the journey' of this work as much as in its arrival at any one of its many destinations.
CHAPTER 1

INTRODUCTION TO THE RESEARCHER – THE METHODOLOGICAL BIAS AND ANCESTRY OF THIS INQUIRY

Preamble. The following chapter examines the professional background of the researcher and introduces the facilitative perspective this study is to address. The initial reluctance of the researcher to begin doctoral work and his resolution of this resistance is also discussed. Examination is made of the researcher's personal history, professional role, and his experience as a facilitator and researcher. This review is performed to better understand those influences that may arise within the researcher to create personal and methodological bias, which if left unattended might otherwise out of awareness colour subsequent inquiry.

1.1 Biographical roots of this study: the researcher's professional script

I think it appropriate in beginning this study to perform a biographical review, so as to share a little of my professional background and the origins from whence my motivation to study groupwork and personal development evolved. There is another research-minded reason for this review: I feel a need to orientate myself to my professional bias - prior to this study, so as to establish a personal baseline with which to measure subsequent intrapersonal movement brought about by involvement in research.

What follows is essentially my personal and professional script, from whence energies for the present work grew. I hope through personal sharing
to trace the history from whence this study evolved and to more clearly identify those internal structures within me which motivate me and sustain it.

Professional History. My entry into nurse training felt like a last chance. I had enjoyed three years at art college, worked as a deck-hand on the Manchester Ship Canal, and had been out of work several months before applying for psychiatric nurse training. I was nineteen, glad to leave home and excited by the prospect of starting a new life 'down south' in London. Deep down I feared failure and was determined to prove I could succeed in something. I feel a little of this 'stubbornness' is still with me and drives me to complete this study.

In the late sixties as a psychiatric student nurse in one of the many hospitals clustered around the outskirts of Epsom, there was little diversion from study. St Ebbas Hospital and Long Grove Hospital were traditional in orientation, medical in their approach to care and offered on site little diversion other than drink and sexual partnership.

I did not identify with institutional life, I enjoyed breaking the rules and resisted being drawn into such as the hospitals' sports programme. This was not without rebound. I was awoken several times by the Chief Male Nurse who demanded to know why I was not engaged in tug-of-war or other such pursuits upon the sports field. He regularly used his master key to inspect my room and often berated me when he found me still in bed at nine o'clock in the morning. The regimental nature of such hospitals can perhaps be
appreciated from this, plus their appeal to ex-forces personnel who held the most senior positions. This said, the institutional setting served my purposes well enough at this time and provided the discipline I needed to study without the necessity to housekeep. It also provided a negative image of authority with which to wrestle and rebel against.

In the care of mentally handicapped people social learning was emphasised in practice, but the theory all concerned causation, medical care and comparative anatomy and physiology. In mental illness soliciting information and observation were to the fore, and I learnt all about physical treatments such as chemotherapy and electro convulsive therapy (E.C.T). In both disciplines social control predominated over care.

Though I never personally experienced social psychiatry or groupwork in my training I read a lot of R.D. Laing (Laing 1965; 1967; Laing & Esterson 1964) and was much swayed by the portrayal of orthodox medical psychiatry as punitive and the anti-psychiatry stance of Szasz (1960; 1971), who questioned traditional medical wisdoms and alerted me to labels masquerading as the thing itself and taking on a life of their own. I also discovered Goffman (1961), who extended Szasz’s argument regards the ‘myth of mental illness’ and alerted me to enculturalisation to madness and the career of a mental patient. Such reading increased my theoretical appreciation and informed my innate rebelliousness. I also learnt at this time that I could meet my recognition hunger through academic acclaim and gained confidence in my intellectual abilities.
In four years due to experimental programmes I had three qualifications in the time it usually took for one. Back at St Ebbas, treble qualification was a rarity and I was viewed by my colleagues with suspicion, the more so as I was now rapidly promoted to a charge nurse position on the infirmary and assessment ward - a prestigious well staffed unit which had a high profile as a training area. This rankled with older colleagues as I had not served my time upon the 'back wards' where there was a high level of basic physical care and little recognition. I learnt at this time how to tolerate the role of an 'outsider', one who could survive outside the fold.

After four years of training with studying now a habit, I enrolled with the Open University for a Social Science degree. I read the Arts, sociology and social psychology, and germinated a host of new ideas - emerging more thirsty than ever to challenge tradition and promote change.

I tried unsuccessfully at this time to put into practice person-centered programmes of care, but was insufficiently mature or experienced to gain support for my ideas. I was also becoming increasingly rebellious towards institutional ways of doing things and the Chief Nursing Officer whom I saw as operating via bullying and fear instilling tactics. When eventually I took him to task at a charge nurses meeting, and a vendetta was launched against me, I was only saved from being moved to the dreaded back wards by the timely intervention of a loyal Consultant Psychiatrist with whom I worked.

With increased status I felt increased power, plus a responsibility to act as an advocate for clients and junior staff. If I could not support
institutional ways I could at least feel purposeful and the less
depersonalised by working to put them right.

Though physical medicine was interesting and I was getting good at it,
professionally I felt little more than a technocrat. I was thirsty to put
social models of care into practice, and to use much more of myself than
just my managerial and intellectual skills.

Eventually, after much in-fighting I left mental handicap and transferred to
an appointment in acute psychiatry at the Belmont Hospital (1973). Unlike
my previous post, my seniors now supported me, had an anti-psychiatry bent
themselves and sought to employ me as a change agent to initiate client-
centred and groupwork approaches to care.

This was an exciting time. I set about changing an outdated traditionally
arranged medico-psychiatric ward - complete with beds and bed-side chairs
packed tightly against and along the walls - into a mixed sex admission
unit; opened up day rooms and social areas; closed a secure room attached
to the ward and generally much used by the hospital and converted it to a
coffee room; held monthly parties on the ward for clients and their
relatives; took clients on picnics and outings at weekends; instigated daily
community meetings; trained my staff to group work and ran groups in the
day hospital for clients new to the hospital. I had a great deal of support
from my seniors and worked with them to move the hospital from its
regimented physical/chemical approach to care - a legacy of William
Sargent's medicalisation of psychiatry at Belmont (Sargent & Slater 1972) -
to a culture of social psychiatry which would be seen to be progressive
even today. This was my first taste of successful teamwork and righting traditional wrongs, but I was to learn that in the competitive climate of medical psychiatry, nothing fails like success.

Pushing the boundaries of accepted practice, confronting traditionalism, and re-interpreting systems in humanistic ways - the hidden agenda of my professional script - are themes which also fuel this thesis; I feel strongly that this study should confront - and seek to remedy depersonalising features of professional preparation and care.

1.2 The political face of group facilitation: dare a nurse be a therapist?

Next to The Belmont Hospital stood The Henderson Hospital, a well publicised Therapeutic Community (Whiteley et al 1972). My medically biased consultants with a predilection for physical treatments, naturally viewed my instigation of therapeutic community principles as a dreadful threat to their traditional power base; as if I had brought the enemy within.

Eventually conflict arose with these consultant psychiatrists who had had total control up until 'mere nurses' had changed their scene. Originally these consultants had been antagonistic to each other and operated generally in isolation. Now, spurred by the high profile of nursing care and the favourable support nurses received from clients they began to regroup. Central to this conflict was the role of the nurse as a therapeutic groupworker. This research is highly motivated by interests which were fermented at this time.
With hindsight I recognise that my motivation was more emotive than reasoned through. But then, so was the clinical climate about me. One time when the senior nurse refused to withdraw a recently instigated groupwork programme the consultants placed a goodly portion of their patients on E.C.T. and modified narcosis, procedures which disrupted group attendance. That consultant psychiatrists would use their patients in such an internecine political way incited all the sense of injustice I had ever experienced or imagined regarding the negative use of authority. I had no patience with those who sat on the fence at such times and led very much from the front.

As I write this account I am amazed how much emotional energy and sense of righteous indignation I still attach to these events after the passage of so many years. There does indeed appear to be a lot of motivation generated from this time attached to the present work. Perhaps missionary zeal is a bias I shall have to guard against in this thesis?

Two years into this appointment my degree studies with the Open University bore fruit (1974). Two years more and the Senior Nurse who had originally appointed me moved on, managerial inertia returned and I lost my support. Belmont was closing down, a new unit was to open, and the Area Health Authority would not risk upsetting the consultant psychiatrists again. It was immaterial that the discharge rate rose and re-admission rate decreased, or that clients reported improvement. Groupwork spotlighted what nurses could achieve, but, was also seen to undermine the traditional consultant position. At one level I felt I had won sufficient ground to move on, at another I felt it would be too frustrating to stay.
I had now begun to employ my groupwork skills to teaching and was making innovation on this front with regard to exploring psychiatric phenomena in experiential student centred ways. This was the new challenge in my life, and when a Master of Science in Nursing Education and Administration was advertised at Edinburgh University (1976) I saw this as a means of preparation for registration as a nurse tutor, and escaped.

At Edinburgh I encountered Annie Altschul whose work (Altschul 1972) and gentle experiential and dialogical style of teaching I was much impressed by. Ruth Shrock also influenced me with her philosophical approach to nursing and interest in models of care. From Annie I was awakened to the art of care, by Ruth to the science of it; the creative tension between intellectual and experiential inquiry informs my facilitative and research style still.

Returning from Edinburgh to The Chiltern Wing, a new unit into which staff and clients of The Belmont Hospital were decanted following its closure. I was now in touch with the culture I previously left, but much regressed; progressive individuals had moved on and tradition and control had reasserted themselves and triumphed over growth and adventure. I fought afresh the old battles, but now from an educational rather than a clinical perspective. These battles are supported in this study.

Two years after my return (1977) I was appointed a Senior Tutor for mental illness and mental handicap within the Carshalton School, of which the Chiltern Wing was a part, and continued to effect the politics of care through experiential approaches to nurse education throughout the district.
During this time I separated from my wife and divorced. The trauma of this time stimulated me to reappraise my position and needs, often in experiential workshops and personal growth arenas. My commitment to personal growth and experiential self exploration became firmer than ever.

In 1982 I joined the Institute of Advanced Nursing Education (I.A.N.E.) at the Royal College of Nursing (R.C.N.), London, and took my developing experiential groupwork approach to a wider professional field.

As can be seen from the above account, prior to this enquiry much of my professional life was spent facilitating myself and others towards states of enhanced awareness, which in those termed 'patients' passed as therapy and, for those deemed normal, 'personal growth'. My groupwork vision has thus been hatched from client and student sources.

Initially, my facilitation was undertaken in the guise of a clinician running community and psychotherapeutic groups with patients within the hospital. Later, as an educationalist I used facilitative interventions to develop the personal and social skills of student nurses. More recently, I have been in contact with qualified nurses pursuing advanced studies in education, clinical practice and management. This then constitutes the facilitative background I hail from; educational facilitation will provide the major share of data for this study.

The above frame is changing even as I write. My private practice as an educational and groupwork consultant - originally a minor component of my work - is growing and is beginning to over-shadow the whole. My training
as a gestalt psychotherapist with an ongoing client caseload will also no
doubt also contribute to this work. What is at this time an educational
focus thus promises to undergo change, perhaps towards a therapeutic
perspective. This will be all to the good. As a trainee psychotherapist I
become a learner subject to that very process I seek to study, namely
personal growth; even more salient to this study, in offering myself up for
therapy I will be able to examine therapeutic and experiential processes
from a client viewpoint. This inclusion of myself as part of the study is
consistent with the recommendations of Torbert (1981), who observes that
the researcher's activities are included within the field of observation and
measurement in new paradigm research, which, as with the present study,
seeks to enact experiments-in-practice. Though it is too soon for me to
state specifically what the experiments are I wish to enact, I am aware,
having reviewed my professional life, that the perspective I bring to this
work is a tripartite one drawn from my:

- past practice as a clinical nurse specialising in social psychiatry;
- present role as an educational facilitator and consultant;
- developing role as a supervisor and psychotherapist.

It is my hope that this study will meaningfully bridge themes at present
disparate within me, in which I nevertheless sense a degree of experiential
commonality: for instance therapy and education, therapeutic community
practice and educational groupwork, humanism and psychoanalysis,
supervision and experiential learning, Gestalt psychotherapy and new
paradigm research.
1.3 Personal and professional resistances to research and doctoral study

It took me some time to initiate doctoral study. I distrusted my motives and was ambivalent with regard to any benefits that might accrue. Though I was offered an opportunity to study for a doctorate on completion of my masters degree, it was eight years before I decided to take this on. When I examine my personal history as to reasons for this, I recall that on return from Edinburgh I felt over-qualified and under-skilled; I had come too far too fast. Consequentially, I spent the interceding eight years prior to the present work exploring avenues of personal and interpersonal development and refining my facilitative skills.

Having worked for some years as an experiential facilitator I felt uneasy contemplating an extended period of academic research. I recollect how intellectual I became at Edinburgh University and remember that it took me a year of teaching and intellectual deroling before I awoke to the fact that I was sacrificing my therapeutic skills - such as person sensitivity and an ability to empathically share with others - to more effectively become the knowledgeable academic teacher I played out in role. This realisation had originally spurred me towards facilitative teaching. It now cautions me against seduction to over-intellectualisation. In this context, seeking the academic respectability of a doctorate, seemed tantamount to a sell-out. Could I undertake doctoral study, resist depersonalisation and still do honour to my humanistic values and facilitative processes?

There were also other professional biases at work. Nursing is essentially a practical profession and discourages open questioning and self-analysis.
Though care is often intellectualised it is usually far from research-minded. In fact, part of my resistance to this work I suspect was due to the inverted snobbery of my nursing background which traditionally venerates practical care but is still largely suspicious of things abstract and academic.

In my time as a clinician I had little faith in doctors or other highly qualified specialists (note 1.1), yet, contrary to this awareness, I sought after ever more qualifications and enhanced status. It was as if I needed to steal the strength and respect of my institutional parents before I dared to openly challenge their values and implement change. Here research for a doctorate restimulated earlier regressive motives linked to dependence and a thirst for self worth.

Statistical approaches, prevalent to nursing and medical research further jaundiced my view of doctoral study. Quantitative survey said a lot about the tasks of care but ignored its processes; in this light I doubted if my interests in growth and experiential groupwork could be academically addressed.

In truth there was also another reason why I was reluctant to commence research, I was afraid that by analysing what I did I might lose it. I felt that my facilitative style was best when spontaneous and intuitive. If I analysed it, I reasoned, I might get caught in my own tendency for defensive over-intellectualisation.
In summary, when considering as whether to embark on a PhD I was fearful of becoming over authoritative and intellectually ensnared, and scared of capitulating to that defensive intellectuality and pride I saw as lurking within me. I also felt in conflict seeking a doctorate, it was as if I was changing sides. Gaining the authoritative title of 'Doctor' ill became the ethos of person centred care. I had spent my professional life flattening the pyramid of traditional authority, and, here I was in academic terms seeking to scrabble to its top. I feared I might end up like those 'Doctors' in medical psychiatry I had earlier fought (1.1). A part of me was repelled by my ambition, another part felt unworthy, yet another part felt challenged and challenging. At an earlier regressive level I felt child-like and perceived I had no rights to be questing after the qualities of those grown-ups who I both envied and despised.

In sum, identification with doctoral work stimulated within me:

- suspicion regards my own motives and the intrapersonal costs and ethics of this study;
- fear that researchmindedness would lead to over-intellectualisation and a loss of emotional sensitivity;
- the identification of a resistance to quantify experience and fragment reality;
- the stimulation of earlier regressive themes relating to identification and authoritative others.

The above are representative of resistances and subliminal affect which arise in my engagement with research; they are issues I wish to work through.
1.4 Incentives to research: resolution of the previous impasse.

Having outlined my negative bias with regard to research, I felt freed to contemplate its benefits. While writing a paper for publication I caught myself beginning to isolate just what it was I was wanting to professionally change:

"Traditionally, nursing has evolved in the shadow of medicine and adapted a similar 'authoritative' approach to care. Patients, who are already isolated behind hospital walls, were until comparatively recently further estranged from themselves and their potential social reality by nurses who assumed responsibility for them on their behalf. When nurses act as agents of control, they run the risk of perpetuating those very behaviours they seek to correct therapeutically, namely dependence, depersonalisation and regression. Such behaviours, when encouraged by nurses, lead to the syndrome of learned helplessness known as institutionalisation". (Barber, 1987 p6).

The above passage, though published some two years after its creation, has autobiographical status here, in that it draws attention to my developing vision as I embarked on this study. It also says something about what I seek to change through research. Reflecting upon my earlier professional script, 'helplessness' has a transferential quality here, and research may be seen as an act of empowerment or medium to purge this in myself?

Within the above paper I also began to construct an argument for professional change, define facilitation and speculate as to how facilitation might redress institutionalisation:
"Facilitation in relation to nursing implies a socially aware style of care where the nurse acts as a co-ordinator of interpersonal, clinical and managerial resource, from whence skills are derived to mobilise the client's capacity for self-directed and stress-free living. Those energies previously employed to control the patient and protect the bureaucracy of the hospital can now be released to develop the potential of nurse-client interaction." (Barber 1987 p7).

From this perspective the challenge of getting my facilitative act together through research, in order to support change, is less a sell-out and becomes more an act of professional revolution.

Coupled with the appeal of facilitative research orchestrating professional change, another theme is emergent in this work, namely, furtherance of the 'art' of care.

Though many models of nursing care are already in existence — often collectively subsumed under the dubious term of 'the nursing process' — little has been said of the need for carers to develop themselves. Still less has been said in nursing circles of how to do so. If an experiential model of professional/personal facilitation can be identified which enhances the expressive skill of carers — that is to say the caring arts, much benefit would result.

In the light of this argument my residual egotistical needs to stake a claim to fame through academic recognition ('dubious motive') are balanced out by a desire to enhance care practice ('good motive'); another feature of my drive for empowerment.
Reading around research, while contemplating whether to engage upon it, my awareness was eventually drawn towards qualitative approaches which valued 'experiential' knowledge and the human experience (Hall 1975; Heron 1981; Farlett & Hamilton 1972). If I could honour the experiential process via a qualitative approach, I reasoned that research need not become the depersonalising activity I imagined. Indeed, I was excited with the idea that I could explore social and personal processes in facilitative ways while valuing those involved. In the above light, I saw that research could be both personally and professionally facilitative, and not merely authoritative, intellectualised and detached as I had first imagined it had to be. When I realised that I did not have to depersonalise myself nor devalue others to perform academically, and might even be fun, I set about drawing up a series of 'personal contracts' honouring the ethical, political and intrapersonal values I would bring to my doctoral work; these are shared below:

**An Ethical Contract:**
My current thinking leads me to believe this study should be therapeutic and enhancing of personal development, both for those studied and the nursing profession at large. Ethically, from the vantage point of my role as a facilitative teacher and therapist I feel my research needs to enshrine humanistic principles and be educative in directions of interpersonal and professional growth.

**A Political Contract:**
In order to influence nursing - which I view as the most needy of the caring professions - I intend to publish papers as issues arise pertinent to care in the professional journals. Any publications I submit during the life of this study will also be fed back into it as a guide to my own development, both as a care facilitator and researcher.
An Intrapersonal Contract:
I believe this study should be therapeutic and growthful to myself, and as such hope to be personally as well as professionally stimulated towards growthful change by this study. An inquiry into education and therapy should, I suggest if successful, should also change the researcher - namely myself - in cognitive and affective ways. I also note that I have fought against structuring my facilitative work for far too long; as if by refusing to process it I am colluding to keep it mysterious and magical; research will of course change this.

It is my intention to develop these contracts throughout the research, and to review success in these quarters at the end of the study.

I recollect that many of those facilitators I encountered in experiential workshops in my formative years were charismatic and 'mysterious beings'; perhaps a part of me is emulating them. Reflective 'experiential' research would enable me to search out - and if need be purge this trait in myself.

The above contracts constitute 'positive' aspects of this thesis and testify to its use as a consolidating agent enabling me to further synthesise the art and science of therapy and education.

My commitment to the present perspective finally came to fruition in an account written to my supervisor during a time when I had let the field I was to address awe me and I had started to record everything for fear of missing something I might need when clearer as to the direction I would
take; this account ended on the following note:

"This thesis will be both a theoretical enquiry and a growth contract with myself. Judgement will come second here to evaluation, theory will be of secondary interest to the unfolding of intuitive wisdom. Simply, I am more concerned with the process of my work than its product, this may change, but at this time I look to the journey rather than its destination".

After writing this account I felt there could be no turning back.

In summary, in this, the embryonic phase of inquiry, I envisage that this study will:

- tackle those faults I associate with professional preparation and care (1.1);
- generate discursive papers to redress existent professional blindness;
- embody therapeutic principles in its approach;
- contribute to my own growth and my facilitative philosophy;
- attempt to marry educational and therapeutic insights to a facilitative and qualitative frame.

Last but not least, I believe it will serve a therapeutic end, in that it will integrate personal and professional qualities at present in conflict within me.

Emerging from this dialogue is a wish for this study to address how experiential groupwork, a medium from which I personally have gained a great deal of learning and support, may be harnessed to professional training and professionalised care (1.1). I also have a developmental desire to grow through the performance of research, harmonise and integrate my
experiential wisdoms (1.2) and by so doing come to understand myself the more (1.3).

I have personally found experiential groups enhancing of my personal and professional growth, had experience of their power to influence others in training and social psychiatry, and now seek to understand how they work so that I might better my own facilitation and enrich the facilitative skills of others.

1.5 The methodological bias and structure of this study

The phenomena this study seeks to address, namely group dynamics and personal change, do not lend themselves to traditional methods of evaluation. Quantitative approaches to research, which rely heavily upon statistical analysis, fracture the figural whole of the phenomena they seek to investigate. As I seek to address group culture and the relationship of this to personal change, such an approach is manifestly inappropriate. For me it is not 'how often something happens' so much as 'what is unique' about one group compared with another, and how this uniqueness contributes to personal change that concerns me.

The classical researcher's tendency to hold all variables constant so that one can be studied, or to randomise the effect of all other variables except the one for study, causes unusual events to be averaged out and is contrary to the aims of this study and the nature of groupwork. It is worth
considering at this point just what is involved in experiential groups and their facilitation, as this constitutes the major focus of this work.

On-going participant observation plus experience I bring to this study based on many years practice, suggests to me that groupwork is holistic in character and necessitates an appreciation of such diverse phenomena as: the intrapersonal processes an individual brings to a group (IP); the group context (GC); the interpersonal relationships of participants (IR); and those intrapersonal effects (IE) they cite as arising from the style of the facilitator (F) and his interventions (FI) after a group has run its course.

Figure 1 illustrates the interrelationship of the above variables.
Participants enter with characteristic Intrapersonal Processes which are in turn subjected to the influence of the Group, its Context (does it occur in a college or clinical venue), purpose (is it formed for education or therapy), the effects of the Facilitator and his/her Facilitative Interventions and those Interpersonal Relationships the group enacts, before participants exit with the Intrapersonal Effects of their experience when the group has finished.

To study groupwork is to investigate the mutual influence these perspectives exert one upon the other; classical research or construct theory I view as inadequate for this.
A participant brings their Intrapersonal Processes (IP) to the group (GC), and is in turn subject to influences of the facilitator (F), their facilitation (FI), and the interpersonal dynamics (IR) at play; after a given period of group time they exit from the group with the effects of their experience (IE).
Classical research - or 'logical-empiricism' as Harre (1981) terms it - I see as a creature of the cognitive domain, well equipped to search out correlations between well defined variables, but neglectful of such as the experiential and affective insights that arise in groups from emotional and imaginative modes of perception. Qualities such as transference and counter-transference are meaningless out from the groupwork frame; they are more by nature 'related influences'; differentiation of these splits the phenomena under review. My need to assess experiential and emotional response, plus unconscious manifestations of group life, therefore argues against a classical approach to this study.

The study of groups, in a similar way to Freire's (1976) work with educational communities, demands a dialogical approach to research which allows for the establishment of relationships and cultural understanding. The research methodology I choose must cater for this.

There are other reasons why the statistical frequency of group behaviours or the narration of observable social facts is of secondary importance in psychodynamic climates, for here personal interpretations and the unconscious motivation of participants imbue communication with symbolism which exerts as great an influence as the conventionally construed world. A group formed for whatever purpose is subject to subliminal forces, it does not need to be termed experiential or therapeutic for social dynamics to occur. Indeed, Randall and Southgate (1981) noted that community research in a management setting produced such classic group mechanisms as 'fight and flight', 'dependency' and 'pairing', comparable to Bion's (1961) earlier findings in his Tavistock Clinic groups. A study of facilitated groupwork
all the more requires a researcher to attend to the experiential inner world of participants where intuitive meaning, fantasies and feelings are formed. As a researcher I need to appreciate how these in turn influence group behaviour during facilitation. For this a qualitative and collaborative experiential approach is necessary.

In my view, inquiries into dynamic social processes - such as group facilitation and the intrapersonal change - require similarly dynamic tools of assessment. To address the group in any other way, would I believe foster alienation.

Rowen (1981) notes four categories of alienation which arise in research relating to the product, the work, others, and the self. In the context of my study 'the product' is intrapersonal development or growth; 'the work' consists of facilitating group dynamics; 'others' concerns fellow participants and co-researchers, and 'self' pertains to what I bring to the research and how it effects me. All must be harmonised in this research if it is to fulfil its role as an agent for personal, professional and social change.

Rowen (1981) whilst describing an imaginary continuum of research which at one end involves the most alienating and least productive of social change, and at the other represents the least alienating and most productive of social change notes that:

"The forms of research at the beginning involve the least social change, and indeed aim at being experimental and descriptive, and try not to change people in any way. They check hypotheses about people in as precise and unambiguous a way as
possible, and want their theories and generalisations to be just
as true before and after investigation. In other words they are
treating people as static — as if they were inanimate objects ...
A snapshot at one point in time is made into a general truth." (Rowen 1981 p 96).

As I seek to address growth, that is to say the process of change as it
manifests itself within groups, at levels of resolution specific to
individuals and at dimensions abstracted from them, research of this type
is unsuited to my purpose.

At the other end of his methodological continuum, Rowen (1981) observes:

"They explicitly involve the researcher in the process of
change, and demand that the investigator be as open to change
as the 'subjects' are encouraged to be — only they are more like
colaborators than like conventional subjects." (Rowen 1981 p 97).

Research into experiential group facilitation and personal growth is a
creature most sympathetic and suited to the above position.

It is becoming evident to me in the discussion of this chapter, that it will
be necessary for me to map intrapersonal and interpersonal change within
myself, other individuals, and within participant groups (Figure 1), if I am
to harmonise the whole. Two broad perspectives of address are readily
available for this:

1 - myself as a trained facilitator, who as participant observer will
record my own internal processes and reflect upon these in relation to
those social, personal and professional scripts — attitudes, beliefs and
prejudices - I bring to group facilitation from my personal and professional history as facilitator and researcher;

2 - the reported perceptions and experiential insights of participant learners/clients exposed to facilitation, and the effects of this upon their short and long-term functioning as reported in:

a) qualitative individual self reports;
b) collaborative inquiry;
c) my field notes as a participant observer and group participant who shares within the experiential field.

Dialogue between my own subjective intrapersonal experience (1 above) and that of other participants (2 above), I envisage will produce creative tension along with a critical description of the unfolding thesis.

Initially, I feel it wise to examine myself, with a view to identifying influences which effect and flow from my facilitative style; that is to say what I facilitatively bring with me to the research; later, I intend to supplement this with field observations and collaborative inquiry.

Throughout this study, more especially at the close of each chapter, I intend to review methodology in order to better demonstrate its status as research. I will also debrief myself of experiential insights arising from inquiry, so as to appreciate where next I might focus. In this post-chapter review I will be guided by Rowen (1981) with regard to the type of questions I ask, addressing such themes as:
- **efficiency**: the validity of my inquiry and my need to tighten or tidy up the research design;
- **authenticity**: the commitment of those involved and what I invest of myself as researcher;
- **politics**: the social context of the research, the interests it serves, the relationships it takes for granted and its patterns of oppression;
- **dialectical**: the studies assumptions, implied 'right' answers, what it takes for granted and where it philosophically stands;
- **legitimacy**: my own position, whether a proper research job is possible in the circumstances and events described;
- **relevancy**: who really cares about the study, are its findings of real use or isolated from reality and unable to be acted upon.

Such questioning, I believe, will also alert me to what Torbert (1981) suggests are central working assumptions of new paradigm research, namely:

1) in-depth study of the researcher themselves;
2) flexibility of approach;
3) re-cycling of new data back into the field of study.

In summary, I have chosen to use approaches to inquiry which developed as a reaction to the positivist tradition of the natural sciences (Harre 1981), which demonstrate interpersonal sensitivity (Hall 1975), encourage participants to act as co-researchers (Heron 1981a), are of proven worth in educational settings (Parlett & Hamilton 1975; Friere 1976), allow for a dialectical approach to research (Whitehead 1981; Tandon 1981) and remain sensitive to group processes (Randall, Southgate 1980; Tomlinson 1985) while encouraging reflection (Parlett 1981) and establishing dialogue between research findings and the field under study (Torbert 1981).
1.6 Gestalt influences within this study

To appreciate the philosophy which underlies my approach to the above illuminative tools, something must be said of 'gestalt psychotherapy'.

Gestalt psychotherapists attempt to work in a fluid way with the perceptive set of an individual, sifting through the emotional meanings attached to events, reawakening old patterns and conquering new ones, all the while attempting to undo rigid attitudinal sets that disturb harmony and prevent adaptation. Gestalt is person centred and existential, in that it honours individual processes, experimentation and choice. As a client in gestalt therapy you may be invited to try various experiments where you are both a co-researcher - alongside your therapist - and a subject. For example, if confusion arises you may be asked to become it, to examine what is happening to your thoughts and feelings, to consciously exaggerate those qualities within you which characterise your confusion or to address it in a vignette of monodrama. Here you are encouraged to acknowledge your experience - confusion and all. Gestalt psychotherapy offers a very thorough experiential processing tool. It seeks to enhance interpersonal and intrapersonal contact in order to illuminate 'meaning'. In gestalt psychotherapy you collaborate with your therapist to check out all those hypotheses you hold about yourself and your environment, in order to discover how these in turn mediate in behaviour. Reintegration is at the heart of the gestalt process; it seeks to analyse preconceptions, introjections, projections and transferences, and all else we do to block ourselves off from full contact with our reality and being.
As a therapist training in the gestalt tradition I am obviously going to be much influenced by the above perspective; it is well that the implications of this are known prior to engagement with the research field.

Essentially, Gestalt psychotherapy encapsulates an experimental collaborative approach to therapy where:

- hypotheses are posed (re problems) and inquiry techniques suggested and collaboratively agreed upon;
- practical experiments are experientially undertaken by participating clients while the therapist, researcher-like, facilitates inquiry, manages boundaries and mobilises support;
- experiential awarenesses of the moment are heightened;
- original hypotheses are tested in the light of earlier sessions, gains noted and future routes of inquiry formed.
- the reactions of the therapist are shared and fed into the social milieu as a valued part of the interactive field.

In later therapeutic sessions the above research loop is re-engaged and repeated until sufficient awareness, reintegration and conceptualisation of the unfolding process occurs. This cycle will underpin self and situational analysis in the present study. Within this research thesis, gestalt processes - whether in the guise of self appraisal or facilitated group inquiry - will be the favoured mode of investigation serving to underpin collaborative inquiry, inform the facilitative style and influence processing of data.
Heron (1981b), has identified four sequential stages of collaborative inquiry which seemingly emanate from this tradition and build upon the gestalt experimentation and processing described:

Stage 1. Propositional Belief: participants meet to share propositions, awarenesses and tentative hypotheses they hold about the field of study, the individuals concerned and their relationships to each other. Here participants initially agree the area of study, the general and specific goals of inquiry, assessment tools, and identify the resources available.

Stage 2. Practical Knowledge: participants as co-researchers map the processes that unfold as they apply the enquiry methods identified in stage 1 to the field/issues under study, examine the resulting feedback and modify their original hypotheses as necessary.

Stage 3. Experiential Knowledge: participants become immersed in mutual encounter and experience, forsaking the prejudicial influences, rigid perceptive sets, values and beliefs that stem from the ideas of stage 1.

Stage 4. Propositional Knowledge: participants/researchers after an appropriate period when stages 2 and 3 have produced data set about reviewing their conclusions. Here hypotheses are rejected, the inquiry mode evaluated and further themes for investigation considered. The status of this stage derives from the thoroughness of the earlier stages and the number of times the research cycle has been engaged.

It is my intention to use Heron's four stage model as a guide to my own intrapersonal processing and to illustrate how this in turn relates to the research cycling performed in the study.
I suggest, that in like fashion to a group facilitator, the experiential researcher must endeavour to open up themes that percolate into group consciousness during the above stages; subject these to examination; anticipate potential conflicts and, when necessary, resolve the same through timely and analytically valid interventions. Such research dovetails neatly into and with group facilitation.

I suspect, in this phase of pre-study reflection, that my individual focus within each chapter, and indeed the chapters themselves will emphasise one or other of the above stages.

I am aware that although Heron's model favours a collaborative approach to research, in some areas of my inquiry this may be inappropriate. Participants in some groups may decline the encumbrance of a co-researcher role; they may indeed argue that they contract me to process events on their behalf. At times like these self observation will be my main research mode and that my own internal processing and experience will act as a guide to the experiences of others; here I speculate that I will look to psychodynamic models and groupwork theory and literature to supplement my observations.

As I write this passage I am aware that the group I am most intimately involved with at the present time is a staff sensitivity group where collaborative inquiry in the shape of a shared group diary, has been rejected.
1.7 Intrapersonal and interpersonal demands of experiential research

Because groups have a multi-dimensional quality I suspect this research study will require me to use the whole of myself: feelings, intuitions, my history within groups, as well as what I see, hear and experience as a participant observer.

I perceive that in the various stages of the research cycle differing perceptive skills and functions will be demanded of me. Reflecting upon the typography suggested by Xitroff & Kilmann (1978), while refining this to represent my own emergent research vision, informed by many years of group recording: Figure 2, I envisage:

- the stage of Propositional Belief will require me to don the vision of a Conceptual Humanist;
- the stage of Practical Knowledge the stance of an Analytical Scientist;
- the stage of Experiential Knowledge my solicitation of the Particular Humanist within me;
- the stage of Propositional Knowledge will necessitate my becoming a Conceptual Theorist.

Initially, after self examination of just what it is I bring to facilitation, I think it appropriate to approach my research as a participant observer attentive to group process. Here it will be possible to concentrate upon further review of my personal or philosophical bias and facilitative style. Having gone some way to understanding those influences that emanate from
FIGURE 2  TYPOLOGY OF INQUIRY
Adapted from Mitroff & Kilmann (1978) in Reason & Rowen, 1981

THINKING

Structures
ANALYTIC SCIENTIST
Practical Knowledge
Sensing - Thinking
Seeks certainty and precision
Controlled experimentation
Hypothesis testing
"When I seek structure & certainty"

Intepreta
CONCEPTUAL THEORIST
Propositional Belief
Intuition - Thinking
Seeks imaginative theory building
Conceptual exploration
Hypothesis refinement
"When I critique existing theories"

SENSING
Experiences
PARTICULAR HUMANIST
Experiential Knowledge
Sensing - Feelings
Seeks knowledge through feelings
Individual case studies
In depth inquiry
"When I focus in on experience"

RELATES
CONCEPTUAL HUMANIST
Propositional Knowledge
Intuition - Feeling
Seeks new conceptual wholes
Searches out new maps
Dialectical inquiry
"When I follow my intuition"

FEELINGS
myself, and how it is groups evolve, I speculate that I will then be able to turn my attention to how individuals grow through experiential groupwork.

I have spent most of this chapter sifting through Propositional Belief: my awarenesses of the field of study, teased out relationships I see as desirous of attention, outlined my goals and assessment tools, the resources available, and formulated a rudimentary plan of action. This has been performed with attention to that Practical, Experiential and Propositional Knowledge I bring with me to this investigation as a consequence of fifteen years professional practice; fifteen years spent caring, teaching, and generally laying down a whole host of personal/professional wisdoms and biases which will directly effect this study.

1.8 Initial review of personal themes pertinent to this study

Having drawn attention to issues concerning personal growth and raised to consciousness my own values and researcher bias, it seems appropriate to pursue these further to map out those subjective influences that albeit subconsciously enter this work to colour my inquiry.

As this chapter draws to a close and I review the story so far, reflecting upon my sessional recordings, those publications I have recently written (Barber 1987; 88) and my personal therapy, four frames of reference or attitudinal clusters appear pertinent to this study; namely my:
1. Social History – past life events; especially the family group.
2. Professional Experience – past training and practice.
3. Experience as a Facilitator – past and current experience of facilitation in education and therapy.
4. Experience as Researcher – current experience of this study upon my belief systems.

In Figure 3: 'The Origin of Themes and Insights Pertinent to this Study: Influences upon the Researcher and the Research Perspective', I have sifted out those themes which arise for me when reading the earlier account of 'the biographical roots of this study: the researcher's professional script' (1.1). These constitute personal values, biases and therapeutic issues I attach to my social history, nursing, facilitative and researcher roles. Bits of experiential knowledge I enter with into this research. This also has practical use for me, as these attitudinal clusters can now be linked to investigative avenues.

Review of autobiographical data – via self report and therapy will serve to unfold the behavioral script of my 'Social History'; subsequent changes to this script will then denote personal change if, or when it occurs during the course of inquiry.

The writing of professional papers alongside this study will serve as an aid to conceptualisation and enable further reflection upon the therapeutic relationship and my 'Nursing Experience'.
FIGURE 3. ORIGIN OF THEMES AND INSIGHTS PERTINENT TO THIS STUDY:
INFLUENCES UPON THE RESEARCHER AND THE RESEARCH PERSPECTIVE

<table>
<thead>
<tr>
<th>SOCIAL HISTORY</th>
<th>NURSING EXPERIENCE</th>
<th>EXPERIENCE AS FACILITATOR</th>
<th>EXPERIENCE AS RESEARCHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family derived meanings and symbols</td>
<td>Care v control</td>
<td>Parenting v sharing</td>
<td>Academic survival v growth needs</td>
</tr>
<tr>
<td>Memories of vulnerability</td>
<td>Task v process</td>
<td>Caring for carers</td>
<td>Academic conformity v expressive freedom</td>
</tr>
<tr>
<td>Habits of confronting</td>
<td>Institution v person</td>
<td>Enabling v informing</td>
<td>Education of feelings</td>
</tr>
<tr>
<td>Family and life scripts</td>
<td>Dearth of social awareness</td>
<td>Education of feelings</td>
<td>Research as growthful</td>
</tr>
<tr>
<td>Unresolved personal stresses</td>
<td>Therapy as growthful</td>
<td>Intellect as critical and controlling</td>
<td>Intellect as reductionist</td>
</tr>
<tr>
<td></td>
<td>Groups as therapeutic</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

MEANS OF INQUIRY

| | | | |
| Autobiographical material and experience of personal therapy | Publication of professional papers | Self assessment, participant observation and participant reports | Self analysis and analysis of methods |

RESEARCH CULTURE
An examination of my own actions - from the driver's seat - and the effects of these upon clients and learners is also included to evaluate my 'Experience as a Facilitator'.

Finally, self analysis and methodological critique will be directed towards my 'Experience as Researcher'.

Each of these perspectives have an effect one upon the other and are seen to feed in to the culture of research and to influence the whole.

Reflecting upon Figure 3 I begin to appreciate where personal bias originates and am alerted to how the various facets of my life relate. 'Memories of vulnerability' I perceive as dovetailing into issues of 'control versus care' and 'institution versus person'; these are areas where I might seek to rescue others - and by implication myself - from vulnerability and powerlessness. When I begin to delve more deeply into the motives behind my facilitative role I suspect I will need to look carefully at my family of origin, for it appears to me that 'parenting versus sharing' hints at a negative view of parental power. Indeed, the theme of 'academic conformity versus expressive freedom' echoes a similar struggle in my Experience as a Researcher.

In summary, the above exercise has raised to my awareness a pull between vulnerability and power, my possible mistrust of authority and authoritative others, the perpetuation of this in my role as a researcher, and speculation upon my tendency to self rescue in the guise of facilitation. There is obviously much to chew over in this avenue of inquiry.
As I wrote the above passage another dimension of this study returned to mind, namely, the potential of experiential research to facilitate personal development and intrapersonal growth (note the Intrapersonal Contract: 1.3). Creative synthesis will be ongoing throughout this study. As I engage within facilitation and experiential exploration old memories will no doubt be teased to light and hidden agendas percolate into awareness. Semi-conscious material will then enter awareness to become known. These in turn will need integration.

Indeed, I am beginning to believe integrative processes are a close associate of experiential research.

I have found the writing up of this chapter and sharing of my biases a useful consciousness raising exercise; it has also helped to reinforce my belief that such influences will need monitoring within the ongoing research if the objectivity of my analysis is to be safeguarded.

Finally, in overview, returning to questions surfaced earlier in this chapter (Rowen 1981), I observe that in terms of this chapter's status as research, I have demonstrated my familiarity with the field of study, have raised to awareness my own motives, have unpacked my political and personal bias, shown the relevance of this study to my life, and said something of what I intend to do.

This appears to be a pre-hypotheses time, when focus is not so much on problems as an awakening to the various levels and dimensions at play; a preparatory period. In one sense I have brainstormed myself and am waiting
for the conceptual dust to settle. This said, I feel I now have my rules of engagement for this work and know a little more where I am coming from.

Indeed, I now feel ready to take this study into a more practical phase of inquiry, to examine in more detail my professional values and beliefs with a view to identifying just what I bring to group facilitation, and to explore what nourishment I myself receive from facilitative activity within experiential group settings.
CHAPTER 2.

REVIEW OF THE RESEARCHER'S FACILITATION STYLE

Preamble. In the following chapter the researcher shares autobiographic material to examine influences which shape his facilitative role. Throughout this discussion literature is reviewed and examination made of institutionalised care. The researcher identifies characteristics of his facilitation style, reflects upon his aims and explores how his own social and professional history have effected his care philosophy. It is suggested that much of a facilitator's energy is intrinsically generated and best understood through autobiographical examination.

2.1 Professional discontents: personal incentives to facilitate

This review is performed with the intention of exploring the intrapersonal effects of nursing and institutionalised care, the negative effects of which led me towards facilitative expression and motivate me still. Though primarily autobiographical in nature, I envisage the following account will say something about nurse professionals, especially psychiatric nurses who have evolved from similar professional roots to my own and who predominate as subjects in this study.

Reflecting upon my professional training, I must admit to a belief of having been taught more controlling skills than caring ones. The 'science of nursing' was readily transmitted by my nurse tutors but the 'art of caring',
care communication and relationship building were left largely unaddressed. There was also a dearth of good clinicians to role model myself upon.

Studies in psychiatric nursing confirm the general truth of the above observation. Altschul (1972) and Cormack (1976) have highlighted the limitations — in both quantity and quality — of nurse-patient communication, and MacIlnwaine (1980) in his detailed analysis of nurse-patient conversations cited nurse interaction as superficial, predominately related to tasks and administration, and impoverished with regard to emotional support or the development of therapeutic relationships.

This picture does not improve when we look beyond psychiatry to general nursing where nurse-patient communication has been cited by researchers as similarly impoverished and wanting (Dodd 1974; Franklin 1974; Faulkner 1980; Macleod Clark 1981, 1982), nor yet again when we consider geriatric nursing where only 1% to 4% of nursing time is observed as spent in conversation with clients (Admans & McIlnwraith 1963; Norton, McLaren & Erton-Smith 1976; Stockwell 1974). We might conclude from this that impoverished communication and poor relations are norms of nursing care, and should therefore be expected within nursing participants of this study.

As a student nurse I felt that the feeling component of care was largely ignored. Tasks were taught but processes forgotten. The interpersonal stresses involved and the emotional life of the carer were seemingly too hot to handle. I felt the message conveyed to me — in the hidden agenda of my professional preparation — implied that: 'feelings were symptoms to be controlled'. Consequentially, within myself and within my colleagues I
observed a split develop between internal states of unexpressed feeling and professional behavior. It was an emotionally costly business to care professionally without feeling cared for myself.

Superficially, professional behaviors remained contained and objective, but within themselves, carers all too often appeared to harbour the emotional turmoil that emanated from their own unmet needs, which were in turn made the more acute by the neediness of their clients.

Hinschelwood (1979) observes in like fashion that: "staff individually and as a team take the brunt of desperate demands for relief and reassurance". It is a truism, and a sad indictment of nursing management, that the staff of caring communities do not experience a sense of being cared for themselves (Atherton 1986).

'Overt conformity' masking 'covert hostility' seemed a norm of hospital life. In some areas where clients were less respected and valued, such as mental handicap and in care of the elderly, I saw the professional mask drop and fear, revulsion and anger reach the patient when staff met emotive situations with which they could not cope. I believe during my third year of training I began to be hooked into an emerging theme, namely, that if I ever got into a position of power I would do my best to make sweeping changes.

Institutional defences have merited much study (Stanton & Schwartz 1954; Jaques 1955; Menzies 1960). Menzies notes that defences against anxiety "appear in all aspects of the institution both formal and informal, in
attitudes and interpersonal relations, in customs and conventions and also, in the actual formal structure of the organisation and its management system" (Menzies 1979 p202). This goes some way towards explaining why as a student I experienced senior nurse managers, power holders of the health care system, seemingly perpetuating these dynamics rather than redressing them. It was not that they were insightless, many knew something was wrong, but were bereft of the necessary skills to extract themselves from the institutional milieu they were in to promote change; consequently, they ended up reinforcing the necessity for staff to control their feelings and cope with their duties.

In one sense, impoverished relationships and organisational dependency should not surprise us, as neither interpersonal nor communication skills have been consistently taught or formally assessed, either in basic nurse training (Faulkner 1980; Nurse 1977) or at post registration levels of professional preparation (Bridge & Speight 1981). Couple this with the fact that qualitative clinical supervision is a professional rarity (Barber & Norman 1987; 1989) and it becomes illogical to expect things to be otherwise.

Senior nurses had little formal management training, learnt through apprenticeship, and ended up merely performing as required, so perpetuating those systems which in turn had professionally prepared them. My current teaching leads me to believe that the nurse of the 90's is not so very much different in this respect from their counterpart of the 70's; at a feeling level there still appears to be a conspiracy in operation not to change things; 'critique' being viewed as attack, and 'a desire to initiate change'
as professionally disloyal and rejecting of senior colleagues. This resistance, I find is likewise present in nursing education.

Extreme resistance to change and institutionalised defences are essentially destructive, since they psychologically damage people, restrict their vision, and de-skill them in ways of adaptation.

When, as a post graduate student I first read Menzies, I began to understand how those professional anxieties I felt and saw around me were evoked, and where they were coming from:

"The situations likely to evoke stress in nurses are familiar. Nurses are in constant contact with people who are physically ill or injured, often seriously. The recovery of patients is not certain and will not always be complete. (...) Nurses are confronted with the threat and reality of suffering and death as few lay people are. (...) Intimate physical contact with patients arouses strong libidinal and erotic wishes and impulses that may be difficult to control. The work situation arouses very strong and mixed feeling in the nurse: pity, compassion, and love, guilt and anxiety; hatred and resentment of the care given to the patient." (Menzies, 1960; discussed in Barber, 1987; p 1).

Menzies here draws heavily upon the Kleinian (Klein 1932) notion of how individuals defend themselves against primitive anxiety, and the effect these defences have in turn upon their personality formation and ego function. Simply, because everything is imbued with and experienced as a life-or-death issue, the defences themselves have a correspondingly violent intensity. Confusion then arises between physical and psychic domains of experience, as experienced and expressed by the mechanism of 'splitting'.
Even though I had a considerable life experience prior to nursing, such were the power of the above institutional defences I ended up much influenced by them; not so much by depending on them, as becoming reactive and counterdependent, and hence using the institution as a symbolic parent to rebel against. In true adolescent fashion I conformed to the prevailing system sufficiently to belong and survive, but remained alert - in a rebellious way - to chances that arose where I might confront significant others of the hospital with those depersonalising mechanisms they condoned.

On reflection I think I was myself experiencing the 'split' Menzies described and behaviourally acting out my resistance to the institution.

This unaware acting out of stress, symptomatic of a flight from my own vulnerability and helplessness, was the way I deflected from and resisted what I felt was an intolerable clinical and personal reality. There was just too much going on to effectively contain.

Reality avoidance is furthered when institutions fail to cater for the personal needs of staff, to provide a venue where emotional working through can occur, or to set aside appropriate time for the release of impulses, inhibitions and repressions which arise as a natural consequence of care (Sugarman 1984). Most of those I facilitate are still in a similar position to how I was myself, some twenty years ago, in that they do not experience supervision.

I spent a good deal of my time fighting for the underdog and trying to right the institutional system and senior management. Senior managers -
authoritative parent figures in one sense - were the enemy and I felt a
certain self-righteousness rebelling against them. Again, here is evidence
of my subjectively rescuing myself via objectively demonstrating a rescue
of others. Remnants of this 'George and Dragon' attitude are around me
still; it is a bias I must guard against in this work and my facilitation.
This said, I also note that nurses I facilitate seem to be similarly
counter-dependently inspired; having been there myself I can appreciate the
origins and uses of this professionalised defence.

Interestingly, I was humanistic in my approach to care long before I came
to know what this term meant. My personal history, I suggest, predisposed
me to act in a person centred way, and, if need be, to stubbornly resist
bureaucratic authority. In my clinical career this feature of my personality
was used by progressive senior managers to spearhead change (1.1). As a
tutor a similar dynamic occurred, the conservative culture in which I worked
let me out on full rein when a change agent was required, but sought to
control me - mainly through ridicule - when I threatened its values. I
thus stayed well accustomed to playing the aforementioned dragon slaying
role, but without progressive seniors and team support found the dragons
getting bigger.

My career as a lecturer within the Institution of Advanced Nursing
Education, conveniently enough, provided me with the biggest dragon of all;
its culture initially seeming passive-aggressively resistant to the
psychodynamic skills I offered. The Assistant-Director, newly in post, was
of immense support. This said, there was little formal provision for the
person of the professional carer or recognition of socio-emotional phenomena.

I recollect a conversation with the Director who, feeling threatened by the emergence of a staff support group, at a time when we felt particularly ignored and undervalued, called me to her office, said such groups should occur out of college time, and in all seriousness commented if staff were so busy and stressed how come they could find time for a support group!

Jacques (1954) makes the point that the character of institutions is determined not only by their explicit or consciously and accepted functions, but also by unrecognised functions at the level of phantasy. At the phantasy level The Institute appeared to be fearful of change, to echo such professional defences as depersonalisation; categorisation; denial of change; ritual task performance and obsessional recording (Menzies 1960), and to perpetuate a rational view of the world that little accounted for emotional and psychodynamic influences. There was 'right' and 'wrong' and little tolerance of ambiguity. Students are generally perceived to be there to learn and thus to be educated by tutors who are there to teach; management was there to make decisions and others were there to comply. Those few who openly questioned the system - such as myself - were tolerated just so long as management were not unduly threatened, but scapegoated when their opinions threatened the status quo. Trust was scarce and checks and counter-checks built in to the degree that power and control stayed with senior management. Initiative at lower levels of the organisation could thus be ignored unless it complemented the opinions of seniors who would then encourage its growth if it concurred with their own or 'The Institutional
view'. This was sad, as individuals were generally felt by the rank and file to acquire senior position by dint of their acceptability rather than merit. It was thus little wonder that the organisation was often cited by its students and those outside its frame as lacking vision, for it worked towards conservatism and proceeded only in authoritative traditional ways.

There is obviously much similarity between the clinical culture I came from and the one I met within the Institute; there is also more than a passing resemblance to the role I played. As a clinician I introduced groupwork, group training, person-centred care and principles of therapeutic community practice into an area of traditional medical psychiatry. Within the Institute I introduced experiential learning, emphasised person-centred teaching, ran personal growth groups on management and educational programmes, provided specialist psychiatric short courses run in psychodynamic ways, and initiated a Certificate in Therapeutic Community Practice which was the first Institute course to admit social workers, occupational therapists, art therapists and social service managers alongside nurses.

What I had done for traditional psychiatry I was now doing for traditional education. From one stance I might be seen to be seducing myself into a recurring script, from another as furthering the cause of respect for the individual and therapeutic community values; personally, I believe I was nearer the latter position.

What commenced as a personal issue, namely the need to rebel against what I saw as unjust authority - which I believe to be a remnant of my family
history - became a role requirement and 'strength' when I was employed as a clinical or educational change agent, but became a two edged sword when I questioned or threatened to enact change from within. Questioning frameworks outside the Institute was acceptable, questioning those within was not.

To summarise the story so far, as a student nurse I felt devalued and vulnerable, a small cog in the hospital machine. I did not feel listened to by senior colleagues, my questions remained unanswered and my concern with 'professional survival' displaced any aspirations I had towards 'personal growth'. Eventually I learnt the ropes and started to develop the area that gave me the greatest satisfaction, namely, my ability to express myself through care. This, along with rebellious questioning of the hospital and its rituals rescued me from a sense of helplessness. As a qualified nurse I voiced my views with more confidence, as a charge nurse the fight was really on and I became aware of the enormous influence the institution brings to bear on those who dare to suggest change. Being locked into a counterdependent script I did not give up. Eventually, via self-monitoring, experimentation and assessment, I learnt to transfer what worked therapeutically, with client's, to staff training (1.1). Nursing education, even at the highest levels appeared to perpetuate social defences of the hospital and to damage people in similar ways. As a tutor I employed groupwork and facilitative techniques plus psychodynamic rationale to professional education and staff development.

In nursing practice and education, syndromes associated with psychological disturbance such as depersonalisation; categorisation; emotional detachment;
the pushing of blame downwards and responsibility upwards; splitting and ritualistic adherence appear to have triumphed over professional development and personal growth. Facilitation, in this context, is both an expression of my personal concern and a means of professional redress.

In the context of this discussion it seems fair to say that carers can themselves greatly benefit from therapeutic interventions and an exposure to care. Indeed, I am in agreement with Roberts (1980) that the care community, in my opinion be it an educational or therapeutic establishment, "has an obligation to afford a variety of situations in which feelings can be appropriately expressed and ultimately understood" (Roberts 1980 p161). This is a powerful argument and a great incentive for experiential groupwork, where exploration and experimentation may be facilitated in a person valuing educational climate.

The medical model, Main (1957) suggests, requests that staff deny their own feelings and act out health, kindliness, knowledgeable sagehood and don the role of all powerful and active parents. Understandably, it becomes difficult for staff so conditioned to willingly admit to the existence of their own emotional needs (Hinschelwood 1979).

Experience of and exposure to the medical model is at the root of all I have discussed, it underpins my personal account of nurse training, clinical practice, nurse education, and has greatly effected the professional and intrapersonal climates of those I facilitate. The strict orthodoxy and reductionistic viewpoint of the Medical Model I see as diametrically opposed to all I believe and all I do.
2.2 Reflections upon the researcher's facilitative style

Having shared a little of my history and the birth of my role as a professional change agent, it now seems appropriate to examine my facilitative style in greater depth, especially as it constitutes the essential ingredient of this research inquiry. To this end, prior to examining 'facilitation in action' I feel it is logical to ask:

1. 'How does my facilitation behaviourally show itself?'
2. 'What sources provide reference for my facilitative rationale?'
3. 'How exactly has my personal history influenced and/or prepared me for a facilitative role?'

In order to answer the above I return to observations made at the start of this work.

In the Autumn of 1984 when contemplating doctoral study, though motivated to look at groupwork, group facilitation and the effects of these upon personal growth, I was unclear and vague as to what specific direction my research would take and so decided to keep a blanket record of all my facilitative work. Two main areas of facilitation were available for this pre-research review: on-going groups with learners within the Institute of Advanced Nursing Education (I.A.N.E.), and an external appointment I had recently accepted as the facilitator of a staff group within the educational department of a London based psychiatric hospital.
I collected information from these areas in two ways, from the IAME via post workshop discussion with those involved, and from the staff group by regular records and reflections within a groupwork diary. The former provided participatory experience and a means of dialogical inquiry, the latter reflection upon my own intrapersonal process and the interrelationships of others.

Group discussion coupled with written records of group life thus form the main data banks from where observations of my facilitative behaviour are derived. Sifting through the performance of these records alerted me to several interventional clusters which frequently repeat in my facilitation.

These are listed below along with facilitative examples:

1. **Increasing personal awareness**: such as drawing an individual's attention to what they are doing and how they perceive the world in terms of thoughts, feelings, sensations and intuitions at a certain moment in time.
   - "How do you scare yourself with this group?"
   - "How did you feel when I engaged you just then?"
   - "Do you notice any change to your breathing as you recall this incident?"
   - "What do you imagine is the worst that may happen here?"
   - "What do you really need right now?"

2. **Giving total attention and presence to an interactor**: being totally there for another when they communicate feelings or encounter distress, so as to offer support and affirm their value and worth. As this concerns the quality of my presence—rather than a statement, it does not lend itself to a written example.
3. **Directing attention towards group processes**: especially upon 'what is happening now' in the immediate social environment.
   - "What's it like be in a group like this right now?"
   - "If this group was a family what messages do you think it's children would pick up?
   - "What parts of ourselves do we allow out in this group?"
   - "How do we support and/or punish others here?"
   - "Who are the power holders here?"

4. **Restating earlier themes**: to orientate participants to the 'story so far' in our groups history, or to illustrate the cyclic nature of group movement.
   - "I notice that when X is away we seem to talk about authority issues more readily."
   - "Would anyone like to summarise for those who weren't here what happened in the last group?"
   - "What lessons have we learnt in the past history of this group?"
   - "Which themes consistently re-emerge here?"
   - "How has this group dealt with endings in the past?"

5. **Disclosing my intellectual and intuitive insights**: as and when they surface to avoid playing into paranoid feelings of facilitator manipulation and in order to share my facilitative rationale and perceptive processes.
   - "I am thinking about the role 'dependence' and 'flight' play in this group"
   - "When you cried I felt like drawing close to you, but held myself back, I imagined it was more my need to be close to you, than yours to have me near you."
   - "When you yelled, an image flashed before me of an annoyed parent telling off a small child."
   - "I am wondering what phase of its life this group might be in."
   - "I suspect this theme has arisen before for you."
6. **Sharing my emotional responses:** to demystify my role as facilitator, to establish my own humanity, and to safeguard against unnecessary transference enshrining me into a powerful 'parent figure' who is depended upon by the group or symbolically endowed with sagehood.

   "I felt vulnerable and fleetingly angry when you rejected me."
   "When I first entered this group I felt anxious to get things going and rescue myself from my uncertainty and confusion."
   "Are you aware of how you irritate me when you say that?"
   "I feel tender towards you at this moment."
   "I'm not sure where this is leading or what you are wanting of me."

7. **Confronting group and individual behaviours and perceptions:** which I believe hinder or deny therapeutic group processes.

   "You've spent a lot of time talking about people who aren't here and things outside the group; is there someone or something in the group you'd rather avoid?"
   "If the group's so bad why do we keep coming back week after week?"
   "I suspect you are more angry with me than 'the group'."
   "Several times now I've noticed X confront Y and Z spring to the rescue."
   "You appear to spend a lot of time in this group being angry and criticising others, do you feel criticised here?"

8. **Balancing energies:** such as asking for positives to be shared after concentration has been primarily with negative attributes of the group or an individual member.

   "What do you least like and most like about this workshop?"
   "What do you most like and least like about me?"
   "You appear very confused about this issue, what issues are you sure about right now?"
   "I'm feeling a bit burdened with negatives right now, are there any positives about me you can share?"
9. Encouraging conscious catharsis: enabling the release of an individual's emotional energy when it appears to be causing him unproductive discomfort.
   - Are you willing to explore this distress further here right now?
   - It's OK to cry here; feelings are gifts we bring to the group.
   - Allow your body to guide you towards what you need to express.
   - Try saying that louder with more meaning.
   - What happens when you intensify that feeling?
   - Who did you first say that to?

10. Encouraging reflection and non-judgmental acceptance: as general tenets of a participant's orientation to groupwork, so that open inquiry may occur without unnecessary control or critique.
   - We've spoken of how frightening we find group silences, is there some way we can let go a little and enjoy them also?
   - How might we witness group processes rather than overwhelm ourselves with them?
   - You either win or you learn here, there are no losers.
   - What you see in others is just as likely to be a rejected part of you you're splitting off and projecting onto them.
   - Experiment with suspending judgement and witnessing events.

11. Destructuring automatic and ritualistic behaviors: which frustrate group or individual movement towards a collaborative goal.
   - When you get angry in the group it appears I feels persecuted and Y tries to smooth things over; so where else besides the group do we act out such scripts?
   - What might be a more constructive or positive way for you to handle your anger?
   - Lets stay with our confusion a little longer and see where it takes us.
   - I encourage you to give yourself permission to try at least one new behaviour each in the group today.
   - How would you like to start today and oh what would you like to work?
12. Extending analysis or emotional expression: of the group or an individual so as to explore an issue's potential and the group's tolerance of their emotionalised climate.

"So if you keep rejecting the group what do you think will happen? Which of your needs may be met this way? And what do you think the effect will be on the others?"

"What would you really like to say to X when he blames you?"

"If this group were a person what feelings might it be expressing?"

"How old do you actually feel when I set about actively directing this group?"

"We may know how it feels to belong, but what does this mean to us and how might it change our future perceptions of the group?"

As I put the above to paper and further reflect upon them, I am struck by: the degree of overlap; my inability - in script - to convey the supportive tone of voice, posture and timing that characterise the above interventions; and am also aware of my function as a role model.

In one sense the above interventions are like twelve snap-shots, discarnate entities of a life event long dead. They naturally lose meaning in isolation from the interactive field to which they belong. I am now acutely aware, as a consequence of the above exercise, that my facilitation is really of a whole and builds on what has gone before. This said, although the flavour of my facilitation is lost in this process of sifting and separating out, its intentions seem now more broadly writ, in that my facilitation appears to:
- provoke reflection and analysis of intrapersonal and interpersonal processes;
- confront the acting out of stereotypic social roles;
- ask participants to examine themselves more closely and to attend to their own processes;
- emphasise contact with the unfolding moment;
- educate to personal, interpersonal and group processes;
- model sharing, acceptance and emotional honesty;
- support an holistic rather than reductionist view of the world;
- encourage experimentation and creative risk taking.

Placed into a prescriptive form, the above directions ask participants to look and question everything, to examine themselves and look beyond conventional reality, to be here with what is happening now, to learn through treating themselves as an experiential experiment, not to hold back but rather to take the risk to contact others and live their life creatively.

Interestingly, I note that the above is the hidden agenda I use as a reference for my own life. I am caused to reflect at this point on just where these values have come from.

To better understand the theoretical sources, motives and attitudinal assumptions which underpin my facilitation style, I intend to take this analysis further by relating the above features of my facilitation to their literary source and family history.
2.3 Theoretical orientation of researcher's facilitative outlook.

My aim here is to unpack, speculate and trace where my facilitative values emanate from. Reflecting upon the earlier list (2.2) certain theoretical orientations readily emerge, notably:

I am Rogerian, especially in regard to 'client centred' practice and the growth of congruence (Rogers 1961; 1965).
Evident in aspects of facilitative intentions 2 and 10 above (2.2).

I am attuned to Transactional Analysis as an educative tool and means of relating intrapersonal and social awareness (Berne 1964; Harris 1973).
Intrinsic references for 1 and 5 above (2.2).

I am sympathetic to the eclectic approach of the Human Potential Research Project at the University of Surrey, and the work of James Kilty and John Heron with regard to experiential learning, Co-counselling and interaction analysis (Heron 1975; 1977b; Kilty 1982).
Influential within 6, 7, and 9 above (2.2).

I am receptive to such gestalt concerns as experimentation, contactfulness, and attention to the present (Perls, Hefferline & Goodman 1973; Zinker 1978; Polster & Polster 1974).
Permeates 3, 8, and 11 above (2.2).

I am aware of the benefits of group analysis, in structuring and making sense of group life, and the contribution of social psychiatry - in the form
of the therapeutic community - for establishing some basic tenets of therapeutic groupwork (Foulkes 1964; Kennard 1983; Hinselwood 1987). References for facilitative intentions 4 and 12 above.

The above analysis has given me a better appreciation of stylistic influences to facilitation. I also speculate that if changes occur in my facilitative style during the course of this study, this section will serve to act as a progress marker, that is to say, an indicator of where I have moved from.

I now ask myself: why do I choose to act from the above theoretical base? What predisposed me to be receptive of such influences? I believe an examination of my myself and my own intrapersonal aims in facilitation may clarify this.

2.4 Intrapersonal aims for myself in facilitation

Little is recorded in the literature of what motivates facilitators to facilitate; that is to say, why they bother to engage in such personally demanding and self confronting activity as experiential groupwork.

Experiential groupwork, though directed towards the welfare of others, has intrinsic rewards for the facilitator. Facilitators employ artistry in their application of personal skills, enjoy the power that leadership brings, while creatively manipulating the human resource available. In this sense a
facilitator acts in a similar way to the conductor of an orchestra. All this must do something at a personal level for their ego.

Every group is exciting, unexpected, an experiment and an adventure, and as such must do as much to motivate the facilitator to facilitate as client/student success?

Self analysis and reflection upon my own performance during this study, causes me to believe that the following aims when successfully achieved give me a personal sense of satisfaction; these are listed below alongside their intrapersonal effect:

1. To avoid doing too much for individuals or the group and becoming an over-nurturing or over-critical parental figure.
   - I feel the more authentic, satisfied and potent when I resist student/client transference - and my own countertransference to act as a parent.

2. To open-up each and every theme that arises within the facilitative climate, on the assumption that what-so-ever percolates into group consciousness is fair game to examine.
   - By keeping all avenues open I experience a sense of creative excitement, energised by the potential around me, and open to a new domain of learning as yet unidentified and grasped.

3. To allow individuals to go at their own pace; that is to be respectful of the person, proceed at their behest, wait for their readiness and consent to stop when a participant calls a halt.
   - When following the client's/student's/group's process I feel more integral and attune with the facilitative climate.
4. To tune in to my own sense of being and share the most of my own stock of genuineness and authenticity as I am able.
   - This appears to encourage others to give themselves permission to experience closeness, empathy and mutual support; I in turn enjoy the feeling of being supported and am easier with my motives out in the open.

5. To allow myself to be taught through another's wisdom.
   - I here honour the principle that teachers should be learners, and in so doing experience mutual benefits which accrue.

6. To stay with a group's silence or my own confusion and not to rescue others or myself from the therapeutic presence of unstructured time, so that opportunity is afforded to rewrite those conventional social scripts with which we all too readily over-fill our time.
   - The unstructure is exciting, a little scary but always invigorating to experience; I have been there before, I know now that times of low energy and inactivity often consolidate earlier work, develop trust and cohesion and generate new energy; I also find the characteristics of a silence a useful progress marker as to the phase of group.

7. To role model soft confrontation, sensitive observation, gentle cathartic and non-indulgent supportive interventions.
   - These are aspects of my facilitation I enjoy practising, refining and experimenting with; areas of artistry and skill.

8. To resolve any judgemental and theoretical stances I am using and so liberate a greater appreciation of my here and now reality.
   - I feel liberated when I break free from my formal tutorial role and attend to my own awareness continuum in the moment of its happening; here I observe what interferes with my ability to be there for clients, note issues I wish to take into supervision, self monitor and reflect upon future growthful strategies for myself.
9. To allow myself to grow through facilitation and so share in the experiential climate.
   - This ties into my own need to develop, enjoy and self actualise myself in my work.

10. To role model to the group a non-defensive nurturing behavioural mode.
    - In doing this I am attempting to correct professional alienation, offer an alternative way of being, alert participants to the need for self care, while demonstrating ways we may build more authentic care relationships with others.

The above, represents the 'personal agenda' level of my own facilitation. My satisfaction, it appears, is enhanced when I feel useful as a resource, but not overtly depended upon. Perhaps this in turn is motivated by my own desire to feel free?

At one level the above might also be seen to have potential for self indulgence or represent the more dubious aspects or motives of facilitation, areas which I need regular supervision. This said, tuning into each moment of group life fully allows alignment with the emerging potential of the group and its members.

My task as a facilitator, in contrast to those processes by which I work, appears to be to:

- stay detached and objective and avoid acting into those transferences and counter-transferences that arise (1 and 6 above);
- explore and witness the unfolding process (2 above);
- follow with, rather than initiate therapeutic action (3 above);
- share my own intrapersonal process and model this (4 above);
- allow role exchange as necessary and participate as a learner myself
  (5 and 9 above);
- be aware of my facilitative options (7 above);
- experience rather than intellectually structure reality (8 above);
- role model self-responsibility and trust (10 above).

Conversely, if we look at the shadow, that part of facilitation which is
being denied, I appear to suggest that I believe my facilitation will fail
to be self satisfying for me should I:

- do too much and over parent;
- restrict expression;
- force individuals to go at my pace;
- share nothing with participants and isolate myself from them;
- set out to instruct others and to preserve the teacher role;
- keep a group busy and active and task fixated;
- lock myself into a self prescribed role;
- defend my viewpoint and experiences;
- stay remote and distant;
- be critical and controlling.

I have never before contemplated those behaviours that contribute to
facilitative failure. Impressionistically, I think I am prone to ‘doing too
much’ and packing in too many ‘tasks’; I will guard against this by closer
self monitoring in future facilitation.

I also note that my list of negative interventions coincides with those
qualities I associate with the Medical Model; traditional nursing practice;
institutionalisation and my own experience of negative parenting.
In contemplating the previous list of facilitative interventions I perceive a picture forming of where my facilitation might be drawn from; Figure 4 attempts to place this impression on paper and relates 'personal aims' to 'theoretical orientation' and 'facilitative behavior'.

On-going self observation suggests certain perceptive 'functions', in the Jungian sense, underpin each of Figure 4's columns: I intuitively attune to my personal aims, am intellectually orientated to theory, and monitor my facilitative behaviors via my senses and feelings. This relationship I intend to return to later in this work.

Taking my facilitative intentions (2.3) together with my own intrapersonal aims (Figure 3), I appear to put individual needs firmly before 'The System'. Again, it occurs to me that my desire to be free and to enact qualities of positive parenting, may emanate from such qualities being amiss in my own rearing. Obviously my personal history must now be explored for evidence of how it might indeed, relate to my facilitative experience (Figure 3; 1.7).

But first, I feel it pertinent to report the effects of this period of self observation has had upon my facilitation.

2.5 The effects of self-analysis upon facilitation

I earlier noted that my facilitation felt best when it was intuitive and spontaneous (1.3) and voiced a resistance to analysing my style; as long as
FIGURE 4    INTER-RELATIONSHIPS OF FACILITATIVE FUNCTIONS

<table>
<thead>
<tr>
<th>Personal aims</th>
<th>Theoretical Orientations</th>
<th>Facilitative Behaviours</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(INTUITIVE) (INTELLECTUAL) (SENSORY/FEELING)</td>
<td></td>
</tr>
<tr>
<td>increasing interpersonal awareness</td>
<td></td>
<td>empathically</td>
</tr>
<tr>
<td>disclosing my intellectual and intuitive insights</td>
<td></td>
<td>attending to and valuing another</td>
</tr>
<tr>
<td>integrating authoritative &amp; facilitative approaches</td>
<td></td>
<td></td>
</tr>
<tr>
<td>educating clients to the therapeutic rationale/过程</td>
<td>Transactional Analysis</td>
<td>disclosing my intellectual and intuitive insights</td>
</tr>
<tr>
<td>share my own intrapersonal process &amp; perceptions</td>
<td>Human Potential Research Project</td>
<td>sharing emotions</td>
</tr>
<tr>
<td>students/clients as participant inquirers</td>
<td></td>
<td>encouraging catharsis</td>
</tr>
<tr>
<td>staying with the client/students process</td>
<td></td>
<td>meditating upon the person before me</td>
</tr>
<tr>
<td>identifying client needs</td>
<td></td>
<td>directing attention to here and now</td>
</tr>
<tr>
<td>focusing upon the contact boundary of client-facilitator</td>
<td>Gestalt</td>
<td>balancing energies</td>
</tr>
<tr>
<td>growing through staying with conflict/confusion</td>
<td></td>
<td>destructuring automatic and ritualistic acts</td>
</tr>
<tr>
<td>acknowledging transference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>attending to unaware acting out</td>
<td></td>
<td>examining earlier psychodynamic patterns/themes</td>
</tr>
</tbody>
</table>

Gestalt

Psychoanalysis

Rogerian

Transactional Analysis

Human Potential Research Project

encouraging reflection and non-judgmental acceptance
it worked I reasoned it was best to leave it alone. I have since found there was a certain truth in this belief.

In field notes compiled at the time of starting this work I observed:

"I have noticed my facilitative confidence waver. Setting my findings to paper is easy enough, but in the class or group I find my attention wandering towards self analysis. Such scientific vision interferes with my facilitative flow and causes a loss in interactive spontaneity. I also perceive a certain reticence entering into my approach. I am beginning to doubt the premise to which I work."

Subsequent work has confirmed that my facilitative confidence cracks and needs to be rebuilt every time I enter into a process of indepth self-analysis. In the long-term my facilitative base expands and gains can be verbalised; short-term, there is a transient fracture in performance and an upsurge of self-doubt as new insights enter the working frame. This process is in part experienced in supervision, but seems greatly magnified in a qualitative research frame.

My rationale, in explanation of the above, is that when my attention is drawn inwards, I become preoccupied with intellectual issues and am less able to attune to the immediacy of those I am facilitating. There is not always time both to experience, analyse and make sense of what is happening.

Intellectual contemplation, the stuff of research, is different in type and kind to the intuitive response groupwork demands. I suspect this is a parallel process, on a personal level, to the one described in Heron's model
of collaborative inquiry (1.6); propositional belief can thus be said to waver when the research cycle is engaged and we journey into areas of practical and experiential knowledge.

I am now beginning to appreciate the demands of entry into a research realm where personal and/or intrapersonal inquiry is enacted, and which makes demand upon an investigator to simultaneously perform as witness, researcher and actor. Creative tension between person and project is noted by Rowen (1981), who views 'being' – the intrapersonal process of the researcher, as important a source of research data as more formal aspects of the 'project' – or study itself. I see my research as honouring this principle.

I also noticed while observing myself in the facilitative role – for the purposes of this chapter – that flashes of my past regularly percolated into consciousness. Many of those themes I remembered had long lain dormant; the act of facilitation appeared to restimulate within me areas I, as facilitator, also now needed to re-work through.

My concepts and feelings relating to my profession, the art of facilitation, and a questioning of whether these two themes could be combined, came especially to the fore as I watched fellow nurses raise quandaries akin to earlier ones of my own. This process attests to the ability of this research to meet its 'Interpersonal Contract' (1.3) to "be growthful to myself".
I have found, in exploring my performance that my commitment to facilitative styles of work is reaffirmed. I felt before this research study my facilitation was becoming a little stale, this has now changed, I feel upon the move again. I have also begun to define what facilitation implies and to clarify its relationship to nursing care.

The extract below, written shortly after a period of experiential groupwork, distills some of those awarenesses that flooded to mind while writing this chapter.

"Facilitation does not set itself up to replace, remove, or to compete with other models of care, but rather to use the best of each approach to meet the needs of individual clients. As facilitators, nurses retain their existing knowledge base but use it differently, in that they more clearly attend to the social significance of their actions. When personal qualities are invested in clinical and professional practice, care becomes warm rather than remote and person management moves towards goals which are open and shared; the ward becoming tailored to the needs of the client rather than he to its routines.

As a facilitator the nurse comes of age and gains interactive integrity; genuine depth of feeling may be placed in the frame of nursing practice in the shape of empathic understanding and that openness that attends therapeutic counselling. Nurses gain responsibility for 'themselves' along with others; facilitation allows a diversity of purpose to exist, is able to initiate sharing, and can avoid the defensive game-play that is enacted to protect bureaucratic rules. Nurses may therefore concentrate upon developing themselves and their clients in the way of creative and spontaneous adaptation.

Although nursing has evolved many ways with which to meet the physiological and medical needs of its clients, it has only paid lip-service - for the main part - to its interpersonal role. In consequence, nurses tend to feel more secure when dealing with medical needs than in the use or enhancement of social skills.

Medical needs may be easily reduced to systematic tasks. Interpersonal and social intervention skills - by contrast - require acknowledgement of the social and personal processes involved plus such qualities as the ability to risk checking things out, and side-stepping defensive staff-client collusions.
When taken to extremes, 'process dead' and task-fixated vision produces nursing which cares more for the formal institutional system than the person. If mere tasks are performed without consideration of the social processes involved, more care is lavished on managerial maintenance than people. In hospital terms, the ward is nursed rather than its patients" (Barber 1987).

The above passage, subsequently published in a text addressing the facilitation of holistic care illustrates the activation this work's 'Political Contract' (1.3) to:

- tackle those faults I associate with professional care;
- generate discussive papers to redress professional blindness;
- contribute to my own growth and facilitative philosophy.

2.6 Influences of the researcher's family history upon his facilitation

In contemplating the political nature of this work I am drawn yet again to question: 'Why do I bother?' 'Why do I challenge tradition?' and 'Why am I so firmly person-centred in approach?' These questions lead me to reflect on my earlier described 'George and Dragon' script (2.1.) and to focus upon my family history, which I speculate, originally fostered my questioning and alerted me to the abusive use of authority.

A preamble into my early family history, complemented by insights from personal therapy, will therefore be used to investigate the above questions.
Below I share glimpses of my history, comment on these events and speculate as to the behaviours and awarenesses that stem from these periods to inform my facilitative perspective (*). The period addressed is essentially one from birth to the age of eight.

Due to my father's death - some months prior to my birth - I was raised in the home of my maternal grandparents in the company of my mother, who, having lost my father some months before my birth, was naturally anxious regards my welfare; this anxiety was exacerbated the more as I had experienced a difficult birth and had not been expected to live. Though caring, I believe my mother more readily expressed anxiety and duty than warmth or empathy, and in true small town 'North Country' fashion was at pains to conform with the social norms around her. The way things were done was never questioned. The house was obsessinally cleaned and I experienced immense pressure to conform. Perhaps my father's death and the possibility of my own at birth was partially to blame for my mother's anxiety and obsessional need to do everything 'right'? Quite early in life I remember thinking that eternal life would be worse than hell if it consisted of an everlasting Sunday spent routinely in church and sitting at home with the family.

* I note my intolerance and impatience with routine, ritualistic and dutiful rationale, my questioning and thirst to always search beyond tried and tested traditional ways. I am alerted in reading the above to a new theme, possibly a therapeutic one, in that I suspect my father's death whilst I was in utero may have preconscious implications for my traumatised birth and later resistances to bonding. I note that babies in
embryo receive stress and hormones from their mothers. I wonder how my mother's bereavement may have effected me. I know my birth was traumatic, but I now wonder how safe I felt within the womb and the degree of shock my system received via maternal hormones and through entry into the world? Would this also effect early bonding? I also note that I have a primitive fear of confluence, that is being submerged by another, and have developed strong ego boundaries to guard against this.

Family life was far from happy. My grandfather and grandmother, though living under the same roof were never in my childhood, nor that of my mother's, seen to speak to one another or share in any other activity other than the formalised mid-day meal. This communication block was never resolved. My mother and grandmother lived in the front sitting room and slept in the front upstairs bedroom; my grandfather lived with his dog in the kitchen, preparing most of his own food before the coal-fire range and slept in the back bedroom. The actors in this group laid down the law to each other, gossiped about the outside world and external events such as marriages, births and deaths, and chose to ignore the unpleasantness surrounding their immediate environment. If I had not lived in this crazy household I would have doubted its existence; even now it seems to resemble an Arnold Bennet play more than real life.

I note my own insistence on open and fluid communication, a residual desire to question and check things out, and my energy to work through communicative blocks; no doubt a hangover of wishing to right these non-communicative times. In therapy I have spent much time working through parental introjects, swallowed whole rules that have influenced me at
subliminal levels of my being. I note I have chosen to be a gestalt psychotherapist, one that focusses upon the here and now rather than the past or more distant events.

As I grew older I ventured into my grandfather's space more regularly. To go from one territory to another was to both intrude and risk rejection from those left behind. I regularly crossed boundaries. I believe rudimentary facilitative skills were hatched within me at this time; but more in the way of survival skills.

* I note my ability to confront, to cross social boundaries, tolerance of rejection and those fears associated with it. I guess I learnt to meet my recognition hungers through being different, breaking the rules and by entering forbidden territory. I also recognise that at heart I am a risk taker and love the challenge of the new. This may be a symptom of escapism or flight, possibly evolved in the above times.

To prevent the invasion of my mother's anxiety into me and to escape the emotional confusion I saw around me I withdrew into myself; firing up an imaginative escape through reading. When caught in the open I trusted to my intellect to compute the ways out. I had to trust to myself to make sense of the world and I made use of my intellect to do this.

* I note my first line of defence is still instinctively an intellectual one, if I can understand something, I reason I can contain it, control it, and adapt to it the more thoroughly. I also recognise within myself those
ways I defensively use my intellect and humour to deflect from immediate discomforts.

The culture of my home was generally more accepting than enquiring; emotions were largely ignored until shouting matches erupted, quickly followed by sulks and protracted hostile silences. Reasons for behaviour were never offered and there was little working through. Feelings were therefore largely denied and avoided as dangerous.

I note my quest to understand emotions and to reason and work through the energies and social processes behind them; also my tolerance of emotionalised climates. Perhaps I am rescuing myself from discomfort here. I note that I am less tolerant of passive-aggressive climates which appear to echo my original family. If emotions are out in the open I feel confident enough to deal with them; when emotional communication is withheld I have nothing to relate to, here I note that my discomfort and impatience grows.

My faith in authoritative grown-ups who lived their lives dutifully, though apparently blind to the harm they reaped on each other and myself was decidedly shaky. I might depend on and love them, but found little consistency within them to trust. My ambition at this time was to get big quickly and leave home.

My questioning of accepted norms and motivation to rescue those threatened by authoritative others grew naturally from out the above social milieu. My challenging of the authority, and indeed the sanity of authoritative grown-ups, who behaved so idiotically and whom I learnt to be
on guard against, and to distance myself from for fear I became like them, helped develop within me natural resistance to enculturalisation.

If the above synopsis is correct, which I believe it is from evidence gleaned in personal therapy, as a facilitator I symbolically revisit the battlefield of my childhood, but this time with the skills to clarify communication and right for others a few of the wrongs I myself was earlier subjected to.

Again I am aware of the subversive potential in facilitation, where traditional power bases are subject to question, and authority and responsibility returned to individuals as qualities of their own. Perhaps much of my facilitation is directed at enabling others to conquest that same autonomy I earlier fought to achieve for myself?

When I contemplate my family and the actors therein, I think of a Laingian concept which states those who are perfectly adjusted to a sick society, though regarded as normal, may themselves be sick, and that those deemed sick may be reasonably healthy or experiencing their sickness as a 'growth process'. Laing, noting that 'normal' men have killed perhaps 100,000,000 of their fellow 'normal' men in the last fifty years suggests:

*There are forms of alienation that are relatively strange to statistically 'normal' forms of alienation. The 'normally' alienated person, by reason of the fact that he acts more or less like everyone else, is taken to be sane. Other forms of alienation that are out of step with normal alienation are those that are labelled by the 'normal' majority as bad or mad. The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the 'normal' man* (Laing 1967 p24).
Facilitation is an antidote to individual, group and professional alienation; it is integrating not just for those I facilitate, but in the light of this discussion for myself.

In this chapter I have endeavoured to further establish my authenticity as a person, so that this research may be appreciated in relation to my own psychological field. Alienation has hereby been avoided, for what Rowen (1981) terms the 'political-patriarchal' dimension of my study - its social context, interests, political statements, and any subversive influences which eminate from me have hereby been encouraged to surface.

Legitimacy, another of Rowen's (1981) researchminded questions has likewise been addressed as I have placed my cards upon the table and 'come clean' as to my own interests and what I deem to be the problem, namely, traditional medico-nursing approaches to care.

Analysing my intrapersonal fabric has not been easy; it has felt like sharing my life's blood. It has required of me a certain ruthlessness, an ability to treat myself objectively and to get at the truth - of me - regardless of the cost. The act of sharing my family history and placing it on record for all to see felt especially hard. What it boiled down to was a choice between pretending a part of me - attitudes eminating from my earlier history - had no part in my facilitation or this research, or conversely, that I would to honour my quest after 'truth'. Reflecting upon the 'Intrapersonal contract' (1.3) I had earlier formed, gave me the nudge I needed to stay true to the study.
Although I am used to sharing myself in therapy, and with intimate others of my life, I am uncomfortable with sharing my self with the world; perhaps I need more practice at this level of sharing, trusting myself more to be the whole of me. The 'cost' of intrapersonal research such as this, relates with growth, for what is surrendered is resistance; a resistance to look in the mirror, face upto one's own image, own one's history and patterns of response. As I wrote this chapter I felt a sense of release and freedom infuse me as the energy I was using to maintain my defences or personal deceits relaxed, and I was able to share more fully of myself. I am reminded that I have felt this before in experiential groupwork, and heard similar accounts from other members. I am actually now beginning to believe that this research will be growthful for me.

Reflecting on research, and the writing up of personal experience as potentially growthful, I am reminded of the work of Ira Progoff (1975), who has refined a method of self inquiry termed Intensive Journal Therapy. In the introduction to his approach Progoff notes:

"Many persons have already had experiences in which they have sensed the presence of an underlying reality in life, a reality which they have recognised as a personal source of meaning and strength. It may have come to them in a brief, spontaneous moment of spiritual exaltation, or it may have come in a flash of awareness in the midst of darkness and pain. They came very close then to the deep, unifying contact, but it slipped away from them because they had no means of holding it and sustaining the relationship." (Progoff 1975 p10).

What seems to be brought into play here is aware reflection and alertness to self, so that the participant begins to study the self:
"As an individual works in the Journal Feedback process, the past experiences of his life gradually fit into place, times of exaltation and times of despair, moments of hope and anger, crises and crossroads, partial failures and successes. As we use them over a period of time, the procedures of the Intensive Journal method make it possible for all the events and relationships of our life to show us what they wish to tell us for our future. Thus we gradually discover that our life has been going somewhere, however blind we have been to its direction and however unhelpful to it we ourselves may have been." (Progoff 1975 p10-11).

In the course of this research journal, I perceive it might be possible, gradually, and by cumulative work to illuminate connective threads beneath the surface of my life. I might indeed discover a continuity never before glimpsed. I am also aware that this might not happen, but, whatever the outcome I am alerted to the possibility, and intend to take introspective reflection as far as I can in this work and to honour my internal journey as a central explanatory process. What can be observed and objectively described of my facilitation is but the tip of the iceberg. If my research into experiential group life is to have validity, I feel I am required to divest myself of all that contributes to facilitation but generally remains hidden. To do less than this would be to breech the 'Ethical Contract' of this work (1.3).

Personal inquiry into self as a form of research has a long and respectable tradition. The concept of 'person as scientist' has been exemplified in the work of Rogers (1968), Maslow (1966), Kelly (1965), Jung (1964) and Bion (1961), and underpins everything connected with psychoanalysis (Freud 1925) and therapeutic inquiry. It is in this tradition I make my stand as a researcher.
Because I will inquire into self and share much of what is happening internally for me, this study may at times read more like an essay than a research account. This will still be research, but at a deeper level than usually recorded, for I will share with the reader my confusion, failures and process of thinking through — besides those refined conclusions more usually published in research papers.

Having established sufficient data to frame a rudimentary concept of what I do when I facilitate, I feel it time to examine my facilitation, especially my philosophical stance and what this implies in education. I commence this line of inquiry to improve my awareness of the wider field of my facilitation, and to raise to consciousness such political questions as:

'What are the social implications of my facilitation?'

'Which social pressures influence my facilitative actions?'

'What is the social context of this study?'

The above questions go right to the heart of my performance as an experiential educator and serve to further unpack the personal value base I bring to groupwork; they will help me tighten-up my research design, encourage me to focus more clearly upon problem areas and help me construct researchable questions and usable hypotheses, while firming up the 'Political Contract' (1.3) set for this work.
Preamble. In this chapter the researcher further examines his philosophical bias and how this influences his facilitation style. Humanism, Six Category Intervention Analysis, and Group Analysis are discussed and seen to form attitudinal biases pertinent to this study. Experiential teaching and learning are related to the social context of facilitation, exploration of the teacher/learner relationship performed, and a rudimentary model created to illustrate how educational (cognitive) and therapeutic (affective) aims relate in facilitation. Personal and interpersonal resistances to experiential groupwork are also identified, along with the psychodynamic rationale the researcher employs to work these through. Lastly, the researcher sifts out differences and draws contrasts between educational and therapeutic facilitation, to suggest how these relate in his work.

3.1 To think or feel - to care or to understand: the researcher's growth as a facilitator.

Having read the previous chapter which dug deep into my professional and personal history, the reader might be forgiven for believing that my facilitation is born of reactive influences. This is far from the truth, and is now balanced by consideration of pro-active processes I work towards in experiential groups. Themes previously addressed in a subjective autobiographical way are now viewed cognitively and subject to intellectual processing. I hope by this exercise to tease out how I intentionally use tutorial and therapeutic influences in my facilitative role.
Reflecting upon my facilitation and discussion of the previous chapter, I note that common to both my facilitation choice of research methods, is the influence of humanism, the root from which humanistic psychology evolved, a philosophy which places emphasis upon:

the inseparability of body and mind;
the importance of open-ended and continuous examination;
autonomy;
freedom of the individual to be creative in choice and action:
the need to live in harmony (LaMont 1967).

These qualities, which permeate this work, represent for me essential tenents of experiential groupwork and inquiry, and relate directly to experiential education and new paradigm research; imbuing each with a 'respect for the authority of individual experience' and acceptance of the 'whole' person.

Teaching and care true to these qualities I see as supporting hope and experimentation. Groups fragment without 'hope' and stagnate when devoid of 'experimentation'.

Humanistic philosophy is a multi-headed beast representative of many influences; humanism is nearer the source - and it is to this I turn.

Humanistic beliefs have evolved within me, I believe, as a consequence of my discontent with traditional professional practices (2.1); from my desire to meet individual rather than system needs (2.4); and in my own inbuilt resistance to those depersonalising influences I first felt in family life and was later repelled by in professional training (2.6). They have also been
watered by the times I have lived through. My formative years were spent in
the Sixties and Seventies when 'individualism', 'the spirituality of human
experience' and 'a quest for harmony' were current to the social agenda of the
time. I soaked in humanism then. It permeates me still.

As an intrinsic bias, both of myself and the present work, humanism has
implications regarding the cultural milieu I seek to establish within
experiential educational settings.

But what exactly is a humanist? In the context of this chapter, a humanist,
and by implication myself, is one who rejects attempts to describe or account
for man wholly on the basis of physics, chemistry, and animal behaviour:

"He is anyone who believes that will, reason, and purpose are
real and significant; that value and justice are aspects of a
reality called good and evil and rest upon some foundation
other than custom; that consciousness is so far from being a
mere epiphenomenon that it is the most tremendous of actualities;
that the immeasurable may be significant; or, to sum it all up,
that those human realities which sometimes seem to exist only in
the human mind are the perceptions, rather than merely the
creations, of that mind. He is, in other words, anyone who says
that there are more things in heaven and earth than are dreamed
of in the positivist philosophy." (Krutch 1959 p12).

Humanistic psychology puts the above principles into practice, and as such,
has been suggested to represent a 'third force' between behaviourism and
psychoanalysis (Severin 1965). Indeed, humanistic psychology via its
demonstration of 'humanism in action', seeks to enact respect for the worth of
persons and to address the human condition; it pays particular attention to
human experience, growth, personal responsibility, ego transcendence, creativity
and self actualisation. Rowen (1976) observes:
"It is a whole different way of doing science which includes love, involvement and spontaneity, instead of systematically excluding them." (Rowen 1976, p3).

Humanism, as it fuels humanistic psychology is both an ideal to which I work and a focus of my facilitation, in that I attempt to create a climate where experiential exploration of 'the self' can occur, along with education to group and socio-emotional processes in the hope that the mutual respect of participants will grow as they share sensitively one with the other. It also underpins this research.

If the above values were allowed to remain abstracted from my facilitation it would be fair to call me an idealist, but this is not so. They give life to the groupwork I enact, are psychodynamically explored and tested within it, and thus consistently subject to pragmatic investigation.

Experiential learning, to my mind, must at its most sterile must enshrine values of humanism and attend to the insights of humanistic psychology; emphasise action; encourage students to reflect on their experience; the tutor must adopt a clarifying approach; there must be an emphasis on personal experience; and human experience itself should be valued as a source of learning (Bernard 1985).

The opposite of a humanistic model of education would be one that stressed passivity, was tutor centred and, dismissive of the individual and belittling of human experience. This I have found to be a common feature of nursing education when attentive to the medical model.
3.2 The teacher as carer: the researcher’s movement towards education which nurtures

Though I was trained to psychiatric nursing in the late Sixties, the Permissive Society and humanistic education had not yet begun to bite.

Even now, twenty years on, as I reminisce upon the way I was trained to my profession I find a sense of irritation arises within me; I have not forgotten or as yet forgiven. Memories of my professional training grate against those educational and humanistic values I now hold dear. But, I can recall that this was not always so.

There were times early in my career when the last thing I wanted was for my innate 'vulnerable' human parts to leak through my professional veneer. At these times I acted into authoritative bits of my professional status, using this as an extra skin to protect me from contacting feelings of inadequacy.

As a care practitioner it was my natural inclination to be person-centred and sensitive to the social milieu. This philosophy suffered a set-back within teacher training. It was not that my educational experience dictated a change in standpoint, but rather that I fell into using an intellectualising stance to counter the insecurity I felt. This authoritative professional defence served me well enough while I was new to my tutor role, in that it allowed safe distance from learners - giving me a functional territory I need not negotiate - but, the more competent I became
the less satisfied I was with myself and my product. My psycho-social skills and ability to emotionally nourish others lay dormant.

I remember reflecting on how empty my teaching felt in comparison to my earlier clinical role as a carer. The missing quality, I speculate, was one of humanism. Both for myself and those I taught little headway was made in the development of affective personal skills; it occurred, but was incidental to the knowledge base I presented. I was using my extensive knowledge and academic insight primarily to cognitively transmit professional facts. I taught from the standpoint of an authority, prescribing what was correct and confronting what was wrong. Consequently, I conveyed more professional survival skills than care enabling ones, and stimulated a fear of wrong doing - rather than respect for the human condition. I knew vaguely what was wrong; I had severed therapeutic insights and facilitation skills from my teaching. Empathy and a sense of contactfulness was missing from my tutorial activity; I had inadvertently repressed my person sensitivity along with feelings of vulnerability and role insecurity.

I suspect I was treating my learners in like manner to how I tended to treat myself when engaged in a professional role, with objectivity and awareness, but without that special care and attention I reserve for clients. There is thus an implication here, that, as a probationary tutor with nebulous role security, I reverted to defensive splitting (2.1) similar to that experienced when first a student nurse.
Towards the end of my first year as a tutor I decided I had to re-examine my roots. The critical approach I had gleaned from my academic preparation led me along a path of ruthless self examination.

As a carer I had been greatly influenced by Rogers' concept of person-centred therapy (Rogers 1965). Now, as a teacher my interest was refired as I began to realise that this humanistic thesis could be transferred into education (Rogers 1983), and that carers themselves must first become whole before they could redress deficits in others (Barber 1986).

The application of client centred therapy with Humanism in Roger's model of education had great appeal for me. I reasoned that my therapeutic skills could now enter into my educational role as I enabled individuals to develop in the direction of:

**Movement away from:** Facades, pretence, and putting up a front.
Rigid concepts of 'what ought to be'.
Meeting the expectations of others for the sake of having to please.

**Gaining greater:** Self-direction and valuing the same in others.
Positive feelings towards oneself and tolerance of personal failings.
Sensitivity to others and acceptance of them.

**Less need to:** Hold onto tried and tested routines in preference to exploring new potentialities.
Pretend and hide real feelings.
Valuing more: Deep, honest and communicative relationships. The ability to be open and aware of one's own inner reactions and feelings and sensitive to external events.

As a tutor, incorporating the above 'therapeutic' goals alongside academic ones was a bit like being able to 'have my cake and eat it', in that I could educate individual carers to their feelings - and so gainfully employ my psycho-social skills - while intellectually and professionally preparing their mind. Personal growth and professional development hereby combined. The more I developed these the more I became aware of my own deficits; I needed to experience at first hand further 'growth' myself.

3.3 Experiential influences upon the researcher

As a charge nurse prior to teacher training I had undertaken a short course entitled 'Caring for Carers' at the Henderson Hospital (1974). This course provided a wide range of psychodynamic approaches, along with an exposure to personal therapy in small facilitated groups. Here I had met - and been much influenced by - John Heron. Initially, I was rejecting and antagonistic towards John. I found what I considered to be his charismatic and emotionalised style intrusive and at one stage of the course - when engaged in pairwork with him - accused him of 'feeding-off the emotions of others and getting perverted kicks as an emotional vampire'. This was part of my emotional testing, if he was able to withstand, accept and contain me, I could deem him trustworthy enough to share in the deeper levels of my intrapersonal process. At the time
I thought him strong enough a container but felt him distant and without empathy; I felt he was not 'there sufficiently for me'. This response at the time of its occurrence barely entered my consciousness; it is rather personal therapy and supervision that has subsequently brought it to my awareness, illustrated to me how I put to test authoritative others and illuminated transference issues attendant to such occasions. Therapy and supervision play a cohesing role throughout this work, raise latent awareness to consciousness, and in so doing anchor dynamics such as this to current discussion.

I was obviously not an easy convert to Heron's work or experiential style of teaching.

Though groupwork had been the mainstay of the course and John's contribution a minor one, my memory of him - and my aggressive reaction remained fresh for me long after the course. He had not rejected me even though I had gone out of my way to act out rejection of him.

As a tutor in quandary subjecting myself to self and student appraisal, I returned to John Heron's work - avidly reading his co-counselling manual (Heron 1974). Now, as a teacher, I returned to the Henderson course (1977) for an up-date in principles of therapeutic practice, experientially sophisticated,
eager to dovetail groupwork and social psychiatry to an educational framework. Heron was no longer associated with the course, which now seemed over-medicalised and biased to psychoanalysis. Co-counselling was not included in the curriculum. Workshops had now become less person-centred and more illustrative of group analytic theory.

Looking back, I feel that institutional influence was beginning to creep into the Henderson Hospital, and that experimentation was on the recede. I left this course knowledgeable about groups and my personal reactions and behaviours in them, but intrapersonally hungry.

I now concentrated my attention upon the Human Potential Research Project at The University of Surrey. Here one of the relational models in evidence, namely Heron's Six Category Intervention Analysis (Heron 1975), Figure 5, was especially useful to me, in that it suggested ways in which I might experiment with my tutorial style while offering a framework for experiential facilitation. In reading Heron's work I concluded that as a probationary tutor I had carried my sense of tutorship into the domain of 'authoritative' intervention, but, at the cost of person-sensitivity and the joy of social encounter. I was determined to reverse this. Not long after this I started to consciously employ more facilitative interventions in my work; gradually my sense of client-centred enthusiasm returned.

Both Heron and Rogers figure as potent educative parents of my facilitative philosophy, and as with real-life parents, I have fallen in and out of love with them and their work many times over the years. I find myself indebted but
AUTHORITATIVE INTERVENTIONS:

Prescriptive: gives advice to, recommends behavior to the client.

Informative: gives new knowledge and information to, interprets behavior to, the client.

Confronting: challenges the restrictive attitudes, beliefs and behaviors of the client.

FACILITATIVE INTERVENTIONS:

Cathartic: releases tensions in the client: elicits laughter, sobbing, trembling, storming (the harmless and aware release of anger).

Catalytic: elicits information and opinion from, self-directed problem-solving and self-discovery in the client.

Supportive: affirms the worth and value of, enhances the self image of the client.

(Heron, J. 'Behavior Analysis in Education and Training'. Joint publication: British Postgraduate Medical Foundation, University of London; and Human Potential Research Project, University of Surrey; 1977a)
critical of Heron, almost as if I am competing with him. His intellectual prowess - something like my own - both beguiles and irritates me.

I have never met Rogers and am perhaps more prone to idealise him. Rogers, I tend to accept in a rather uncritical way. It's as if Heron latches into my inherent maleness, I can respect him but not draw close to him. Rogers openness seduces me; he is less intellectual and appeals more to my intuitive nature.

I believe I symbolically use Heron to give me permission to think, Rogers to feel.

While writing the above I am reminded of a further issue from personal therapy, namely, my potential to act out a mind-body split in the form of: thinking versus feeling. This indeed surfaced in an earlier stage of this work while reflecting upon personal bias (1.7; Figure 3); it represents itself in Figure 3 as 'intellect as critical and controlling' and 'intellect as reductionist'. I think Heron appeals to my head and Rogers to my heart.

Much of my own therapeutic journey has been concerned with integrating my formidable - and somewhat defensive intellect - with my softer, vulnerable, and emotionally accessed parts.

Reflection upon how I manage my personal thinking-feeling continuum, in turn raises to my awareness four intrapersonal themes, which I see as having life and influence throughout this chapter; namely:
- a choice between intellectual defence and/or facing up to vulnerable states of feeling; I view the former as bringing rigidity, the latter as honouring the human condition and harbouring a potential for movement and growth;

- that I was in a defensive thinking (cognitive mode) while John was soliciting an expressive feeling one (affective mode), when first we met on the Henderson course; this extends the previous theme and links rationalisation to my own arsenal of defenses;

- an awareness that subsequent reflection and emotional working through occurred some time after my experiential learning encounter with John; this further alerts me to the effects of experiential learning in the longer term, and my need to weave long term assessment into this study;

- making friends with my feelings is a theme central to my growth; possibly the integration of emotional insights and energy does something to redress that sense of alienation I felt earlier in my life.

It is becoming increasingly obvious to me that the infra-structure of an individual, that is to say their intrapersonal experiences, values and beliefs, should not be separated wholly from their works; my past, and those unresolved conflicts within me do much to ripen my susceptibility to think and act in certain directions. This re-confirms to me the necessity of a new paradigm research approach and the need for researchers to examine their own intrapersonal fabric. That said, I now feel it necessary to step out from the present phase of introspection least I become too self absorbed, locking myself in a protracted phase of 'experiential personal inquiry' and lose sight of that degree of objectivity this inquiry needs.
3.4 Bridging education and therapy: the contribution of Six Category Intervention Analysis

Six Category Intervention Analysis was a potent catalyst in my development as a facilitator and, as theoretical bias of this work it demands critique. But, having noted the importance of linking a person to their work, a central theme of this study, it is logical to first examine Heron, 'the man' and his prospective value base, before we move into a review of his model.

Brigid Proctor, in interview with John Heron (Proctor 1978. pp 183 - 201) provides the most lucid account of the milieu from whence the thinking of Heron, the creator of Six Category Intervention Analysis evolved:

"Briefly, I was, prior to 1970, for many years involved in meditation methods. I discovered that these methods were in many ways remarkable in what they did to the nature of human consciousness, but for me - and I noticed for others - they left unresolved infantile traumas and tensions. (...) Of all the radical approaches to personal development which were available in 1970 - 71, the most relevant was Co-counselling, at that time in the form of Re-evaluation Counselling as developed by Jackins and his colleagues (Jackins 1965). It appealed to me because it was a peer, self-directed, cathartic, growth method that resolved all kinds of tensions and distresses in a human being, where these tensions and distresses for me personally had not been dealt with - not even been identified - by the kinds of meditation methods in which I had been nursed previously". (Proctor 1978 pp 184-5).

Co-counselling, the soil from which Six Category Intervention grew, though
addressing that cusp of the continuum where therapy and education meet, by its peer work-base and absence of a therapist - a parental entity who symbolically receives subconscious transferences, projections and regressive emotional energies - is not to my mind a therapy, it is rather an education that works to therapeutic ends.

The need to discharge disabling emotion appears at the root of Heron's quest, infiltrates much of his thinking (Heron 1977; 1982; 1986), is the prime objective of cathartic interventions, and an important educative aim of Co-counsellor training:

"The objectives of Co-counselling I see quite clearly - to train Co-counsellors - and this is primarily to train the client, the person who is taking her turn, with the counsellor in support - to train the client to take charge of her own feelings, and to provide her with skills for releasing distress feelings - anger, fear, grief - originating in the more recent and the more remote past, so that these distress feelings are not driving compulsive, distorted, disorientated behavior in small ways and in greater ways. As it were, to restore to the human being the capacity for managing her own disturbing emotions which if they are not managed, I believe, significantly distort behavior. Anger discharges through loud sounds and vigorous storming movements (harmlessly directed), fear through trembling, grief through sobbing, embarrassment through laughter." (Proctor 1978 p 186).

Again, I note the missing parent, wonder about the degree of psychic safety available when regressive states are restimulated, and ask myself if the individual can do it all alone? There is a sense of existential isolation here for me.
Educational and therapeutic rationale interweave in Heron's account. He seemingly makes no difference between the two.

In reading the above I am reminded of my initial rejection of John Heron when being facilitated by him (3.3), I felt he was requesting me to cathart my anger, objectively, without empathic support. I was unsure if I was being subject to therapy or education. Perhaps I am myself at times similarly perceived by my learners? This will no doubt be discovered and/or clarified when this study turns towards participant reports.

Given that Co-counselling is only as good as those who employ it, I find that individuals who use it exclusively, though able to readily contact and release their distress, have largely failed to integrate their emotional trauma at the deeper level. I suspect superficial integration without thorough processing has short-circuited in-depth understanding. I hypothesise that without that regression engendered by the presence of the 'separate other', a therapeutic parent-like figure, much is left undone. Indeed, this seems to have been redressed in The Human Potential Research Project, the intellectual stable from whence Co-counselling sprang, in that regression is now addressed by primal and body work approaches, many of the core facilitators having pursued a therapeutic route, themselves becoming integrative primal therapists. But this now raises another concern, when educators become therapists or therapists educationalists, where does one end and the other begin? I will return to this point later in the chapter.
As a charge nurse reading Heron's work, especially his Six Category Intervention Analysis (Heron 1977a), I became aware that my professional preparation did much to provide me with authoritative skills, but that these were the only approaches taught, and then, more often in perverted 'authoritarian' rather than an 'authoritative' therapeutic way. Facilitative interventions you learnt upon the job; they remained essentially untaught.

Nurses, in the professional sense, were seen to be born rather than made; hence much attention was devoted to selection and The Nursing Profession fostered its vocational image. In this respect I was selected and trained but not developed.

Good care practitioners in psychiatry, I am caused to reflect, seemed to have increased their therapeutic potential by the addition of catalytic and cathartic interventions, and to have underpinned their authoritative interventions with supportive qualities. But, they appeared to demonstrate a natural inclination towards humanistic values, a respect for other individuals, and to have acquired a wealth of facilitative skill through ongoing development of their relational skills, much in the way a craftsman builds his artistry via experiential reflection and experimentation.

Six Category Intervention Analysis was instrumental in clarifying the therapeutic interactive options open to me; it acted as a catalyst, suggesting alternative developmental routes, authenticated the way I worked and gave me a vehicle to express what had already started to crystalize within me.
As Heron's work inspired me, so Heron himself had earlier been inspired. The original inspiration for Six Category Intervention Analysis came from an educational monograph entitled 'The Diagnosis and Development Matrix' (Blake & Mouton 1972), which identified cathartic, catalytic, confronting and prescriptive styles of functioning, alongside principles, theories and methods. To this Heron added supportive and informative dimensions; 'principles', 'theories' and 'models' being subsumed by his catalytic category (Heron 1985).

Heron, in his account of the ancestry of Six Category Intervention Analysis states it is:

- descriptive, in that it is derived from actual behavior;
- a prescriptive hypothesis, as it is winnowed from what he considers meaningful and worthwhile in relationships;
- a mode which invites trainees to regard themselves as experiential researchers;
- an approach to education and training (Heron 1977).

With the above I have no contention; I also support Heron's belief that supportive and catalytic interventions should underpin all others, and agree that trainees working with this facilitative model should ideally be: self-determining and cooperative; informed independent thinkers; intrinsically motivated in directions of self development and growth; open to feelings and able to release the same, and have insight into and take pleasure in themselves and others (Heron 1977). I also note here again, I perceive an absence of social support. I wonder if Heron has at root a fear of 'surrendering to another'?
I am aware of pursuing my critique of Co-counselling and John Heron with some vigour; my comments of him appear over-personalised; I suspect something is going on for me at an emotional level. I wonder what 'projective' material he may be carrying for me? Certainly, I can recognise qualities of my own within him. As there appear to be personal biases of mine at work here, and – as I think it necessary in the interests of the study to clarify these, I feel it wise to enact an exercise upon myself, which I sometimes request of clients whom I suspect are projecting out qualities of their own upon me; namely, to complete the following stem:

'I dislike my ---- which I see within you'.
'I like my ---- which I see within you'.

After a number of rounds a degree of clarity is often afforded.
Performing the above experiment upon myself while paying attention to my memory and image of Heron the following arises:

- "I dislike my over-intellectualisation which I see in you";
- "I dislike my emotional distancing which I perceived from my contacts with you";
- "I dislike my emotional control which I remember as seeing in you";
- "I like my intellectual clarity which I see in you";
- "I like my facilitative skill which I also see in you";
- "I dislike my competitiveness which I also see in you";
- "I like my availability to others which I see in you".
I note that following the above exercise I feel clearer in my understanding of how I relate to John, and am beginning to appreciate the use I make of him.

I am similarly aware that this reflective, self contactful exercise, from the evidence of this record has brought me onto Christian name terms, as 'Heron' has been dropped in favour of 'John'!

My contacts with John, relatively few over the years, have produced a good deal of material for me. This impact attests for me the power of experiential learning approaches. A ten day course spread over three months at the Henderson Hospital (1972); a two hour presentation to senior staff at my place of work (1980); a ninety minute encounter at The Royal College of Nursing (1988) are all the fuel I have to go on, yet, I seem to be digging deep into 'the man' and his works. What right, I ask myself, do I have to do this?

I believe John Heron, inseparable in my personal imagery from his work, has become a transitional object for me. My symbolic image of him puts me in touch with earlier experiences of my own intellectualisation; my intellectual defensiveness, compétetiveness and control (1.2; 2.4). I also honour the clarity, skill and availability I believe we both share. As with a parent, I both feel indebted to and resentful of my dependence on his work. John also represents a before and after picture of myself. I perceive him as gentler, softer in contact and the more mature each time I meet him. These are essentially qualities I have begun to own in myself. John is thus a mirror I hold up to myself.
I would like to show this passage to John and include his comments, should this be possible, prior to the submission of this work.

To return again to Six Category Intervention Analysis, I note it is an excellent example of education approaching into therapeutic territory. In Figure 6 the educational aims of Six Category Intervention Analysis are related to facilitative behavior and, what are suggested to be its therapeutic/educational outcomes. This starts for me a new strand of propositional belief.

Tentatively, as I speculate upon the difference of education from therapy, I find myself intuitively concluding that therapy seeks to work primarily with affect to undo the past - often at an unconscious level - in order to liberate blocks within the present, that is, it sets out to correct reactive influences of the person. Education, conversely, I see as primarily working cognitively in the present to stimulate pro-active future change. Personal observations from my facilitative practice, experience of therapy and of education, support this proposition. It is to my facilitation I now turn to unpack this supposition.

3.5 Working through resistances to intimacy: the germination of a research hypothesis relating to the therapeutic effects of education

When I first initiated this research inquiry I paid particular attention to what was happening to myself, and to those I facilitated; I also re-read those texts I had earlier been much influenced by, revisited my
Practitioner is:

*prescriptive* in a way that enhances self-determination in the client;

*informative* in a way that enhances informed independent thinking in the client;

*confronting* in a way that enhances intentional growth in the client;

*cathartic* in a way that enhances aware release of feelings in the client;

*catalytic* in a way that enhances self-insight in the client;

*supportive* in a way that enhances a celebration of self in the client.

(Heron, J. 'Behavior Analysis in Education and Training.' Joint publication: British Postgraduate Medical Foundation, University of London; and Human Potential Research Project, University of Surrey; 1977a)
facilitative roots, and reflected upon my earlier transition to facilitative teaching. Originally, Six Category Intervention Analysis had encouraged self examination and led me towards experimentation, in that I attempted to move away from that 'authoritative' teaching style I indentified within myself to one where facilitative interventions were more common place. This transition of style was generated by my growing discontent with those traditional tutorial conflicts relating to the 'information giving, student controlling' role, I part inherited and part adopted on return from teacher preparation (3.2), which, implied that teachers needed to force students to learn. Waller (1965), makes a notable quote in this respect, illuminating the paranoid-defensive position taken up by many teachers:

"If students could be allowed to learn only what interested them, to learn in their own way, and to learn no more and no better than it pleased them to do, if good order were not considered a necessary condition of learning, if teachers did not have to be task masters but merely friends, then life would be sweet in the classroom" (Waller 1965 p23).

There is a grain of truth in the above passage, as indeed in tutorial reality itself, that students need guidance, but, self generated motivation and awareness, plus the joy of steering one's own destiny are ignored in the above statement, along with experimentation and experiential unfoldment; these qualities, I suggest, make all the difference.

Critical analysis of my on-going facilitative experiences did much to crystallise my tutorial transition. When I felt vulnerable I observed
myself becoming the more authoritative; not for any purpose of the group but rather to bolster my own position and exert control so that I might share my skills and knowledge the quicker and achieve those aims I carried with me into the group. My ambition 'to succeed' originally seduced me to this tendency.

My own task needs were often in conflict with the learner group's process needs. To correct this I started to share my own process more with learners, made greater effort to listen to their observations and feelings, and followed their intrapersonal movement the more closely. I noticed that when self limitations were shared within a sensitive group climate that the emotional energy behind them dissipated.

Acknowledging a defence appeared to rob it of its power.

Restimulation, evocation of earlier feeling and the sharing of immediate awarenesses seem central to the therapeutic effect of groupwork. Remembering earlier material alone brought little result, retrieving the same in a reflective group climate caused such sharing to reverberate and come alive, amplified and focussed in much the same way as light from a laser. Self-awareness, I concluded, was abetted by social interaction and the presence of others:

'As the person is developing, the relationship is developing. As the relationship is developing, the person is developing'. (Krikorian & Paulanka 1982 p5).
With each new relationship a new portion of individual experience is seemingly conquered, and if this relationship fosters the diffusion of liking and trust, a new confident self is intrapersonally negotiated (Schmuck 1966).

When I moved out from my controlling stance to a facilitative one, I found that changes were wrought not only to the educational process, but to myself. I have since seen others, notably student teachers, enact a similar process to myself.

The work of William Romey (1972), discussed in Rowen (1976), describes a like transitional experience to my own. One of Romey's key insights concerns the discovery that, as a subject specialist, he played question-answer games with his students, the results of which caused him to categorise students in seven ways:

- those 'who answered right';
- those 'who answered wrong';
- those 'who answered quickly';
- those 'who answered slowly';
- those 'who were actively engaged';
- those seen as withdrawn and/or evasive;
- those who disturb others and prevent them from answering correctly (Romey 1972).

In relation to game theory (Berne 1964), the brighter ones were those who understood the rules and played the game well; the dull ones were those who lacked talent for the question-answer game or who had no
interest with it. Cooperative students, those who colluded with the
teacher or who were dependent upon him were seen as helpful,
uncooperative and/or independent ones as disruptive or lazy. A continuum
such as this, Roney concluded, narrows vision and oppresses learners. As
a science teacher he then decided to do a very courageous thing: to
never question a student on anything to which he already knew the
answer. Roney, I suggest, hereby took a step closer towards facilitation
and began to reap facilitative results:

"Most of my teaching up until a couple of years ago consisted
of trying to think up better, more stimulating questions to
ask people. But I don't want students to be confined by
questions anymore. I want to learn what their questions and
concerns are. We must trust each other not to pry with
questions but to be ready to receive each other's offerings.
It's hard for me to do, but it feels very good when people
start to talk to me at a deeper level than ever before'
(Roney; reported in Rowen 1976; p 110).

If teachers can dare to be whole, permission is afforded for their
learners to likewise experiment with being whole.

For teachers some insecurity results when they first attempt to teach
facilitatively; the transition is not easy, there are socio-cultural
influences at work within educational groups directed towards
maintaining a defensive status quo (Barber & Norman 1989). Stepping out
from the shelter of an established and convenient social role brings
much insecurity. Teachers and learners alike have a tendency to invite
and carry into learning transferential energies and social dynamics
which frustrate a working through of conflict or movement towards
intimacy (Bloomer 1974). Intimacy and love are little reported in educational literature, but discussions with several student groups lead me to suspect that learners enter new groups imbued with fears of being unable to control others, losing emotional control, being rejected or failing.

Evidence from psychotherapy of members new to groups, suggests such fears may be rooted in concerns of a deeper level regarding anticipation of criticism or ridicule, being made worse by group participation, threats to confidentiality, intimate involvement with others, hurting others through the expression of hostile or competitive feelings, and being trapped or punished by the leader (Stock 1962). Such fears I find when unaddressed fuel infantilisation and stimulate desires in learners to be directed more thoroughly by the teacher, to resist involvement and emotional demands; to lock to the teacher to stage manage everything for them and to depend on the teacher's expertise. This constitutes a learnt helplessness similar to that found in patient groups (Seligman 1975; McGhee 1961).

Teachers, little aware of their own countertransference often play into the above dynamics to don the mantle of parents. Student teachers, I have found express similar concerns to new leaders of therapy groups, in that they fear encountering unmanageable resistance, losing control of the group, the enactment of excessive hostility, overwhelming dependency demands being made on them; the group disintegrating and no one turning up (Williams 1966). Assertive learners who fail to play the dependency game, may be treated in a like way to non-dependent patients - be seen as problems and reap much projected fear in the form of unpopularity (Stockwell 1972).
Previous authors (Brooks, Emerson & Saunders 1983) give support to this hypothesis; they describe the expectancy set that nurse learners bring to their education as:

"(...)
- the course will be conceptual or 'head-level';
- that tutors will impart information (the mugs and jugs idea);
- the tutors will be directive, designing and programming the content as figures with power and authority;
- the course will be inapplicable or non-transferable to their work situation.

Meanwhile, others believe that the tutors will set themselves up as 'experts'; the course members would 'play the game' by acknowledging their authority and status; or take no real responsibility themselves, happily 'knock' the course as 'not relevant to me' and return to work unaffected by the experience". (Brooks, Emerson & Saunders 1983; pp 20 - 23).

This provides the meat of educational facilitation. Such dynamics, if sensitively explored, I find greatly enhance personal awareness and remove blocks to interpersonal communication; but, in order to do this a teacher must get close to a student and, as Buber notes, enter into a meaningful dialogue with them:

"What is required is not merely a search for information from below and a handing down of information from above, nor a mere interchange of questions and answers, but a genuine dialogue into which the teacher must enter directly and self consciously, though he must also guide and control it. This dialogue ought to continue until in fact it culminates in a wordless being-with-one-another" (Glatzer 1975 p42).

This dialogical principle is at the heart of facilitative inquiry; it is this more than anything else which forms the medium for undoing those introjected and unanalysed assumptions that contribute to our dependence
upon redundant institutional systems, keeps us trapped within 'good-boy morality' and feed our fear of nameless wrong doing (Wright 1974).

Institutionalisation and learnt dependence, though more often equated with chronic areas of hospital care (Stanton & Schwartz 1954; Barton 1966), may also be instilled via authoritative educational enculturalisation (Lewin 1948). I note the institutionalising effect of my own professional preparation. Dependence and submergence of 'the self' are a normal part of our schooling within North European culture; a natural consequence and cost of our becoming social beings (Illich 1971). The abrogation of personal power, responsibility, and dependence upon a special other - such as the teacher - occurs, my experience tells me, when students learn their social lessons too well. Obsessional behaviours may also hereby be reinforced. Over-conformity, part of the perfectionistic defence where fears of failure and rejection are kept at bay by an adherence to rules and routines, negates spontaneity and creativity along with the risk of 'not knowing'. There may also arise from this a naive belief that nothing will change and nothing really matters other than going through life embarrassment free. Behaviours such as these fog perception and rob the person of much potential self and interpersonal awareness. If teachers act into these expectations and role-up as parent figures, it seems logical to suppose that dependent behaviors, along with higher levels of counterdependency and rebellion will be reinforced, as students test and act-out their own retaliatory power.
For me there is a very fine line indeed between enculturalisation and that degree of compliance associated with 'institutional neurosis' (Barton 1966; Vail 1966).

It is my belief, born of self examination, student teacher assessment, participant observation and a review of humanistic educational literature (Aspy 1969; Romey 1972; Rogers 1983), that teachers, when they relinquish the social stereotype of an authoritative parent - who: directs; controls; keeps time; imparts knowledge; acts as the recipient of blame when things go wrong; assumes responsibility for the learning process and hides behind a position of status and polite distance - when letting go of such rituals allow learners to better contact their own responsibility and selfhood. I believe a teacher so disposed embarks upon the first step of becoming a facilitator, in that they begin to allow the unfolding social process to define reality.

Rogers (1983), concurs that a teacher, by sharing their own stores of genuineness, non-possessive warmth and empathy, facilitates the same in learners and better orientates them to reality. It has also been observed that academic standards do not suffer in student centred humanistic climates, in fact, the reverse happens, in that standards have been shown to improve (Rogers 1983; Aspy 1969; Pierce 1966; Aspy & Hadlock 1970).

Both experiential groupwork and growthful education need to house experimentation. The quandary is, too much structure and you kill experimental inquiry, too little and the development of trust is
frustrated. Give students too much exposure to 'the known' and it is doubtless that they will ever develop the skills to make sense of, experience, or perceive aspects of what for them is 'the unknown'. Conquesting and making sense of the 'personal unknown' I see as an essential requisite of 'growth'.

Experiential education in this light is a guiding towards a fuller sense of self-hood and self-realisation, and places responsibility upon the facilitator to distinguish between 'appearance' and 'genuineness', in order that they - and those they relate to - may better grasp the whole of themselves and the totality of their reality.

Those 'therapeutic aims' earlier associated with my facilitative style (2.2.) may now be reappraised as educational strategies encouraging learners to experientially work through their resistances while forging trust. Such resistances, culled from participant observations, self-examination and student discussion are shown in Figure 7; here, the fruits of previous discussion are illustrated with regard to 'learner or client expectation', 'non-compliant facilitative behaviour' and 'learner resistances'. As regards the latter, three types of resistance are recognised: 'collusive', where two or more participants conspire together to subgroup and/or keep the cultural milieu light and non-intimate; 'passive', where dependence and/or flight into fantasy occurs; and 'active', where the facilitator and/or a symbolic representative of authority is actively attacked. In a successful group where emotional distresses are able to be worked through, resistances diminish, but are
FIGURE 7

GROUP FEARS - EXPECTATIONS - AND RESISTANCES

FEARS
fears of being unable to control others
fears of losing emotional control
fears of being rejected
fears of failing

LEARNER/CLIENT EXPECTATION
facilitator will lead and initiate happenings
facilitator will adopt role of expert and impart information
facilitator will act as authority figure to be blamed if things go wrong
facilitator will assume responsibility for group and learning process

NON-COMPLIANT FACILITATIVE BEHAVIOR
Facilitator resists collusion to be a parenting figure
Facilitator resists to be a leadership figure and adopt role of expert and impart information
Facilitator resists to be a leadership figure and adopt role of expert and impart information

LEARNER RESISTANCES
Collusive resistances:
group conspires to be jocular and mildly cynical (cock-tail party)

Passive resistances:
'lost' silence (please rescue us)
waiting to be led (dependency)

Active resistances:
person/system/department authority chastised (scapegoating & stereotyping)
facilitators credibility and contributions criticised (counter-dependency)

Persecutory resistances:
angry silence (rejection)
never completely resolved, periodically reappearing as new and/or unfamiliar material enters the group.

Resistances, forever present in a group, present something of the nature of that quandary earlier described. If defences are left unchallenged the group hibernates, social collusions remain intact and energy fades. If too much emotional confrontation is performed people retire behind their defences. Get the balance right and the group springs to life, individuals engage with the process of working their resistances through and a successfully working group may be said to have formed. Facilitation, I speculate, is the art of keeping a productive tension going between 'safety' and 'risk', and what constitutes 'the known' and 'the unknown' of human encounter.

Recognition of the underlying psychodynamics of teaching, and indeed the part I play in these, helps sharpen my awareness as to the similarity—and differences—of the therapist-client relationship and the teacher-student one. Both relationships have regressive and seductive power related dynamics, both enact to varying degrees transference and counter-transference, and both require the facilitator, be they tutor or therapist, to stand back from the unfolding dynamics of which they are an intimate part to direct group vision to the experiential exploration at hand.
3.6 Qualities generative of nurture in facilitation

Though the working through and relinquishing of dependencies attendant to the student-tutor relationship is a commendable enough exercise, it exposes those concerned to a 'discomforting reality', which on first contact, is little appreciated and may be much feared. Initially, as a facilitative teacher I think I was seen as dangerous, a little eccentric or down-right hostile when learners met their idealisations and projections coming back to them as phenomena for discussion and exploration.

I earlier noted my own resistance to experiential facilitation in the guise of John Heron (3.3), and my inability to recognise my gains at the time. My experience as a facilitative teacher subsequently suggests to me that it is not until the facilitation process is well under way that learners start to appreciate its benefits. The beginning always produces a degree of reality shock.

Facilitation, in my experience, works to long-term goals. Short-term evaluations are not always applicable, nor favorable, being emotive and evaluating of an unripe process. Teachers who cherish their formality and are fearful of losing control will often focus on this initial stage of facilitation to prove the fallacy of an experiential group approach. In the longer-term, these self-same teachers may be confused as negative student feedback reverses and accolades meet the experiential facilitator. Personally, I recollect occasions when earlier students,
whom I had come to see as my severest critics - 'my failures' - return to say how useful my sessions were to them, in hindsight.

I am reminded of a recent workshop at a nearby college, where the course tutor of the class I taught had previously been a student of mine and experienced my experiential facilitation. During the opening of the workshop he shared with the group the discomfort he felt when first he met my experiential way of teaching. He had been so discomforted by my approach to psychology, that after the first few sessions he took to his car. Here he read textbook after textbook to avoid attendance at my sessions. A couple of years later, as a nurse tutor teaching psychology he found himself employing those self same methods I had used. He was amazed by how much he had retained from so few attendances. This insight prompted him to attend personal development workshops and to seek further training in facilitation. He reported he was now adopting an experiential approach in all his teaching. This was confirmed by his students.

The above account illustrates just how uncomfortable a student's exposure to experiential learning can be. The gains are potentially more, but so are the costs. Employing an experiential educational mode to nurses who have been more often trained than educated (Tomlinson 1985), and taught to follow rather than to inquire is not easy (Barber 1986); but how else may the nursing education develop those researchminded and process aware professional carers it desires (Clark & Hockey 1989)?
Education that leaves untouched those regressive and dependency inducing expectations that learners bring with them (Figure 7), is to my mind no education at all; it is at best training and at worst defensive ritual. Keeping-the-lid-on-a-boiling-pot and ignoring the personal and group process of learners, though common to my own professional preparation, is not a concept I equate with education, for it conspires to avoid 'contact', the main currency of humanistic education:

"Contact is the basic word in education. It means that the teacher must relate himself to his students not as one brain to other brains - a well developed brain to still developing ones - but as one being to other beings; as a mature being to maturing ones" (Buber quoted in Glatzer 1975 p 94).

Contactfulness is a cornerstone of humanism and gestalt; two highly prized references of my facilitation.

Facilitation, I have suggested, moves educational activity nearer a client-centred model, and in its degree of 'contactfulness' has subversive connotations for teachers who depend on status and role distance for security.

Teacher-centred education, I speculate, has in its intellectual approach a tendency to foster critical and parental qualities in the teacher and to distance them emotionally from their learners; a teacher so apart is then prone to inspire the imagery of a foe, rather than that of a friend.
Conversely, experiential groups, when approached as therapeutic communities and facilitated in an aware psychodynamic fashion, I will endeavour to show in this study enact holistic education to:

- develop the whole person inclusive of their physical accruities, social and intrapersonal skills;
- inculcate meaning;
- process previous and present experience;
- facilitate cognitive development;
- teach for reflectivity;
- generate questioning and innovative thinking;
- train intuition;
- and provide for experiential experimentation.

In this they integrate all those variables associated by Jarvis (1987) with adult education, as subsumed under:

The Person;
Experience;
Reflection;
Practice and Experimentation

Openness, person-centred interest, positive reinforcement, authenticity, availability, qualitative supervision, the transmission of confidence in one's abilities and one's clients are essential requisites of the therapist; they also offer considerable assistance to the teacher.
3.7 Speculation upon those features common to teachers and therapists

In reviewing my experiences in numerous educational and therapeutic workshops and clinical settings, pooling together my observations and reflecting upon the many facilitators I have met, my thinking leads me to conclude that efficient teachers and therapists share in a similar bank of skills, in that:

they listen, have good contact with themselves and the realities of others, stay open and readily check-out their perceptions, attend to those processes that create interaction, share these and their own body of awareness and knowledge with their clients, facilitate growthful change and insight and enable these clients to perform fruitfully without them.

Those I consider to be ineffective teachers and therapists I observe also have much in common; in that:

they listen primarily to themselves, are in poor contact with their own realities and the unique position of those before them, are closed to other than their own views and fail to check-out their own interpretations and judgements, are blind to the interactive process - seeing only tasks, guard their expertise jealously, cause others to be superficially well defended but internally fearful, encourage gameplay and breed a dependence upon their skills.

As an experiential facilitator I find myself making a distinction between survival aspects of education, such as the need to pass a professional qualification, and 'growth'. Growth is qualitatively
different to survival. To survive you just hold tight and keep your supply lines open. Survival thinking has a tendency to be obsessional and preoccupied with details; an individual so inspired even though he be aware of much psychodynamic theory will be dead to the spirit of the thing. Growth skills necessitate the letting-go of that which is certain and demand you trust to your perceptive flow.

For me 'growth' is associated with:

- creative risk taking;
- staying with intellectual and emotional confusion when you are between conceptual models;
- sharing;
- being aware and nurturing of the 'child' that exists within us;
- maintaining flexible boundaries; and
- trusting to the social process to determine meaning and clarity.

In my educational facilitation I aim to model the above behaviours; I also seek to solicit the same in learners. This definition has similarities to my mind with the values cherished in therapeutic communities; namely:

**Communalism:** allowing intimate relations to flower, encouraging sharing, informality, and free communication to knit the community together at a pace and time appropriate to those involved;
Permissiveness: tolerance of one another, acceptance of others and the ability to witness a wide degree of behavioural response without undue stress or the acting out of punishment, victimisation or compulsive rescuing;

Democratisation: encouraging all members to equally share in the exercise of power and decision making via regular community meetings and face to face discussion;

Reality-confrontation: presenting individuals with the consequences of their actions while emphasising that they are responsible to their peer community (adapted from Rapoport 1960).

Therapeutic community practice, is, I suspect, the cement which binds my therapeutic vision to my educational one. My experiential groupwork, whether directed to educational or therapeutic ends, enshrines the above values. Evidence as to the truth of this proposition, will no doubt be revealed in subsequent examination of my workshop practice.

This chapter's review leads me to conclude that:

- Over-use of authoritative interventions appears linked to insecurity within the facilitator.
- Facilitative behavior needs to work towards being open-ended, fluid, and experimental, and being generative of long-term goals.
- Healthy groupwork enhances self awareness.
- Facilitation may remedy educational and clinical faults by the inculcation of therapeutic principles and sensitivity to the person.
- 'Growth' is an implicit therapeutic goal for learners.
- Therapeutic Community practices inform and underpin my educational facilitation and experiential groupwork.
3.8 Education in therapy and therapy in education: concluding insights

It has been my contention throughout this chapter that teachers and therapists, more especially group therapists, have much in common; in that their success depends on how well they share of themselves, relate to those they teach and are able to meaningfully facilitate change. A tolerance and understanding of group induced pressures is central to both roles. Sadly, my own experience of teacher training, contributions to teacher preparation programmes and meeting with fellow teachers, suggests to me that teachers are taught few - if any - group facilitation skills. A thorough knowledge base, class control and the ability to manage learning tasks seems all that is formally recognised in most teacher preparation as necessary.

My experience of psychotherapeutic training and meeting with fellow trainee therapists, causes me to observe that therapists, in like fashion to teachers, seek to generate new insight and re-educate their clients in new productive ways; such adaptation entails an educational process. Although therapists are schooled to the philosophy of their discipline and the use of a particular transmission mode, their educational awareness I have found tends to be excessively naive; they are often just as lost with regard to educational models and approaches as teachers are with regard to therapeutic or group rationale.

While reflecting upon the similarity of teacher and therapist function, namely their address and management of 'change', a caution must also be brought to mind, they approach their clients along differing domains of
the change continuum. We earlier noted that education emphasises movement within the 'cognitive domain' (Bloom 1956). Conversely, therapy focusses upon change within the 'affective domain' (Krathwhol et al 1964). It is my contention that progression in either of these domains is heavily reliant upon the other.

For me cognitive aspects are readily observed in an individual's 'thinking and sensing', those functions they use to make sense of their external world. The affective domain I associate more with 'feeling and intuition', those qualities an individual evokes when valuing an 'inner experience'.

In Figure 8 I attempt to synthesise the above awarenesses to suggest how cognition and affect dovetail together to provide a hierarchical developmental route towards increasingly complex levels of personal change. If this synthesis holds true, it follows that an experiential encounter, whether in an educational or therapeutic arena, must first address 'knowledge', 'receiving', 'comprehension' and 'responding', before an individual can progress to 'application', 'valuing', 'analysis' and 'organisation'. Success, would then be best evaluated when students/clients demonstrate 'synthesis', 'conceptualisation', 'evaluation' and 'characterisation' of those insights available in their therapeutic and/or educational environment. Failure, conversely, may be accounted for when these domains are artificially isolated one from the other, or yet again, when teachers recognise only cognition and therapists see only affect, and when emotional and intellectual resources are similarly unrelated in students or clients themselves.
FIGURE 8  A HIERARCHY OF EDUCATIONAL AND THERAPEUTIC GOALS

<table>
<thead>
<tr>
<th>Educational Focus</th>
<th>Therapeutic Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cognitive Domain</td>
<td>Affective Domain</td>
</tr>
<tr>
<td>Sensing and Thinking</td>
<td>Feeling and Intuition</td>
</tr>
</tbody>
</table>

**EVALUATION**
- can make sound qualitative and quantitative judgements against recognisable standards

**SYNTHESIS**
- has ability to arrange elements into a meaningful whole

**ANALYSIS**
- can communicate the inter-relationship and meaning of phenomenon

**APPLICATION**
- applies learning to relevant life situations in a realistic way

**COMPREHENSION**
- recognises intended communication

**KNOWLEDGE**
- orientated to external world and responds to cues and perceptions of environment

**CHARACTERISATION**
- internalises themes and awarenesses to construct a new vision and personal reality

**CONCEPTUALISATION**
- understands abstract relationships and is appreciative of inter-relationships

**ORGANISATION**
- begins to take responsibility for incorporating experiences into own attitudinal system

**VALUING**
- shows and appreciation and valuing of those experiences and awarenesses that unfold

**RESPONDING**
- actively listens and attends to arising themes

**RECEIVING**
- acknowledges feelings and energies and opens awareness to receive new stimuli

I will attempt to provide external evidence for the general thrust of this insight in later in-depth studies of my facilitation in action. Having said this, it feels appropriate to me now to consider what differences, if any, I am aware of between my own educational and therapeutic facilitation.

When working therapeutically, although I focus predominantly upon the affective domain, I endeavour to evoke cognitive components to structure and make sense of the experiential insights that arise. When addressing cognition I am aware of being more 'task-centred' and intellectually structuring. Within both forms of groupwork, whether primarily educational or therapeutic, I endeavor to be 'process-centred', person aware and open to experience and experimentation (Zinker 1977).

In Figure 9 I have performed an exercise of polarising out those values I associate with tutorship and therapy. The conventional tutor/teacher is suggested, stereotypically, to stand in the cognitive domain addressing knowledge largely through task orientated authoritative vision. The traditional stance of the therapist, conversely, is suggested to primarily address affect and employ process orientated vision to the service of enabling emotional understanding. Facilitation, as an art distinct from either, is suggested to be a qualitative skills approach which relates to both these domains; being predominately therapeutic or educational as the context of, and/or contract of participants demands.
FIGURE 9  TUTORIAL – FACILITATIVE – AND THERAPEUTIC BEHAVIOR

TUTORIAL (Tendency towards)   THERAPEUTIC (Tendency towards)

Intellectual/Sensory:  Emotional/Intuitive:
Survival skills  growth skills
structuring and making  experientially valuing
sense of  and understanding
external experience  inner experience
primarily task  primarily process
centred  centred
socialisation  actualisation
social skills  personal skills
interpersonal  intrapersonal
external world  internal world
realities

← FACILITATIVE SPACE →  Potential to move in either direction

Cognitive Domain:  Affective Domain:
evaluation  characterisation
↑  ↑
synthesis  conceptualisation
↑  ↑
analysis  organisation
↑  ↑
application  valuing
↑  ↑
comprehension  responding
↑  ↑
knowledge  receiving

Authoritative  Facilitative
Interventions  Interventions
prescriptive  cathartic
informative  catalytic
confronting  supportive
This discourse has helped me to begin to clarify those associations I link to therapy and education; it has also alerted me to how might function differently in an educational and therapeutic setting.

When I reflect upon my own experience of therapy I note that:

- regression and transference tend to become prime ways of working as earlier emotional relationships are undone, relived and explored;
- intellectual sense making is secondary;
- it addresses individual intrapersonal processes;
- it is concerned with an inner reality populated by feeling and fantasy that can only be glimpsed intuitively, such as when we share in an empathic relationship with another.

My experience of education, by contrast, suggests to me that:

- conscious intellectual processing is to the fore and relational and emotional issues recede into the background;
- the hidden agenda of education strives towards social adjustment and is directed towards the intellectual structuring;
- education is concerned with an outer objective reality readily discernable to others via their special senses;
- it emphasises discipline and control.

My experience of facilitation suggests to me that I combine both of these.

Though it has been useful to tease out those differences I associate with therapy and education in an effort to better understand the nature of each, in truth, educational and therapeutic processes interweave. On
a continuum from therapy to education, 'cognitive therapy' and 'reality orientation' would move some way towards the educational end, and 'experiential learning' and 'group facilitation' towards the therapeutic one. In this study I am concerned with how education is served by experiential groupwork. Facilitative movement, I suggest, wanders into therapeutic territory when emotions are addressed and expressed, and into educational territory when new information is solicited and analysis is performed.

In terms of its status as research, this chapter has further explored the roots of the researcher's experiential stance. By inquiry into what I believe, I now understand more fully what it is I do, where my commitment to experiential groupwork eminates from, and the humanistic tradition in which I educationally stand. I have also, for the first time, been able to clarify how educational and therapeutic parts of me relate. This is a great personal discovery, in that I have begun to discover what it is that makes me tick, and can now see how my history, professional experience and present energy combine to nourish my commitment and authenticity.

Objective and subjective elements have closely interrelated in this chapter. Initially I sought to uncover and explore those beliefs I carried in to facilitation. As my philosophical inquiry progressed (3.1) I wandered into the territory of my professional preparation (3.2), where I came upon a dichotomy between my head - how I attended to my intellect, and my heart - how I attended to my feelings (3.3). This felt, within me as I wrote, like a meeting of male (Heron and intellect) and female (Rogers and feelings) parts of my psyche. Six Category Intervention Analysis helped me to bring these together - in practice, and to integrate cognitive and affective references for me (3.4).
Though this had taken place chronologically much earlier for me, it was only in the writing of this chapter I came to understand the intrapersonal processes involved. My maleness competes with Heron, my femaleness warms to Rogers.

As I unpacked my development as a teacher (3.5), I became aware of where I was aiming as a facilitator, I discovered a further dichotomy, namely, how I interweave humanism with psychoanalysis (3.6). The former I use to support experiential experimentation, the latter to raise hidden agendas and work through resistances. I now perceive myself - as a consequence of the exploration performed in this chapter - to be much more controlling in my facilitative style than I previously believed myself to be.

Research, in this chapter was being actively engaged as I wrote up my account. The more I put to paper my reflective awarenesses the more my intrapersonal motives unfolded (3.7). It was as if the writing-up of personal research, as in the creation of an work of art such as a painting, led me in directions of its own, in to personal territory I missed before and was unable to locate without literary help. The dovetailing of therapy and education is an example of this.

In the writing of this chapter I have begun to appreciate how research may be seen as growthful, and as an experiential learning process in itself.

I have trod close to naive inquiry in this chapter, but liberated much new material as a consequence of reflective self indulgence. I originally sought to explore the value base I carried into experiential groupwork, this has been done, but more importantly I have allowed myself to travel along roads unfamiliar to me and let the inquiry experientially inform me.
Returning to Rowen's (1981) criteria, I have pursued at a deeper level the authenticity of my approach, asked such dialectical questions as 'What is the philosophical ground I stand on?', and confronted the question of 'Dare I risk or allow for the maximum of serendipity - lucky findings which are not anticipated? With regard to these questions: the answer to the former is provided in terms of my developing philosophical base (3.1), from experiential knowledge developed in my tutorial career (3.2), meetings with John Heron (3.3), use of Six Category Intervention Analysis while teaching (3.4), and the germination of literary review encouraged by this research (3.5). With regard to the latter question as to my ability to allow for surprise insights and to report these in my research, my discussion of nurture in education and speculation upon the similarity of teachers and therapists (3.6; & 3.7) demonstrates my thinking through of unexpected awarenesses fresh to inquiry. In my concluding discussion (3.6) philosophical and new insights are woven together to better fit developing concepts of the research frame. This reflective journey has illuminated numerous paradoxes for me and provided me with a much deeper appreciation of the artistic or expressive nature of this research. In writing this I now sense a tension developing from out of previous introspection and a need to more specifically focus upon the field, so as to produce more tangible, objective data amenable to content analysis. This I intend to address in the chapter following.

As I proceed in this inquiry to a new cycle attentive to Practical Knowledge (Heron 1981b) I carry with me a newly informed appreciation of the personal stress of motives, doubts and questions, theories and suppositions which co-exist in this work, along with a healthy curiosity as to how these relate and in turn inform research.
CHAPTER 4

THE DYNAMICS OF GROUP FACILITATION: CASE STUDY 1

Preamble In the following chapter the author presents his groupwork diary detailing the events of a staff sensitivity group he facilitated over the course of some eighteen months. This detailed recording serves to illustrate core processes of facilitated groupwork, while providing an example of the author's facilitative rationale in action. From evidence of this account, four phases are suggested to arise in the life of a facilitated group: Orientation, Identification, Exploration and Resolution. These headings are seen as representative of a specific facilitative focus, a developmental group stage, and the evolving facilitator-group relationship. Group themes and facilitative events, characteristic to each of these phases are described, thereby creating a model of facilitator-group development for application within, and investigation of, later in this study.

4.1 Birth: the first meetings

The need for a staff sensitivity group had been discussed for some years in the tutorial community of the psychiatric nurse training department I was called to facilitate. Those who facilitated groups, the argument ran, should, as a matter of principle receive supervision and/or experience a group themselves. As with any group of workers there was rivalry, competition, different camps as to the best way of doing things and a history of feuds. Those who were strong on confrontation were enthusiastic to the suggestion of a group; those who perceived themselves weak on confronting skills were decidedly hesitant. Into this
milieu and debate a new Director of Education came. He was himself a product of the same school. The team he headed included his previous teachers, he was far from impartial. The more powerful community members now impressed upon the Director the need for a staff group.

Though well used to facilitating others, tutors had never before come together to receive facilitation themselves.

The staff sensitivity group proper commenced on the 8th February 1983, my facilitation continuing until 18th July 1985. This group thus straddles the cusp of pre and post doctoral work; it has earlier in this work provided data for evaluation of my facilitative style (2.2.).

On the 9th December 1983 I met with a cross-section of staff to establish the feasibility of us working together and to ascertain what expectations they had of me, should I accept the role of facilitator. As to membership, this would be compulsory, and would include tutorial, managerial, clerical and librarian staff. I decided to record events from the first, speculating that should the group have birth, and I become its facilitator, it might lend itself to research inquiry.

I had not yet begun my doctorate, though knew that I wanted to address group dynamics in some shape or form. This said, I registered an awareness at this time that I was hopeful to involve group participants as co-researchers and to approach my research in a collaborative way.

Prior to the first meeting I wrote down the aims I had in mind:
"To observe and receive, listen to the feelings of group, expectations of individuals, to find my own space within the group and to establish its contextual frame."

Generally, I was determined to work in a non-directed person-centred way, that is, staying open and receptive of process, saying little - but giving of myself as requested. This essentially, represents facilitative influences (F.I; see Figure 1) I carried into the group; the base line of my beginning. Initially, 'safety' and the 'boundaries of the group' were addressed:

"Trust, confidentiality, how far will it all go - want to stop being facilitators so that we may enjoy the process (...) do we trust you, ourselves, the group to be gentle - are you a kind parent who will guide me, confront me when I'm asleep - protect me when I'm vulnerable?" (9/12/83)

This constituted my first meeting with those intrapersonal processes (I.P; see Figure 1) members brought to the group.

I judged the honesty and verbal disclosure of the group as high and thought there was much energy to 'grow'. Fears of victimisation and rejection fleetingly surfaced in the group, around topics of confidentiality and the role of seniors, but were quickly dropped as conversation steered towards tangibles such as managerial procedures. Though most participants were themselves educational facilitators, they seemed to me somewhat repressed and over-controlled: sitting rigidly, showing little eye contact and speaking to me rather than each other; I subsequently noted in my group diary:
"Emotional sharing may be necessary to generate trust - clear air and get things moving - while exorcising feelings of being physically and psychologically trapped" (9/12/83).

The key aims of the group as agreed in this pre-group meeting helped to clarify its context (G.C.; see Figure 1):

- to explore the interpersonal relationships of individuals within the staff group;
- to examine the social dynamics of the school team;
- to deal with those issues that arose from within the work climate.

By the conclusion of the initial meeting commitment was acknowledged, I learnt that up to twenty-five individuals would be drawn into the group, informed participants of my intention to keep a group diary for the purpose of research - in which members were invited to participate - and agreed future dates. Following this meeting, which confirmed that participants wished to work in a facilitated experiential group, to explore themselves and their working relationships, the group's context (G.C.; see Figure 1) primarily appeared to be a staff sensitivity one. I also confirmed my commitment. If I was acceptable the group could begin on the 8th February, 1984.

As to the form my group diary took, I decided to pay attention to:

Aims - those intentions I carried into the group; subsumed under headings drawn from Six Category Intervention Analysis (see Figure 5); recorded prior to each session.
Group themes – noted down shortly after the group and concentrated upon the nature of that material which spontaneously arose in discussion. My feelings – those hunches, intuitions, and interpretations I used to make sense of group life.

I hoped through this to monitor what I carried from one group into another (Aims); what actually arose (Group Themes); and what was taking place in me in relation to my own internal sense making process (My feelings).

I was unclear at this time as to how to analyse group life, but determined to stay alert to what was presented in the hope that a meaningful pattern might form when sifting through my records. I was not interested in applying tried and tested theory so much as looking afresh at groups, and possibly generating new vision.

In the following account drawn from my groupwork diary, the hospital name is disguised by the substitution of 'II' and the names of interactors by 'I', 'Y' and 'Z'.

In the first group proper – following the initial introductory meeting – all manner of nameless dreads were heaped upon the venture. In my group diary I recorded:

"Embarking on a journey; but to where? (...) Commitment, how truly committed are you? How committed am I? (...) What are we committed to? (...) Did we/I really choose to be here? (...) Who is to blame for being here? Who will be boss?" (8/2/84).
Individuals were starting to appreciate the real life demands involved, and began to question their emotional investment. A little later within this same session denial of personal responsibility, anxiety of the 'new' and the shock of it all gave way to flight and fantasy with events beyond the group:

"The real world is outside where the tasks lie - patients want to be served and the routines want to be serviced. (...) (A sudden noise is heard outside the group room - some members jump, some find the distraction comforting; a silence ensues, a few minutes later tension is broken by laughter.) (...) Let's have a party. The past haunts the present. War; aggression; personal territory. (...) Mystical power in groups; the powerful others who know what to expect - and even sit in the same 'groupie' way." (8/2/84).

This group got to business very quickly; the energy to work was high; though there was some denial of here-and-now reality in the form of intellectual doing; this said, risks were taken and feelings readily shared.

Resistances to group intimacy seemed to swing between collusive cocktail party-like reactions and passive dependency; this was expressed in episodes of humour which further deflected from what appeared to be an underlay of fear and dread. The flight into play and periodic release of tension within the group by cathartic laughter reminded me of adolescence.

By the second group meeting, a week later, a deeper layer of contactfulness revealed powerlessness; regressive themes were now more energetically entering grouplife:
Group themes:

"Being passive, sheeplike, waiting to be led - to be entertained, or for the problems of others to emerge." (15/2/84).

Hard work was now envisaged, people wondered about what they had really let themselves in for: victimisation became a central theme:

"Fears of becoming victims. (...) Silences like swimming in treacle; previous negative feelings of groups; past pains (...) Differences of secretaries skills to that of tutors." (15/2/84).

I verbalised my own fantasies in the hope of making less 'precious' and more secular emotional disclosure; communication appeared symbolic and indirect. This group felt very client-like and quite unlike that growthful facilitative milieu I had envisaged. I detect in my notes a certain unease relating to my growing awareness of how hard a group this could be:

My Feelings:

"Feelings of covert rejection for facilitator acted out on others. Shutdown of some individuals for fear of being cross-examined, analysed or held accountable. (...) Childlike dependence. Primitive defence of personal territory - emotive short-lived attacks, prickly comments, authoritative put-downs. Authoritative 'Parent-like' defence of squashing vulnerable child-like parts of others. Self importance used by individuals to defend against their own insecurity. (...) Need for me to exorcise the fantasy of the group, to enable growth." (15/2/84).

My original intention to work in a 'feeling' and 'intuitive' person-centred way, is now, from the tone of my diary record, giving way to an
intellectual and interpretive stance. What I thought would be a ready made expressive and open sharing climate was in reality a withholding and non trusting one. Participants within this environment operated in a psychodynamic way, they were resistive to humanistic rationale, and much preferred to talk things through to engage in experiential exercises. I felt I had to temper my approach accordingly.

In the third group I noticed a growth of interpersonal awareness; more eye contact; smiles and empathy. Individuals were now able to own upto those fantasies they held about others:

Group themes:

"Exchange of fantasies re what tutors and secretaries do. How individuals feel about each other (...) accounts of distrusts, social conflicts, role territory." (22/2/84).

Open sharing and gentle risk-taking brought individuals together, but, at a cost, the loss of formal status; this was later retrieved:

"The uniqueness of belonging to 'Xi'. The special skills of tutors, mental nurses here; mystical knowledge". (22/2/84).

Oscillation between closeness and withdrawal seemed around at this time. The imagery that came to mind as I facilitated was that of the group, like a moth circling around a candle: both attracted and fearful, flirting with dangerous unseen forces. I shared imagery such as this as it percolated into consciousness. What percolated into my consciousness
appeared to echo group consciousness; it was hard to decipher which came first.

Generally, the intellectualism of the group did not please me. At one stage I drew attention to breathing rates and postural tensions, when I felt stress in the group was being denied. I was at pains to draw attention away from intellectual structuring towards sensory awareness of what an individual's experience was like 'now'. I wanted participants to experientially verify rather than pontificate on happenings. This tension, between my preferred way of work, and theirs, was useful, in that we both had to move to accommodate the other. My interventions, directed towards drawing persons from their heads to their feelings, and heightening awareness as to how intellectual processes were seemingly being used to deflect from the immediacy of group experience, by the following group seemingly caused a backlash:

Group themes:

"Humour, its use as a social lubricant allowing bodily catharsis and flight from threat. Sharing of how individuals use humour. The role of the joker. The role of authority. The hospital's tradition. The positive past. How we respond to authority figures. Gender. Sex differences and expectations. Intellectual and body needs, thinking versus feeling. Unresolved conflicts due to missing persons and limited time." (29/2/84).

In terms of content, all very sensible stuff; in my diary I noted 'sincerity/openness rationed for fear of leaking out after group'. I was not trusting of this new phase of rationality. I also feared that I too was in danger of becoming intellectual in this intellectual group.
By the fifth group all the well-being and sanity of the previous group changed; I remember introducing a theme, 'Emotional versus intellectual reality, and how we as individuals experience these differing realities':

Group themes:

"Frustrations of intellectualising feelings and emotionalising thought. Anger, social class expectations and restrictions (…) which part is real? Are we avoiding our real differences? Class as a symbol of privileged authority. Privileged authority holders in this group." (7/3/84).

In my records I wrote re facilitation: '…imposed enough authority to be resented - interpretive enough to impinge privacy'. Catalytic, confronting, and informative interventions were at this time to the fore. It appeared that all those themes we had earlier addressed were now coming home to roost:

My feelings:

"Scapegoating of class, authority, and rank-holders. Child expression of anger at respected - though feared - parents (…) testing out of personal expressive territory (…) tribal belonging (…) Checking fantasy against environment. Verbal catharsis. Purging of anger at oneself in direction of others (…) humour and laughter opened individual doors to anger and aggression. Pushing the authority of the Xi further off to secure personal terrain (…) time to check-out group acceptance of those who have expressed emotion and acceptability of emotionality itself." (7/3/84).

I was now acutely aware of the developmental aspects of groupwork. On some days the group seemed to be five years old and screaming at its parents, on others so sensible, even emotionally repressed. There was a
need emerging in my work to map out this process in a way that post-group field notes could not provide; at a macroscopic level where peaks and troughs of group-landscape might be perceived.

I note in my group diary a lack of patience with intellectualisation. I believe this was due to impatience with my own over-intellectualisation. I was indeed, expecting more from the group then they were ready to give.

At this time, as I still considered the community a suitable one for study, and was desirous to involve participants as collaborative researchers. I approached members regarding their having access to view and comment upon my group diary; they declined. This seemed to be due to the desire of participants to free themselves of responsibilities of any kind; they saw the group and its records as my duty and they wished to divest themselves of anything that might interfere with their own expressive freedom. I also suspected their view of groupwork, considerably more psychoanalytically orientated than my own, frowned on such fraternization. I had expected to play a more active role as a process sharing educational facilitator, but what I met was a desire for therapeutic intervention and analytic distance.

In hindsight I think they were right. Their need was to engage in an emotional acting-out, not to take responsibility, investigate group dynamics or make sense of group events.
4.2 The evolution of group-life: a new level of resolution

By this, the third month of the group, I decided to summarise and condense my field notes, reasoning that if I could view the group at a macroscopic level some illuminative link might emerge between the 'aims', 'group themes', and 'feelings' I had recorded.

I was also aware that my relationship with the group was undergoing evolution - there was a qualitative difference in our communications and performance, indiscernible from session to session, but obvious when I reflected upon previous months. I now felt a need to group my observations under a classification system that took stock of, and related to developmental movement in relation to facilitative activity.

I searched the literature for something to help me here, but there was little available. General groupwork texts alluded to group development but described few studies and offered no models (Bales 1950; Cartwright & Zander 1968; Whiteley & Gordon 1979; Yalom 1985). Other references, though specifying developmental group phases did not extend their perspective beyond an impressionistic level: Bion (1961) related movement through various defensive positions: dependence to flight and fight, and the development of pairing; Mills (1962) examined the group as a social system developing towards increased levels of self-direction, goal seeking and boundary maintaining functions; Tuckman (1965) showed a series of stages linked to task performance which progressed from forming, to storming, norming, performing and ending; and Rogers (1973) work on encounter groups, the best of these, though
descriptive of a six stage qualitative process where communication of feelings was seen to progress from descriptions of feelings as external to self to a stage where previously denied feelings were experienced, accepted and shared in the 'now', though indeed discursive of qualitative change, said akin to other sources surprisingly little about the facilitator-group relationship.

Group development seemed to be a topic forever isolated from leadership, as if it just evolved, irrespective of facilitative style. For instance, although developmental group phenomena were described by Rapoport (1960), who refers to oscillation within a group between equilibrium and disorganisation - a finding supported by Trauer (1983), and Yalom (1987) notes the development of universality, and Randall & Southgate (1980) describe group movement in and out of creative, destructive and intermediary phases, there is nothing in the literature relating psychodynamic phenomena in a three dimensional or developmental way to the facilitator-group relationship. Indeed, there appears to be a conspiracy to segregate facilitation into studies of 'leadership', and to see groups as evolving organically, distinct from and abstract from the facilitative field. The early work of Bion (1961), where he sits in with a group and reports what happens; and the works of Rogers (1973) and Schultz (1967), who describe the freedoms, frustrations, exploration, and resolution of alienation in the life of encounter groups come nearer to the mark. However, these studies do not examine facilitator-group relations, nor describe a situation where a facilitator is contracted in to explore team dynamics over an extended period of time.
This research is thus unique, in that it focusses upon the facilitator-group relationship, that is, the space between ‘leadership’ and ‘the group’, an area up to now sorely neglected.

For some time I had made use of the work of Hildegard Peplau (Peplau 1952) to illustrate stages that unfold in a professional care relationship. This appeared to have relevance here. The aforementioned sources were too distant from facilitator-group exchange for my liking. I also wanted something which was less labelling of group process and more attentive, in a general sense, to those social processes enacted in facilitation.

I thus opted to make use of Peplau’s work (1952) because it focussed upon therapeutic exchange, and provided a loose developmental model applicable to the facilitative relationship. I now set about reviewing my notes with her model in mind.

As my use of Peplau’s work constituted a great departure from the one-to-one psychotherapeutic nurse-patient relationship for which it was intended, I searched the American literature for group application; this drew a blank. I also wrote to Peplau herself, now retired and in her seventies, as to the application of her model to groupwork. Though she had an extensive library containing references to her model, and could find no published work in this area, she saw no restrictions as to why her model should not be applied to groupwork and wished me well with my studies. I also promised to send her a copy of my chapter on its completion.
As I baulked at the term 'exploitation', the original term Peplau used to describe the third phase of therapeutic relating, I also asked if she would object to me using artist's licence to substitute the term 'exploration'; she gave her consent.

In the groupwork account which follows, periodic drawing together and analysis of themes, now occurs under headings of: Orientation; Identification; Exploration and Resolution. These records condense the initial phase of grouplife described above (4.1), and relate observations to the facilitative period to which they developmentally belong.

In the following record I have chosen to keep data of the group diary alongside its discussion, rather than to exile it to an appendix, as I believe that data and discussion are intimately related and best seen together.

4.3 The Orientation phase of the group

In the Orientation phase, Peplau (1952) notes that the nurse and client - from now on referred to as 'facilitator' and 'client' - meet as strangers, orientate to each other and establish rapport while working together to define their contract and clarify the existent problem. The facilitator notes their personal reactions to the client, and seeks to avoid patronising, inducing dependence, ignoring the contributions of
clients or other degenerative stereotypic responses that limit the therapeutic potential available.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Group Themes</th>
<th>My Feelings</th>
</tr>
</thead>
<tbody>
<tr>
<td>9/12/93</td>
<td>To observe and listen to feelings and expectations and to find my own space within the group.</td>
<td>Confidentiality and trust; 'how far will it go?'; 'Dust under carpets perhaps left' (?); feelings controlled for fear of losing control; secretaries different from 'the tutor'; mystical group knowledge; fears of rejection; sharing v intrusion; relinquishing authority and grow; will facilitator be a kind but confronting parent? (?)</td>
<td>Feeling safe to come again.</td>
</tr>
<tr>
<td>6/2/04</td>
<td>To follow more than lead, to merge into group.</td>
<td>Embarking on journey; Intellectual commitment; missing persons; who's to blame; aggression; groupies; let's have a party.</td>
<td>Rejection of facilitator; denial of responsibility; status defences; mysticism; gameplay.</td>
</tr>
<tr>
<td>16/2</td>
<td>To confront distrust, open up fantasies.</td>
<td>Passivity; waiting to be led; differences; purpose?</td>
<td>Rejection of facilitator; denial of responsibility; status defences; mysticism; gameplay.</td>
</tr>
<tr>
<td>22/2</td>
<td>To initiate and open up responsiveness, descriptive fantasies.</td>
<td>Differences; social roles and conflict; XIX's uniqueness; personal territory; authority.</td>
<td>Risk taking; dependency - courtesy; dependency; empathy.</td>
</tr>
<tr>
<td>29/2</td>
<td>Expand themes, reinforce empathetic responses.</td>
<td>Humour - catharsis;</td>
<td>Sharing; risk taking; empathy and spontaneity.</td>
</tr>
</tbody>
</table>

Though material of this phase has already been described under the heading of 'Birth of the group' (4.1), condensed in this manner, I am now struck how long it took for the group to feel trusting. Our first contractual meeting, prior to the group proper also appears much more important than I realised; in that a lot of emotional material was placed on the groupwork agenda. I am also aware that the Orientation phase was a testing time for me.
Peplau makes the point that the facilitator needs to note and avoid stereotypic responses, one such stereotype was attached to me. It took me some time to be aware of the difference between my own orientation and those of the community I was facilitating. I believe I was naively idealising participants as extensions of myself, attributing to them far more insight and skills than they in fact had, that is, until the third group (15/2/84) when I began to discover how 'ungrowthful' and 'unhumanistic' they could be. I had expected more of psychiatric tutors who professed to teach experientially like myself.

There was another sobering feature of this group. From the beginning it felt like I was facilitating two groups: secretaries and tutors. Territories had been crossed via the group, there was no longer a 'no mans land' between workers; the knowledgeable mystique secretarial staff projected upon tutors, and the patronage that tutors might express to secretarial workers would no longer wash. Such splitting necessitated exploration and redress.

I felt it was an important step when the group chided me for being non-XX (15/2/84), an outsider to the department, and not privy to its unique preparation and culture. They themselves appeared to feel privileged to work in such a renowned hospital; they thought I should feel that way too. This tentative rejection seemed to be a testing of me; a checking
out of how well I might contain the more abrasive parts of them. It seemed important to check that no fearful retaliation would come their way. During this phase I kept myself available and receptive so as to encourage further expression. The 'critical/controlling parent' projection I carried for the group had now begun to be addressed.

Post the above group meeting I noted:

My feelings:

"'Here and now' of group experiences slowly hatched out of resolution of fantasies. Dependency giving way to counter-dependency. Risks taken and owned, subsequently revealing warmth and a genuine interest in others. Long-standing grievances examined and myths attached to these partially resolved, permitting person to be listened to and heard (...) Group reluctant to end (...) Meanings allowed to recede and the present to speak for itself (...) The negative past of department. The fears attendant to meeting the authority of others in the power-bases of the building and the generation of child-parent fantasies and games." (22/2/84).

I entered the above group with an intention to 'initiate open responsiveness' and 'dissolve fantasies'; themes from the week before; when these were addressed I felt successful. The group was now, seemingly, surfacing from idealisation to acknowledge those faults lurking beneath. My interventions were recorded as supportive, catalytic, confronting, informative. I think I was more educative than therapeutic for most of group-time.

Everything was going my way. I felt listened to and enrolled in the guise of a successful group facilitator. By the fourth group meeting, if the group had been a person I was in danger of pronouncing it cured:
My feelings:

"Genuine sharing and unqualified risk-taking. Reality orientation high. Evidence of people laughing with each other (...) Following through of perceptions and spontaneous offering of feelings." (29/2/84).

The above group was well attuned to 'thoughts' and 'feelings', appropriately sensitive and sensible; it was possibly now time to integrate other perceptive functions such as 'sensation' and 'fantasy'.

I think, in hindsight, the group was giving me what I wanted. I in turn felt wooed. I had originally seen myself as fulfilling an educative staff sensitivity function, therapy would be coincidental - I imagined. I could not have been more wrong. Both myself and the participants had yet to work upon emotions and fantasies.

By our fifth meeting (7/3/84) the boundaries of the group were laid and new movement began.

4.4 Identification

In this phase of the group staff sensitivity was more thoroughly addressed. Emotions were expressed and grievances identified, irritations and personal biases shared, and power and politics of the workplace placed in the group's interactive melting pot. Generally, we clarified each others perceptions and expectations and risked to test the degree of trust available. Terms and orientations were therefore
more thoroughly defined, and we checked out 'meanings' we had earlier merely accepted. The therapeutic menu, fleetingly entering the orientation phase, was now firmed up and set out prior to being worked upon.

Such material fits neatly into Peplau's model, she notes that the facilitator and client during the Identification phase work to clarify each other's position, perceptions and expectations, and test out their trusts and distrusts. The facilitator's role, she suggests, is to help the client work through feelings of helplessness. I indeed appear to be doing this: undoing parental transference by openly feeding to the group my impression of it - rather than by keeping myself opaque and their transferential screen intact, noting dependencies and counterdependences, sharing myself and fostering self support.

<table>
<thead>
<tr>
<th>GROUP</th>
<th>AIMS OF FACILITATION</th>
<th>GROUP THEMES</th>
<th>MY FEELINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Identification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7/3</td>
<td>Explore individual realities and group pressure on this. (Catalytic/confronting informative)</td>
<td>Thinking and feeling - confusion of these; social class - privileged authority.</td>
<td>Scrape-goating; anger; checking off fantasy with environment; owning off fantasy.</td>
</tr>
<tr>
<td>14/3</td>
<td>Explore authority and group implications of this. (Confronting/catalytic)</td>
<td>Unfinished business; authority - responsibility - dependency - independence and loneliness; boas; envy-hate- jealousy; honesty.</td>
<td>Intellectual bullying; catharsis of anger; rescuing.</td>
</tr>
<tr>
<td>20/3</td>
<td>To be receptive but non-participant. (Catalytic)</td>
<td>Patronisation by facilitator; holding back; anger-jealousy; integrity-honesty; untaught qualities eg: honesty.</td>
<td>Regression; pair conflict; rejection of authority; attack on facilitator.</td>
</tr>
<tr>
<td>27/3</td>
<td>Release deeper feelings and group acceptance of these. (Confronting/supportive cathartic)</td>
<td>Politeness; 'I... the department and its students'; 'too many words - facilitators fault'.</td>
<td>Cathartic easing; regression to social class stereotypes; non-verbal interventions offered and rejected.</td>
</tr>
<tr>
<td>4/4</td>
<td>Facilitator missing from group.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Several themes emerge in the above phase, firstly, the allocation of 'privilege and authority':

Group themes:

"Anger, social class expectations and restrictions, the loss of the past, the middle-classness of the hospital, education and the working climate - who is working class? - who is middle class? - the symbolic meaning of this, which part is real, are we using class to escape facing the real differences?" (7/3/84)

Secondly, the 'acceptance versus rejection of authoritative others':

"Authority - responsibility - dependency (...) Breaking away from dependence upon others (...) Bosses, real and imagined. Envy - hate - jealousy." (14/3/84)

Thirdly, 'thinking versus feeling':

"Emotional reality versus intellectual reality, how we as individuals experience these realities - the intellect structures - the senses emotionalise. Frustrations of intellectualising feelings and emotionalising thoughts". (7/3/84)

Fourthly, 'honest expression versus politeness and skill':

"Group skills, owning skills, being truthful. Sincerity and honesty more easily hidden - along with vulnerability - with increased skill." (14/3/84)

"Tutor skill: integrity and honesty as untaught qualities; so who is the more real the skilled or openly demonstrative." (20/3/84)

"Politeness, not saying what's really felt; rudeness and emotionality as being respectful. Being polite when you like people OK, being polite when you don't leaves
psychological corpses scattered over the landscape. 'F--- the hospital and the students' 'It's different swearing like that or saying you're a bloody f------c------ bastard.' (27/3/84)

The above group was also important in that the constrictions of the facilitative and work climate were tested, boundaries of 'acceptable group behavior' checked out, and the currency of 'feelings' established.

Following each group I joined members for coffee; secretaries, previously excluded from the staff room were also now invited in. Some degree of group identification and a healing of the earlier split seemed to have occurred.

4.5 Exploration

With the boundaries and dynamic territory of the group established more confident exploration occurred. Issues of previous phases periodically returned, but were now contacted more fully. The group seemed to have a clearer idea of what it wanted to resolve, knew me and my stance, and were generally more amenable to my interventions.

Acceptance, care for others and trust, were emphasised in my facilitative agenda in this phase. I endeavoured to be 'just a good enough parent', neither doing too much nor too little, and shared of myself so as to discourage my enrolment as an idealised perfect figure.
Even so, I still felt I was used as a transitional object and heavily projected upon.

In this phase, Peplau (1954) notes, clients are encouraged to take a role in their own therapy, to explore their own thoughts and feelings, and to trust more to their own skills and resources. Here, a facilitator employs interpretive skills to enable a client's understanding of those avenues open to them, and educates them to their feelings, emotional reactions and self worth. Informed participation and experimentation I saw as my facilitative aims in this phase.

As this phase was protracted, occupying the greater part of the group's life, I have divided commentary into four interrelating sections.

<table>
<thead>
<tr>
<th>GROUP</th>
<th>AIMS OF FACILITATION</th>
<th>GROUP THEMES</th>
<th>MY FEELINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>11/4</td>
<td>To assess effect of my absence and assess group needs. (Supportive/catalytic)</td>
<td>Reporting back; previous hurts in the group; school put-downs; being punished for being natural.</td>
<td>Verbal doing; denial of stress by humour.</td>
</tr>
<tr>
<td>16/4</td>
<td>To expand feelings of liberation. (Catalytic/informative/ confrontive)</td>
<td>Schools past; people trapped in systems; respect-disrespect; being free; polite control.</td>
<td>Child parts acknowledged; frustrations shared; desire to start anew.</td>
</tr>
<tr>
<td>26/4</td>
<td>Open up defences and confront polite acceptance. (Confronting/informative/ prescriptive/cathartic)</td>
<td>Anger at previous groups facilitation; energy change in pair work; secrets; trust; loss of confidence in group; pairwork.</td>
<td>Energy from pairwork; conflicts between thoughts and feelings.</td>
</tr>
<tr>
<td>9/5</td>
<td>To further emotional exploration of previous week. (Confronting/catalytic/cathartic)</td>
<td>Anger from last week; childhood angers; facilitator as father figure; gender issues; anger arising from being accused-ignored-misunderstood.</td>
<td>Facilitator role modelled authoritative males; sexual rivalry; competition for attention.</td>
</tr>
<tr>
<td>16/5</td>
<td>Act into non-accepting parent figure. (Confrontation/catalytic/ cathartic)</td>
<td>Anger of previous week and fatherlike males; sexual envy; 'can we risk finding out who likes whom'.</td>
<td>Child to Parent responses recognised; tentative rejection of facilitator.</td>
</tr>
<tr>
<td>23/6</td>
<td>To keep emotional themes clear while enabling energy to work on these. (Catalytic/confronting)</td>
<td>Exclusion; special others - facilitator favourites; trust manipulation; victim and blame games.</td>
<td>Paranoid feelings verbalised; blame others for feelings.</td>
</tr>
<tr>
<td>6/6</td>
<td>Facilitator missing from group.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Faults of the school system were seemingly exposed in my absence (4/4/85); indeed, internecine rivalry appears to have occurred to some degree whenever I was missing:

Group themes:

"What happened without facilitator? - reporting back - examining previous hurts in the group - 'being' and being real - confessing laying down the ghosts of past group work. Being put down - ways the II puts you down - being punished for being natural." (11/4/84)

Real frustrations and introjected resentful feelings seemed to spill out when I was away; it was as if the more usual power holders were on their best behaviour when I was there; when I was absent, they made up for lost time and re-established their authority.

Anger at authority figures generally permeated this spell. As an authority I was now due a little of this myself, though more often than not that due me metamorphosed into anger at 'males' or 'fathers'; as a transitional object I was preserved but rarely seen as myself:
Group themes:

"Anger at last session's facilitation which was interpreted as patronising, rude, (...) childhood anger." (25/4/84)

"(...) old anger from childhood, facilitator and father merge as authority figures." (9/5/84)

"Anger of previous week - fatherlike males - passive females." (16/5/84)

"Anger at facilitator, anger at self, anger at authority, anger at transactional theory - simplistic perspectives." (13/5/84)

Finally, the fears and threats fueling this generalised expression of 'anger' were identified:

"Fear of living with another's expression of anger - fears of rejection, persecution for venting anger (...)" (20/5/84).

What had earlier been presented as sociological issues: class, status, privilege and authoritative systems were now personal: primitive emotions akin to childhood and parental family politics. What was originally projected on to others was now becoming owned by the self.

This was essentially a period of transference and projection; as facilitator I became a screen upon which all manner of projected themes were worked out upon and given life.

At this time I felt that I acted as fluid cement, my presence representing for the group those unresolved, purposefully forgotten and uncomfortable feelings of earlier weeks.
When writing up and reflecting on a group I would often orientate myself to prospective aims for the week following:

My feelings:

"(...) scapegoating of old fears via work on dominant group member (...) next week may be a need to examine childhood." (11/4/84)

After the last group (20/6/84) I wrote a plan of action for the next stage of the Exploration phase:

My feelings:

"Returning and checking out trust in others - anger now accepted in the group. Time to work on non-verbal expression; art work and badge drawing?" (20/6/84)

There followed a period of prolonged resistance.

<table>
<thead>
<tr>
<th>GROUP</th>
<th>FACILITATION AIDS</th>
<th>GROUP THEMES</th>
<th>MY FEELINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>27/6</td>
<td>Explore non-verbal group perception; art materials placed in centre of floor.</td>
<td>'Why art materials - do we have to use them?'; the work of the XX; are we being rejected?; facilitator jealous because he doesn't work at the XX's uniqueness; being loved-hated-ignored.</td>
<td>Threat of new; retreat to professional status and X's specialness; facilitative style viewed as threat to XX's systems; fears of losing control</td>
</tr>
<tr>
<td></td>
<td>(Catalytic/confronting/supportive)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4/7</td>
<td>Keep art-work fresh as theme and if need be run two groups simultaneously.</td>
<td>Missing senior tutors; rivalry and competition between teams; friend or foe; can we talk about seniors behind their back?; taboos.</td>
<td>Ease of flow without powerful others; fears of hurting and being hurt by seniors; Child-Parent relations; whose side is facilitator on?</td>
</tr>
<tr>
<td></td>
<td>(Catalytic/supportive)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11/7</td>
<td>Retain art option and renew offer of non-verbal work.</td>
<td>Followers and leaders; males and females; sexual games at work - one way advances from high to low status males competed for; sexual secrets; work teams as sexual family partnerships; seniors as parents.</td>
<td>Initiation of artwork by facilitator; split of group into doers and watchers; non-doers share earlier childhood rejections; setting oneself up for rejection and self blame.</td>
</tr>
<tr>
<td></td>
<td>(Catalytic/confronting)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td>Notes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 10/7 | Raise themes of previous week.  
(Catalytic/supportive) | Sextist put-downs at work; controlling and limiting exposure; 'sexual excitement is the beholder's problem not the beheld'; winning; competition; sharing.  
Impotency, fear, felt; denial of effect; anger; acknowledged; different ways of winning; the unsaid is not so fearful after all. |
| 26/7 | Continue last week's themes.  
(Catalytic/supportive) | The pending move into the new building; anger at porters who show no respect; vulnerability; 'who's to blame for this circumstantial rape'.  
Long silence prior to start; flight from group; unwillingness to discuss earlier themes; trying conscientious. |
| 8/7 | Continue last week's themes.  
(Catalytic/informative/supportive) | Team differences; school factions; 'why is the pending move so stressful?'; support missing; 'weren't these stresses always with us?'  
School scapegoated; group tension; close to usual sensitivity; avoidance of new work. |
| 7/8 | Follow spontaneous themes.  
(Catalytic/supportive) | Aloneness; rejection; personal/social needs no place at work; boredom with personal themes; proper and improper business at work.  
Long silence; per work; group tension; acceptance of tangle of emotions on others; apathy and distrust as 'duty' reinforced; facilitative offers turned down; acting in to indifference. |
| 14/8 | Facilitator missing from group.  
(Catalytic/informative/supportive) | Pressure of work load; group has stopped working; anger at sensitive others; denying fear; loneliness at work; group as more restrained and respectful when facilitator present.  
Art material still in centre of floor; flight from group; pairing; counter-dependancy; tearful acceptance of use and rejection by others; guilt and self-blame; helplessness; catharsis; Parent-Child oedipal overtones. |
| 22/8 | To assess my absence and follow group themes.  
(Cathartic/informative/supportive) | Lack of group achievements; desire to be somewhere else; why are we here and what for?; betrayal - the loss of social respect.  
Long silence; group in new venue larger than usual; fears of loss of share with powerlessness. |
| 29/8 | To receive and pursue themes.  
(Catalytic/informative) | Last week's work - heavy-gloomy depressing; sticky powerlessness; groups role?; fear of unfollowed up themes.  
Gloom confronted; personal power focussed upon; lighter work seen as trivial; split of group between verbal-activity seeking members. |
| 5/9 | Lighten work and introduce play.  
(Prescriptive/catalytic confronting/informative) | How long will group last; what if facilitator left; is there a contract?; sadness at member leaving for year's course; loving.  
Fear of groups dissolution; grief at loss of member; testing of facilitators commitment prior to further work; facilitator nurtured. |
Initially I offered art work as a possible alternative to verbal inquiry, in response to a voicing of irritation that we always worked that way, but the resistance it drew suggested to me that its presence - coloured pens and paper in the centre of the circle - was a catalyst worth retaining.

Aims:

"Explore non-verbal group perception."

Group themes:

"Why art materials - what is expected of us - do we have to use them - what is there to be gained? Are we being rejected?"

My feelings:

"(..) threat of something new (..) losing something precious - letting go (...) Fear of losing control, art work as unknown, unknown as persecutory." (27/6/84)

Regressions to child-parent dynamics appeared to return fleetingly, and then give way to withdrawal into 'team mentality' and competition. As if to avoid the possibility of artwork the group got busy and worked ever harder, as if to show me how well they could now work verbally. The art materials remained in the circle, a potent reminder for some 12 weeks.
Sexuality was also a theme at this time, likewise rivalry, intimacy at work, and impotency.

The working climate had 'change' approaching - a new extension beckoned and offices were to be moved. Intimacy now gave way to regressive concerns of territory, a need to blame and the return of anger:

Themes:

"(...) anger at porters who showed no respect of territory, feelings of vulnerability, whose responsibility for stresses felt? What happened to previously laid plans? (...) circumstantial rape (...)" (26/7/84)

My feelings:

"Powerlessness (...) sitting on anxieties (...) desperate attempts to regain normality however unsatisfactory it may be." (26/7/84)

Work and team issues remained to the fore. When emotional energies arose there was a desperate attempt at rescuing the protagonists from emotional danger zones that threatened the rest. Boundaries were drawn-in and issues of structure, 'proper and improper business at work' discussed:

Group themes:

"Aloneness, rejection, social and work culture meet and conflict. Personal needs/expectations having no place at work." (7/8/84)

"Pressure of work-load - feelings of wishing to be elsewhere - sense of group having stopped work - fear of going on. Anger at
others super-sensitivity - being put down - crowded by others, (...)
personal boundaries, stresses of work culture (...) need to cover or deny fear, powerful others detached from
link with fear, uncertainty or other humanising qualities."
(22/8/84)

There ensued a time characterised by long group silences. The group took
into itself depressive qualities: 'heavy, gloomy, despondent,
depressing' (5/9/84). The groups' role was first questioned, then
affirmed, then idealised:

Group themes:

"How long will group last - what if facilitator
leaves, is there a contract - is notice to be given?"(12/9/84)

In the following session (19/9/84) an individual decried the group's
benefits, and was chastised by others. Art work also begun, but not all
members participated and at one time two groups were running
simultaneously; one working verbally with me, another quietly crayoning
nearby. Eventually the art group returned, shared their works - which
described their experience of the group. Primarily, I saw this as
rivalry between the older members, traditional power holders of the
school who were psychoanalytically biased, and the younger members
comparatively new to the school who had more sympathy with humanistic
philosophy. Art work had helped 'sculpt' this split in the group; it was
felt by seniors, who were proficient in verbal confrontation and steeped
in the psychodynamic traditions of the hospital, to be a dangerous way
to engage.
<table>
<thead>
<tr>
<th>GROUP FACILITATION AIMS</th>
<th>GROUP THEMES</th>
<th>MY FEELINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retain trust and follow (Catalytic/supportive/informative/cathartic)</td>
<td>Self-care; grief for member who left; thanking a member for emotional frustration that brought insight; owning feelings.</td>
<td>Punishment of one member; imposition on group-time; dwelling; laughter between work; tolerance; negatives now accepted.</td>
</tr>
<tr>
<td>To further trust, (Supportive/catalytic/informative)</td>
<td>Previous week's work; group as frustrating work relationships; smallness of group; should group be made compulsory?</td>
<td>Rethinking of contract; derailing of facilitator as punitive figure.</td>
</tr>
<tr>
<td>Free mistrust and game play (Confronting/supportive catalytic/cathartic)</td>
<td>Punitive school culture; 'How far can we go?' on work?</td>
<td>Counterdependence; getting scene for future work.</td>
</tr>
<tr>
<td>Trust building. (Supportive/catalytic)</td>
<td>Naming people as animals; captive v free animal labels; group as hippos stuck in mud; clarifying misunderstandings; positives re facilitator.</td>
<td>Trust building; acceptance high; fear of failure diminished.</td>
</tr>
<tr>
<td>Warmth and sharing. (Informativa/catalytic/supportive)</td>
<td>Loneliness; parents; meekness to share rather to do; thanking others for risks taken; contributions.</td>
<td>Warmth; tentative family of relationships;둠봄 and trust.</td>
</tr>
<tr>
<td>Destructure formal boundaries and power play. (Confronting/catalytic/informative/supportive)</td>
<td>Warmth of previous wk; intellectual isolation of emotions; exhaustion of themes; make group closed; missing members; gains from group - people popped into each other, office and shared.</td>
<td>Testing groups authority; taking responsibility for self; structure to unstructure and play.</td>
</tr>
<tr>
<td>Continue empathic relating. (Supportive/catalytic)</td>
<td>Celebrations of group and sharing; how best to use the group; ones missing; compulsory attendance.</td>
<td>Freedom has been earned; the group is now important; members facilitating each other.</td>
</tr>
<tr>
<td>Facilitator missing from group.</td>
<td>Missing and being let down by facilitator; use of group; group as prioritisation rejection; control needed; contract of not judging or interpreting others; group wishing to stay as it is.</td>
<td>Open conflict of my orientation in contrast with Y's; acceptance of intuition; groups threat to traditional ways.</td>
</tr>
<tr>
<td>Keep trust and relaxed atmosphere to enable individual work. (Informative/supportive)</td>
<td>Permission for individual work; working through of relationship issues.</td>
<td>Pair work stimulated group work; control gave way to loss of control; anger displaced onto others; bosses re-establish future work.</td>
</tr>
<tr>
<td>Explore residual of last week. (Catalytic/cathartic/informative)</td>
<td>Y feels betrayed; X feels misunderstood; discomfort of last week's work - colleagues' conflict; praise for facilitators ending of last group; owning of who supports who.</td>
<td>Y acted into anger and anger; fears of losing stereotypes; school policy opened up.</td>
</tr>
<tr>
<td>Explore issues as arise. (Catalytic/cathartic)</td>
<td>Christmas party who to invite; rules; trust and trusting; secure and insecure egos; feeling bashed.</td>
<td>Z punished for being in authority; child acting out of all rules are bad.</td>
</tr>
</tbody>
</table>
The group appeared to mature in this period. Individuals looked to their needs, formed contracts to address these and took responsibility for 'their group'.

The scene was very much set in the first group of this period:

Group themes:

"Caring for oneself, how do you reward yourself? How are you kind to yourself? (...) Thanking others for emotional frustration - that later helped to create fresh insight. Owning your own feelings. Confrontation of two members."

My feelings:

"Self indulgent emotional introspection. Waves of laughter between emotional outbursts, tolerance of group more pronounced. Negatives accepted not criticised or defended." (26/9/84)

As safety grew, the group participants commitment and the working environment were addressed. Indeed, the 'group' and 'work' drew ever nearer:

Group themes:

"(...) similarity of this group's work and themes to recent work of staff group. How group has frustrated external working relationships." (3/10/84)
"Punitive aspects of \textit{II}'s culture, fear of opening up oneself in group for fear of impression being carried out into work arena." (10/10/84)

"Offices, people and their company, how much loneliness extends to work. Why don't people pop-in for a chat. Don't have to meet to work. Meeting together just to share, not to do." (22/10/84).

"Gains from group - stating themes of previous week, people popped in to offices and shared more." (29/10/84)

"Why shouldn't we have a closed group where attendance is written into work contract." (7/11/84)

"Staying with the group and putting other duties last." (21/11/84)

Alongside the testing of group boundaries, and checking out of individual commitments ran another theme, that of the group as housing the potential to meet individual needs:

\textbf{Group themes:}

"Can we work to a personal contract?" (10/10/84)

"Loneliness. Parents left behind, age and loneliness." (22/10/84)

"Member's rejection of group, his effect upon us, the pain he brought to the group, the bringing in of his distress from elsewhere (...) Stating of problems, areas to work through - working on feelings that rejection brings." (21/11/84)

With the affirmation of commitment and the group's potential to serve individual needs, the 'stage was' set to work at deeper interpersonal levels:

\textbf{Group themes:}

"(...) sharing of feelings of frustration by I to, and about Y." (26/11/84)
"I's feelings of betrayal, being let-down, being set up, having a colleague release a response and then spring it on her. Y's feelings of being misunderstood, rejected."
(5/12/84)

The last two groups of the period - prior to Christmas - changed gear; introspective issues waned in favour of externals:

Group themes:

"Christmas party - who to invite - who's most relevant to the school - policy of not inviting spouse attacked (...) Christmas party as duty for staff, a public relations exercise (...) rules are made to be kept and to be broken."
(12/12/84)

The group was ending, but the inclusion of a new member heralded a change in tempo:

My feelings:

"Long silence prior to exchange - seemed reticence on behalf of group to commence with new member present - testing of new initiate - pressure felt mainly by her. Polite verbal exchange. Waiting for new member's contribution." (19/12/84)

My aims, during the above productive period, were mainly to further trust, role model empathic relating, encourage experimentation and de-formalise what I saw as restrictive institutional constraints.
The inclusion of a new staff member caused an hiatus in group life.

Trust again needed to be reworked. She had to bledged:

My feelings:

"Confrontation of new member with her labels, 'you seem the epitomy of politeness and civility'. Demonstration of non politeness: duelling of two established members - Y attacks Z over her stereotypic attitudes and authoritative judgements - as an example of what's wrong in II's culture." (23/1/85)

I disclosed in this period the pressure I was under from the RCN to withdraw; group opinion suggested I should stay till summer if the group was to survive and grow. In effect, I negotiated with the group six months notice. This communication stimulated a degree of political intrigue, a powerful position was to be vacated and those ambitious to influence others asserted themselves:
Group themes:

"(...) the war fought by Y to establish their perspective upon the school." (20/2/85)

"(...) authority of Y in II. Power and responsibility. I states how much better her model is to other's less valued work. Role of Y as school figurehead." (27/2/85)

In the Exploration phase, Peplau observes that clients need to be encouraged to take an active part in their own therapy, to explore feelings, thoughts, and their behavioural responses. This describes essentially what I did at this time; my approach placing emphasis upon experiential experimentation.

4.6 Resolution

In this, the Resolution phase, my leaving and the ending of the group - in its present form - was addressed. Primarily, my aims were to orientate participants to my leaving, and to work this through sufficiently so that we could identify the future form the group would take without me.

The issue of my leaving arose, because my time out from college activities was now under scrutiny. My unavailability on Wednesday afternoons was causing problems; there was jealousy amongst my work colleagues, one of whom brought it to the Assistant Director's attention. He was fair, listened to my argument that this consultancy enriched the College's profile, and accepted that research informed teaching; but felt his job was to put the College's interests before all
else. Thankfully, he appreciated my need to give an extended period of notice to the group and gave me a full term to relinquish facilitation.

At this time, he was unalerted to the purposefulness of groupwork and supervision; this later changed.

Peplau (1954) notes that in this phase clients must be encouraged to disengage, to be less involved with the helper. The facilitator now prepares the clients for independent functioning and the relinquishing of therapeutic support. This was essentially what I did.

I also needed to work through my own attachment to the group.

---

### GROUP AIMS OF FACILITATION

<table>
<thead>
<tr>
<th>GROUP</th>
<th>AIMS OF FACILITATION</th>
<th>GROUP THEMES</th>
<th>MY FEELINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.3</td>
<td>Re-establish trust.</td>
<td>Rivalry: groups future; facilitator's leaving in summer; members who are moving on; sadness.</td>
<td>Adjusting to my departure ways of coping without me.</td>
</tr>
<tr>
<td></td>
<td>(Catalytic/Informative/supportive)</td>
<td>Two staff leaving - who might replace them; getting the 'wrong people': anger with management.</td>
<td></td>
</tr>
<tr>
<td>21/3</td>
<td>Facilitator missing from group</td>
<td>Management as sham-bolic; emotive topics always dropped; confrontation between X and Y's team models.</td>
<td>Fears of change in balance of power; system at war with itself; projection of blame.</td>
</tr>
<tr>
<td></td>
<td>(Catalytic/confronting/ informative/cathartic)</td>
<td>Two staff leaving - who might replace them; getting the 'wrong people': anger with management.</td>
<td></td>
</tr>
<tr>
<td>28/3</td>
<td>Explore group feelings. (Catalytic/supportive)</td>
<td>Angers at collusions in the school; confessions of individual failings; price of growth; self and colleagues as pests.</td>
<td></td>
</tr>
<tr>
<td>3/4</td>
<td>Continue themes of previous week. (Catalytic/supportive/ cathartic)</td>
<td></td>
<td>X as boss; fears of powerful parents.</td>
</tr>
<tr>
<td>10/4</td>
<td>Explore collusions. (Catalytic/supportive)</td>
<td>Reality testing; confessions of using collusions; craziness and clarity within us; fear as valid.</td>
<td>Y draws fire to themself; fear of losing control.</td>
</tr>
<tr>
<td>17/4</td>
<td>Explore collusions further. (Catalytic/Informative/ supportive)</td>
<td>Confronting of Y; role of facilitator and his difference to X's style; our movement from fantasy to managerial issues; facilitator's leaving; rejection - then praise for facilitative style.</td>
<td>Fear of my leaving and change to group; parental rejection and ideal- isation.</td>
</tr>
<tr>
<td>Date</td>
<td>Event Description</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>24/4</td>
<td>Explore collusion and assess group resources.</td>
<td>(Informative/catalytic) Facilitators learn and help keep group go.</td>
<td></td>
</tr>
<tr>
<td>1/6</td>
<td>Pursue themes while maintaining a new profile.</td>
<td>X and Y's mutual support of each other; group rules; team defensiveness.</td>
<td></td>
</tr>
<tr>
<td>5/6</td>
<td>Explore issues of previous week.</td>
<td>X symbolising expectation - Y duty; freedom; expectation; group as symbolic orgy.</td>
<td></td>
</tr>
<tr>
<td>16/6</td>
<td>To explore themes and confront collusions.</td>
<td>X conflict Y = voiced last week; identifying friends and enemies.</td>
<td></td>
</tr>
<tr>
<td>22/6</td>
<td>To explore Z's leaving.</td>
<td>Z's leaving; negative feelings re Y; new group member - praised by X.</td>
<td></td>
</tr>
<tr>
<td>29/6</td>
<td>Observe from distance.</td>
<td>Y's annoyance with facilitator; is this a shut-down process in preparation for my departure?</td>
<td></td>
</tr>
<tr>
<td>6/6</td>
<td>To confront safety play and games.</td>
<td>Real v unreal show; confessions to declining work; facilitator's presence as keeping group going through previous Summer.</td>
<td></td>
</tr>
<tr>
<td>12/6</td>
<td>To avoid collusions.</td>
<td>Facilitator as supporting anarchy; future groups.</td>
<td></td>
</tr>
<tr>
<td>19/6</td>
<td>Open up and assess negatives.</td>
<td>Iritation and boredom with group; expectation that group would solve all work conflicts; silences as confronting.</td>
<td></td>
</tr>
<tr>
<td>26/6</td>
<td>Encourage trust and reflection.</td>
<td>Facilitator's leaving; future of group - facilitated or self-facilitating.</td>
<td></td>
</tr>
<tr>
<td>3/7</td>
<td>Promote trust/empathy.</td>
<td>Group relations; care v control and fear; rules; aligning with powerful others in times of vulnerability.</td>
<td></td>
</tr>
<tr>
<td>10/7</td>
<td>Open last week's themes for resolution.</td>
<td>Last week; checking if this is last group for departing member; manipulation; anger at facilitator.</td>
<td></td>
</tr>
<tr>
<td>18/7</td>
<td>Close my presence but encourage group to grow.</td>
<td>Fear of future groups; sadness of ending; sharing of gains - more joy and less duty in work environment.</td>
<td></td>
</tr>
</tbody>
</table>

My pending departure stimulated much material relating to the politics of change; earlier themes returned - senior management, power, and fears for the future. Initially it felt like time was running out, there were many old scores still to settle and much to be done.
Group themes:

"(...) rivalry and differences, future of group (...) Group members who are moving on, sadness of their going (...) the need to leave to grow." (6/3/85)

"Still fear regards those leaving and who might replace them (...) getting someone who doesn't want to belong (...) anger at group and facilitator for not resolving discontents (...) " (21/3/85)

A subtle shift towards responsibility and self-advocacy was discernible in the sessions following, what had been indirectly alluded to was now made crystal clear:

Group themes:

"Frustration with school culture; when discussion is emotive - topics are dropped. No confrontation at formal level of issues, concepts, people or policies. 'Management in the department is shambolic' (...) No policy is clear, nothing is written down (...) intellectual thrashing out ignored." (28/3/85)

"Y shared feelings of frustration and anger at being part of the collusion not to speak of topics that may threaten the school (...) ." (3/4/85)

"Y divests herself of what she sees as her collusions." (10/4/85)

The group appeared to be 'growing itself up quick', that is to say, curtailing its preoccupation with emotive issues in favour of a pragmatic approach, setting itself topics and working these through:

Group themes:

"Need for managerial cohesion and staff communication. The evolution of this group to a factual, managerial identification of needs - after exploration of fantasy and social symbolism." (17/4/85)
"Defensiveness of each team acknowledged, likewise tutors investment to venerate their own work - and that of their teams - as superior. The danger of judgemental statements and unanalysed evaluation noted." (1/5/85)

As managerial discontents were acknowledged senior members of the school community were drawn out, initially into sharing the rationale of their work, and later - towards more personal 'therapeutic' work.

'Management' was no longer a remote receptor of projections, that is to say - a symbolic entity, but a product of human relationship able to be interpersonally redressed. This humanisation of 'seniors' dissipated blame; the energy released seemingly allowed for further work within the interpersonal domain:

Group themes:

"Y informed of the group's symbolic use of her and I the previous week, to symbolise emotional expression and intellectual duty (...) Preciousness - the preservation of one's own differences and remoteness from others (...)" (8/5/85)

"Y states her intention is to clarify, others are woolly; only the two members of her team are similarly clear. Friends and enemies within the work climate." (15/5/85)

"Y confessed she was unhappy last week and felt unable to work on certain issues she wanted to, she backed down, this made the group very real for her." (5/6/85)

"Do you feel free to chat more when Y and I aren't here? - 'Yes, I feel less need to be exact or to justify myself' (...) 'never came to terms with Y, felt despised by her'." (3/7/85)

Interlaced with the above issues, alluded to - and often shied away from was the undercurrent of my leaving and the future of the group. In the
'group mind' I had become the group. This confusion had to be addressed:

I did not want the group to flounder on my departure. I kept gently
returning to my leaving during the final four months of the group; there
seemed a conspiracy not to hear me; I persisted:

Group themes:

"(...) restatement by facilitator of his wish to
resign his facilitative role by summer." (6/3/85)

Restatement of my leaving by the end of June: why some knew
this and others did not - though stated some three times
before. Review of group development, the common themes -
initial fantasy, later symbolism, a concern with social
territory, relationships and management." (17/4/85)

"My leaving in the next few months. Best time for me to
depart - group suggests end of June - early July (...)
Use of group, gains of group for school. Fears of facilitator
less group (...)
- non-facilitated group;
- new facilitator;
- non-facilitated spell followed by new facilitator;
- no group." (24/4/85)

"Y stated her increasing annoyance with facilitator, though
initially she was indebted to him; she thought it was part of
the shut-down process she was doing to prepare herself for
my departure." (29/5.85)

"I related my preoccupation with my step-father's death the
previous week. Others saw no loss in my performance or
presentation. Y raised duty - my attendance during summer
kept group going, doubts if it could have survived if I had
taken leave." (5/6/85)

"Making further groups - following my departure - closed
and compulsory (...)" (12/6/85)

In the last month of the group with the tangibles regards my departure
now worked out, a deeper level of separation was addressed. A junior
member of staff who up until now had been an ardent supporter of my
facilitation gave vent to his frustration:
"Irritation and boredom with the group (...) 'F--- this, f---! f---! f---!' " (19/6/85)

My feelings:

"Punishment of me for leaving (...) Frustration at self projected into me - but my transparency caused rebound and recognition of acting-out." (19/6/85)

Group themes:

"'What date was I leaving as a facilitator?'
(...) 'a period without a facilitator appeals.' (...) (26/6/85)

Following groups were spent earthing interpersonal and managerial themes previously unresolved; a communal cleansing of the psyche. In the last group, meeting the sadness of separation was owned, along with those gains attributed to, and conquered from the group:

Group themes:

"Participants shared personal gains - more joy at work and less dutifulness, better understanding of the self and others. Group would continue, non-facilitated initially, but subject to review in six months time." (18/6/85)

I closed the group with a round of positive observations regarding each member, sharing my awareness of their strengths, growthful movement within, and contributions to the group. Generally, I sought to emphasise our gains, celebrate our time together, and to openly own my sadness at leaving and my anticipation that I was going to miss them.
As I got up to go individuals singled me out to say a personal goodbye; one gave me a poem, another hugged me.

As I drove away I was sad to leave, but relieved, I hadn't had a real holiday for the 18 month duration of the group. I had shared more with the individuals I was leaving behind than with most friends. I felt caring and still a little responsible for them.

I was glad to subsequently hear that the group continued, initially without a facilitator, later with a new one.

The participants had a good level of psychodynamic knowledge and skill. I facilitated and learnt, and grew to respect them.

4.7 A synthesis of group variables

A brief thumbnail sketch of the studied group is possible when we apply the criteria of Figure 1.

As a facilitator (F) I brought to the group 'male authority', 'humanism', 'group analytic awareness', 'professional awareness' and 'organisational understanding', and entered harbouring the thought that I might collaboratively research the group and its processes.

In reviewing my notes I perceive that my facilitative influence (F.I.) in this group was tempered with reference to Gestalt - in that I worked
primarily in the context of the here-and-now and employ experimentation,
Transactional Analysis - in that I make reference to child and parent
dynamics and imply the presence of personal behavioural scripts, and
Group Analysis - in that I note resistance and defensive group
positions, and Humanistic influences within an experiential learning
frame - in that I also make use of individual work, analysis of
individual and organisational relations and art work. I also note that I
was sharing rather than opaque in my facilitation, used Six Category
Intervention Analysis to orientate me to those facilitative intentions I
carried over from group to group, and encouraged the group's continued
operation during spells I was absent.

The transference which I carried into the group relating to my
expectation that the school was humanistic in philosophy and that
members shared values and skills similar to my own, illustrates how I
seduced myself in to a false sense of safety. By emphasising
similarities - rather than differences - I lost differentiation of our
respective boundaries and was in danger of becoming confluent with the
group; this I sense as a resistance within my self to don the leadership
role; it harks back to my view of authority and a similar resistance
described in relation to doctoral study (1.3). I will be watchful for
this in future facilitation.

As to those countertransferences I received, these related to my gender:
I seemingly stimulated work associated with fathers, was seen in a
brotherly way by some, and as a competitor by fellow males.
As to the context of the group (G.C.) this was set in the first meeting: to explore the interpersonal relationships of staff; to examine the social dynamics of the workplace; and generally deal with issues arising from the work climate.

Members, in turn carried intrapersonal processes (I.P.) relating to expectations that I would work in a group analytic way, that I would be 'a kind parent' who would 'guide' them, 'confront' them when they were 'asleep' and 'protect' them when they were 'vulnerable' (9/12/83). They had no expectations nor desires to co-research the process.

In terms of their interpersonal relationships (I.R.) members addressed passivity and victimisation (15/2/84; 11/7/84); aired intellectual and emotional references for behaviour (7/3/84; 19/9/84); faced angers and rejections (20/6/84; 7/8/84); enacted senior-junior rivalry (4/7/84; 11/7/84; 6/3/85; 1/5/85; 3/7/85); brought to awareness pressures of the job (18/4/84; 22/8/84; 10/10/84) and confronted personal differences (18/7/84; 5/12/84; 15/5/85). Though such themes were ongoing and partially influenced every group, they were especially virulent in those cited. Generally, I felt members spiritedly fought, competed, tackled long standing grievances, resentments, and issues of power.

In relation to the interpersonal effects (I.E.) of the group, these, as reported by members concerned working conflicts through face-to-face; providing a venue where repressed personal and interpersonal emotions and hurts could be contacted, organisational grievances heard and a new level of understanding shared.
Members in subsequent discussion cited gains from the group as:

- being able to put down the old issues;
- better personal and organisational communication;
- increased appreciation of each other’s viewpoint;
- enhanced understanding of the work and demands of being a tutor, a senior tutor, a secretary, a librarian;
- acknowledgement of inter-disciplinary relationships.

Personally, I noted how secretaries and tutors now shared the common room together following the group, that individuals appeared less distant from each other and more able to express feelings. I am also reminded that a facilitated group continues on the site until this day, and recollect how some individuals cited the group as the catalyst which enabled them to work through their dependence and to leave the community.

4.8 Personal and methodological awarenesses relating to the study

In this chapter, essentially, I perceive myself as having sifted through my own intrapersonal processes, observed group dynamics and offered interpretations of events while immersed in data collection as a facilitator and participant researcher. I have endeavoured via this process to marry subjective and objective qualities to my groupwork vision, and to demonstrate how intellectual knowing and affect inform one another. Affective expectations were also seen to undergo change due
to sensory feedback. For instance, I note that I went into this group hoping to work in person-centred activity-based ways but was obliged to temper my approach to the organisational field and its psychodynamic culture.

I find myself now, at this point of my inquiry, reflecting upon how this study constitutes research; what stage I am engaging in my research cycling, and pondering those meta levels of meaning which are available to me as I contemplate my research experience.

Pausing to reflect on the above processes I sense I am within my second research cycle. Having recently experienced a movement between objective aspects of Practical Knowledge (group observation and participation) and subjective levels of Experiential Knowledge (interpretation and conclusion), I now rapidly approach the cusp of another stage of Propositional Knowledge (1.5) as I perceive a need to forge the diverse data of my group diary into a conceptual whole (Figure 2; 1.5).

I note in my group diary certain 'key words' to describe group processes. Some of these, such as 'Parent' and 'Child' are derived from Transactional Analysis; some are psychodynamic terms I take for granted in groups: eg regressive, storming, primitive catharsis. I conclude from this that I need to elucidate those 'tacit' models - largely out of awareness - I apply to facilitation. This requires further study.
With reference to the direction the next stage of Propositional Knowledge might take, this chapter's review of group life has suggested several suppositions worthy of consideration:

- that Transactional Analysis and Group Analysis permeates my vision and intellectual understanding of groups;
- that the group itself embodies a communal persona or group mind;
- that regressive influences periodically exert effect in groups;
- that changes are wrought to the group mind through facilitation;
- that the facilitator-group relationship undergoes qualitative change;
- that differing levels of group function coexist within the group.

Reflecting upon the above, it occurs to me that Transactional Analysis, itself, might be a useful tool with which to inquire into the above. There is also a need, I perceive, for subsequent analysis to be freer, and to stand further back from the minutiae of the group diary.

In order to assess the validity of applying Peplau's concept of therapeutic relating to groupwork, I forwarded a draft of this chapter to her for her verdict. Professor Peplau reported that she found this chapter thorough, true to the values of her model, and unique in its mode of application and approach.

Having checked the feasibility of my work, I now set about to confirm its accuracy. To do this I circulated this chapter to staff of the educational community it concerned, they in turn validated my account.

50% of group members had access to the chapter, signed a round-robin to signify their having read it, and fed back comments:
- that the group was recognisable to them;
- that the events described accorded with their own recollection;
- that in reading the chapter their feelings and the general mood of the period was readily evoked;
- that the diary represented for them a true record.
- that they felt their anonymity was sufficiently safeguarded for the research to be circulated.

No comments unfavourable to the account came back to me.

As to the developing conceptualisation of Peplau's (1954) four phase model of the evolving therapeutic relationship having value to groupwork, and group facilitation in particular, when discussing the evolution of the therapeutic relationship, with fellow group facilitators, both tutors and therapists, I have noted the following occur:

1) Initially, a resistance by teachers to relating a therapeutic/caring model to their work; and an even greater resistance by group therapists to a model born of one-to-one work to group leadership, which they feel is symbolic rather than actual, and best seen as a boundary keeping function while group transferences unfold, are reflected back to members to be resolved at levels out of conscious awareness, little effected by leadership, unknowable and beyond the ken of research.

2) When the concept of the facilitative relationship as progressing through Orientation, Identification, Exploration and Resolution is taken into the class or group, these same teachers and therapists, begin to sense the models practical usefulness, for what was previously taken for
granted now has form, and social dynamics acquire new meaning in context of a particular relational phase.

3) As familiarity with the model grows facilitators find it complements rather than replaces their existent knowledge, value and attitudinal base. Those who supervise others have also reported the model to be a valuable instructional tool.

No one as yet, out of some 53 therapeutic group workers and 25 teachers, exposed to the model over a three year period in tutorial and supervisory settings has rejected it out right. I have found it useful in my work as teacher, therapist, supervisor and organisational consultant, and can similarly attest to its usefulness.

Though I have quoted one case history at length, I feel I need to raise to awareness the many other groups I ran alongside the above which fed into and supported my developing vision.

I am aware as I reflect on the facilitative record of this chapter that a potential is emerging for a three dimensional model of group facilitation. One which attends to movement through time (Peplau 1954) along with various levels of working through. I will remain alert to this as I begin the next research cycle.

Especially to the fore of this chapter for me, is the way in which I have sought to prevent alienation. In that I have attempted to demonstrate awareness of my own motives, to show effect of my involvement with the field, to question myself and to remain open to my
own feelings and motives; all of which fuel the research process. I hope I have shared my own truth, and feel confirmed by the reports of other group members who also read the record that my truth is in accordance with theirs. It is hoped that issues of authenticity and validity have also been served by this process.

Personally, I feel my major failure in this work to be my inability to effectively involve others as co-researchers. I invited them in, they refused, and kept themselves separate. This I have since found to be a common occurrence in therapeutic group climates where individuals tend to want to shed responsibility rather than acquire more of it. I am aware at this time that students, those who enter into a contract to learn are more amenable to research involvement. I shall pursue this route in future.

On the alienation-authenticity dimension (Rowen 1981) I consider this research to be clearly in the authentic zone. My commitment is high, I try not hide behind my researcher role and I acknowledge myself as an influence upon and within the research field. I have also sought to invite the reader into my facilitative world.

I have attempted to show in this chapter what happens in facilitated groups, and how influences of the person, organisational culture and the facilitation style (discussed in chapters 1-3) all relate to the performance of experiential groupwork. I believe in this account a little has been glimpsed of my political stance, my anti-institutionalism and drive to liberate the person from the machine; a
theme with familial as well as professional implications for me (1.2; 2.6). In this sense, facilitation is seen as a vehicle for me to simultaneously redress personal and professional grievances. This anti-establishment bias I will have to keep watch for in my interpretation of data.

Lastly, I observe that I am ending this chapter clearer as to any uniqueness this study may possess, namely, its focus upon intrapersonal and interpersonal dynamics of the facilitator-group relationship (4.2); an area as yet little studied or understood.
CHAPTER 5

A DYNAMIC MODEL OF FACILITATION AND GROUP-LIFE

Preamble. The following chapter pursues hypotheses generated by chapter 4 and employs Transactional Analysis (T.A.) as its main investigative tool. The relationship of T.A. to psychoanalytic theory is explored, similarities and differences illuminated, and application made to the facilitation and the relational dynamics of the previous study. The researcher demonstrates how T.A. may be used to analyse both the content of groupwork and to map the evolution of a communal 'group mind'. The facilitator-group relationship and the evolving group mind are seen to undergo substantial change throughout the Identification, Orientation, Exploration and Resolution phases of facilitated groupwork. This approach provides an original synthesis. Finally, the researchers' own group facilitation is investigated and propositional knowledge explored as to the nature of group facilitation in general, and what was encountered and worked through in the particular group studied. Three original theoretical syntheses are shared in the chapter: a new model is suggested and structural analysis is performed of the group—a new addition to transactional theory.

5.1 Transactional Analysis: an educative therapy

This chapter continues to explore experiential groupwork from a research position informed by facilitation, extending analysis of events addressed in Chapter 4. Various suppositions were presented at the close of the previous chapter. It was suggested that the facilitator-group relationship underwent change through time, that the group itself evolved a differing quality and/or orientation as subsumed in the phenomenological term of 'group mind', and observation was made that group analytic and transactional terminology
frequented my facilitative vocabulary. It is my intention to explore this in more detail in order to elucidate the model which, by implication, colours my facilitative vision. I will also apply psychodynamic analysis so as to understand the nature of 'change' at various phases of the group under study.

Firstly, I believe it necessary to address in some detail Transactional Analysis, the conceptual tool I have chosen to use in this inquiry.

Periodically, throughout earlier chapters of this work (2.3;2.4; Figure 4) and the groupwork diary more recently shared (Chapter 4) I allude to: 'parenting' and 'childlike' regressions; 'Parent defence of squashing vulnerable childlike parts of others' (15/2/84); '(...) the generation of child-parent fantasies and games' (22/2/84); and '(...) old anger from childhood, facilitator and father merge as authority figures' (9/5/84). In these observations I am drawing on my knowledge and understanding of the psychoanalytic tradition as framed by Transactional Analysis, a therapeutic perspective familiar to me for some fifteen years.

As this theoretical orientation permeates the report of my groupwork diary and constitutes what I carry with me into facilitation, I need to examine how I use it, and indeed, how it influences me in return.

I first became intellectually aware of Transactional Analysis while a charge nurse in psychiatry, carried it with me into nurse education, and subsequently found it useful in the preparation of nurse managers and teachers.
Though I have not been formally trained to the psychotherapeutic use of Transactional Analysis, I have a familiarity born of many years reading and educational application. I also note that I have been fortunate to have been engaged in therapy and supervision with psychotherapists who have been prepared to the twin orientations of Gestalt and Transactional Analysis (Clarkson 1990; Fish 1990); I therefore believe I have a good working knowledge of Transactional Analysis in theory and in practice.

In brief, Transactional Analysis is an educational approach to individual therapy developed in the 1950's by Eric Berne, a psychiatrist dissatisfied with orthodox psychoanalytic practice, who sought to educate his clients to complex psychodynamic theory so that they might become expert and self managing.

To this end Transactional Analysis approached its educational role via a four pronged route:

- **Transactional Analysis**, examination of ego engagement as it unfolds between persons who interpersonally relate;
- **Game and Racket Analysis**, education to those chronic unproductive behaviours we may enact in daily living;
- **Script Analysis**, unravelling of those life plans an individual carries in response to their earlier socialisation, adaptation and parental programming;
- **Structural Analysis**, intrapersonal exploration of an individual with regard to their Parent, Adult and Child ego states, and how these mutually interrelate to form their character or personality.
In the account following, though recourse will be made to Transactional, Game and Racket, and Script Analysis, most attention will be devoted to Structural Analysis and those functional roles and respective value orientations the Parent, Adult and Child egos exhibit in relation to the group psyche.

As ego state, for the purposes of Structural Analysis within this study:

* (...) may be described phenomenologically as a coherent system of feelings related to a given subject, and operationally as a set of coherent behavior patterns; or pragmatically, as a system of feelings which motivate a related set of behavior patterns." (Berne 1978 p 17).

Ego states – in the transactional sense – are taken to include emotional, motivational and behavioural characteristics. They arose from observations Berne made whilst engaged in clinical practice:

"Observation of spontaneous social activity, most productively carried out in certain kinds of psychotherapy groups, reveals that from time to time people show noticeable changes in posture, viewpoint, voice, vocabulary, and other aspects of behavior. These behavioral changes are often accompanied by shifts in feeling. In a given individual, a certain set of behavior patterns corresponds to one state of mind, while another set is related to a different psychic attitude, often inconsistent with the first. These changes and differences give rise to the idea of ego states." (Berne 1978: p 23).

My own experience supports the above observation; I note that at times of role transition, as when I cross the boundaries of teacher, therapist and researcher, a movement occurs in my emotional gearing (see sections 1.3;
1.4; 2.1; 3.1) consistent with the concept of ego shift. I remain essentially Adult, but notice a greater or lesser degree of emotional or intellectual investment influencing my functional and research aware stance.

Berne, noted that each person had to hand a limited repertoire of ego states:

- those which resembled parent figures (The Parent Ego);
- those that are autonomously directed towards appraisal of objective reality (The Adult Ego);
- and those which represent still active ego states which were fixated in early childhood (The Child Ego).

Though similar to Freudian concepts of Id, Ego and Superego, note the comparison of Figure 10, transactional ego states step out from the shadows to enact a more observable life in social experience.

The Parent, Adult and Child are best seen as phenomenological creations to explain the organising functions of the exteropsyche, neopsyche and archeopsyche.

They also refer to the creation (largely by social programming) of distinct psychological realities.
FIGURE 10 TRANSACTIONAL ROOTS IN PSYCHOANALYSIS

EXTEROPSYCHE (social programming - identificatory function)

Superego: "The long period of childhood, during which the growing human being lives in dependence upon his parents, leaves behind it a precipitate, which forms within his ego a special agency in which this parental influence is prolonged." (Freud 1949 pp 14-18)

Parent: Central to social-isation, an internalisation of those qualities we see as attending the parent figures of our life, and a behavioural reference for our own performance as real life parents. Critical/Controlling & Nurturing attributes, source of conscience & 'Life as Taught'.

IEOPSYCHE (material programming - data processing function)

Ego: "(...) has the task of self-preservation (...) it performs that task by becoming aware of the stimuli from without, by storing up the experiences of them (in the memory), by avoiding excessive stimuli (through flight), by dealing with moderate stimuli (through adaptation), and finally, by learning to bring about appropriate modifications in the external world to its own advantage (through activity) (...)" (Ibid).

Adult: A motivator of minute by minute functions, a sensor of the external world and the means of our reality testing, reasoning and problem solving. Logical decision making and questioning interrelate here. How, what and why are key words of the Adult as it tunes into 'Life as found to be'.

ARCHEPSYCHE (individual programming - regressive/biological)

Id: "(...) contains everything that is inherited, that is present at birth, that is fixed in the constitution - above all, therefore, the instincts, which originate in the somatic organisation (...)" (Ibid).

Child: Naturally emotional, spontaneous, expressive and playful. Fantasy mingles here to create a picture of 'Life as felt to be'. Subdivides into Adapted Child - who behaves as he perceives his parents expect; Little Professor - who intuitively knows what's best; Natural Child - who is nearer the raw edge of the life-force, itself, creative and quick to express, our energy for anger and orgasm.
In Figure 11, I expand upon Structural Analysis, relating respective egos to what I have come to see as their primary reality orientations and functions: thinking, sensing, feeling and intuition. I note here that Jungian theory (Storr 1987) enters into my theoretical melting-pot, and that I am beginning to reinterpret Berne's work.

In my scheme of things (Figure 11):

- the Parent is seen to be 'intellectual' in its orientation, attuned to 'life as taught' and a conserver of tradition and social values;
- the Adult is portrayed as 'sensory', experimental and reality testing, and attuned to 'life as found';
- the Child is suggested to be 'emotional' and 'intuitive' in its orientation and attuned to 'life as felt'.

Applying Jungian concepts to Transactional Analysis is a natural enough exercise when we consider that Eric Berne was an analyst who derived his model after psychoanalytic texts by Freud, Jung, Rank, Adler and others (Berne 1975). It is therefore fitting I reinterpret Berne and integrate influences of its earlier roots.

This said, there are some distinct differences.

In Transactional Analysis Humanistic influences appear to update psychoanalytic theory, the subconscious is now more readily available, less out of reach, a more observable, tangible social entity.
**FIGURE 11**  
**A TRANSACTIONAL MODEL OF EGO FUNCTION**

<table>
<thead>
<tr>
<th><strong>MAIN FOCUS</strong></th>
<th><strong>ATTITUDINAL REFERENCES</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PARENT</strong></td>
<td>(Intellectual)</td>
</tr>
<tr>
<td></td>
<td>'Life as taught'</td>
</tr>
<tr>
<td></td>
<td>Social theories, rules, rituals, &amp; customs</td>
</tr>
<tr>
<td></td>
<td>Conservative, clings to tradition, rule model</td>
</tr>
<tr>
<td></td>
<td>for parenting - controlling/critical &amp; nurturing parenting, internalisation &amp; introjections of own parents, uses words like 'should', 'must', 'because'</td>
</tr>
<tr>
<td><strong>ADULT</strong></td>
<td>(Sensory)</td>
</tr>
<tr>
<td></td>
<td>'Life as found'</td>
</tr>
<tr>
<td></td>
<td>Experimental findings, confirms objective reality</td>
</tr>
<tr>
<td></td>
<td>Questions and explores, processes data &amp; computes outcomes, plans, self discovered parts of self, uses words like 'where', 'how', 'why'</td>
</tr>
<tr>
<td><strong>CHILD</strong></td>
<td>(Emotion/Intuition)</td>
</tr>
<tr>
<td></td>
<td>'Life as felt'</td>
</tr>
<tr>
<td></td>
<td>Experiential, expressive &amp; responsive</td>
</tr>
<tr>
<td></td>
<td>Playful, sexy, rich in fantasy and spontaneity, houses emotional lessons from childhood, creative, uses words like 'now', 'wow', 'can't', 'won't'</td>
</tr>
</tbody>
</table>
It is suggested that subconscious forces are readily observable in the social relationships we enact, and that by reflecting on these we can glean insight into how our orientation to social, sensory and emotional realities are reinforced. What is more, in therapy, clients themselves may be educated to these insights and so come to play an active part in their own therapy. Psychoanalytically, this is heresy, for the boundary between therapist and client must be clearly maintained if 'transference', the analyst's main therapeutic tool is to be kept clinically kosher.

To educate the client in an overt fashion fogs up the transferential relationship and the opacity of the therapist; traditionally, 'opaque therapists' are taken to make the best screens for clients to 'project' upon. Understandably, most psychoanalysts - especially those more pristine fellows of the British school who strive to keep the strain pure - have little time for Transactional Analysis.

This then is the difference - and in an educational and facilitative sense the advantage of a transactional approach: subconscious forces are noted, made the more explicit, and the client themselves is recruited to act as their own therapeutic agent.

Transactional Analysis was first with seriously disturbed people who had been stuck for months or years in institutional settings. By encouraging personal responsibility and social awareness via self analysis, it was seen to reduce confusion, increase orientation and to bring clients to a psychological place where they could be reached and prepared for the
resumption of independent social living (Procter 1978, p 103). This process was essentially a re-educative one, but, it honoured its psychoanalytic roots.

As a therapeutic model I believe Transactional Analysis is sufficiently in touch with the cognitive domain and facilitatively flexible enough to prepresent both internal (intra-active) and external (inter-active) features within the individual. I also consider it to be a suitable investigative tool to psychodynamically assess those educational influences upon sensing and thinking, and those therapeutic influences upon feeling and intuition (see Chapter 3 and Figure 11) that emerge in groupwork. In this respect it is also offers an excellent data gathering strategy.

5.2 The group: a communal mind for Structural Analysis?

The concept that 'the group' has the potential to develop an existence and mind of its own is far from new. Indeed, Le Bon at the turn of the century noted:

"The most striking peculiarity presented by a psychological group is the following. Whoever be the individuals that compose it, however like or unlike be their mode of life, their occupations, their character, or their intelligence, the fact that they have been transformed into a group puts them in possession of a sort of collective mind which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think, and act were he in a state of isolation. (...) The psychological group is a provisional being formed of heterogeneous elements, which
for a moment are combined, exactly as the cells which constitute a living body form by their reunion a new being which displays characteristics very different from those possessed by each of the cells singly." (Le Bon [1895] 1920 p 29).

Though I am in general agreement with Le Bon's thesis that a collective mind emerges, I see its existence more as a composite of symbolic idiosyncratic projections, rather than as a fact of objective reality.

My own supposition goes something like this: although the group creates a new being; the energies which fuel this phenomenon are far from new; it is not a new creature that comes to light but a very old one, namely, regressive (archeopsyche) programming of the Child. Just as the Parent is alcohol dissolvent - note the intellectual and social loss of the drunk, so the group similarly dissolves social structure and releases emotional and intuitive/fantasy material of the archeopsyche within the Child.

The Parent, ever keen to structure and fragment the experiential world into socially meaningful chunks is at a loss as to where to start; there is little to hang your more usual social world upon in grouplife, especially at the beginning due to the phenomenal amount of emotional energy, conventional structures such as gender and professional roles are dissolved:

"The most remarkable and also the most important result of the formation of a group is the 'exaltation or intensification of emotion' produced in every member of it." (McDougal 1920, p 24).
Libidinal energy - and its effects on group members - is similarly cited by de Mare as causing alterations to perception:

"(...) intelligence is only too easily blocked by the energy flow; intelligence succumbs to coercion; the loud mouth silences the still voice of intuition; affiliative communication 'on the level' gives way to hierarchical non-communication; leading ideas and trends give way to pressures and transferences of personality and leadership." (De Mare 1972, p 106).

Conventionally, education has sought to confine the emergence of group phenomena via imposition of an over-structured authoritative learning climate. In subject centred education the teacher all too often retains an authoritative stance and stage manages group processes. Students thus end up contained and group influence is used to maintain the status quo, rather than a legitimate focus for study.

The experiential groups of this research are nearer those found in therapy: unstructured, organic in development, and collaboratively explored as to the individual and community effects they produce.

My own experience of unstructured groups which extends over some twenty years in therapeutic and educational settings, causes me to suggest that within experiential groups, the Parent (exterepyche), a creation of socialisation and married to intellect, in its attempts to order everything in its proper place meets high levels of frustration and goes into a decline.
The Adult (neopsyche), initially I see as faring no better. Where is it to start in its quest to investigate and objectively appraise the world? This is made the more difficult by the degree of energy flow described. Sensory overload thus ties up the Adult.

Free of the Parent and unencumbered by the Adult the Child (archeopsyche) is let loose. Fantasy, then displaces adherence to objective demonstrable facts. Simply, we lose touch with the objective social world as we know it and regress.

Given the provision of sufficient trust and non intrusive nurture considerable work upon the infa-structure of our psyche and pre-socialised self may ensue from experiential groupwork. I will attempt to demonstrate the substance of this supposition in the subsequent text.

In a small group or in more structured surroundings the Parent can interactively and verbally reconstruct the social world, when not so overwhelmed the Adult can similarly negotiate with objective reality; energies of the Child then stay in check.

In the large group, there is so much emotion and psychotic-like fantasy about that the problem becomes one of 'how to think'. Educational groups in avoiding this energy trap also side-step the potential and insight available. Whether this is purposeful or collusive in nature, ultimately depends upon tutorial motives and the learning task at hand. Structured
groups illuminate systems of control, unstructured groups, when they are saved from disintegration, are able to explore phenomena more usually avoided or controlled.

Though a fair amount of attention has been directed in the literature of groupwork to definitions of 'the group', isolating therapeutic features of it and fitting it into established social theory: *General Systems Theory* (Mills 1962); *Field Theory* (Lewin 1948; Cartwright 1968); interactive processes (Romans 1968; Hare 1962; Bales 1970; Tuckman 1965); there remains a dearth of observation with regards to what happens to the group as a whole, especially within the large group, and how the 'group mind' fares in therapeutic and educational settings.

I do not so much want to fit those groups I study into existing theory, I rather want to see what theory is generated by such groups. But, as Transactional Analysis and Group Analysis flavour my group record and permeate my thinking, I feel I must take these references as far as they will go in order to see their flaws, discover their truths, or yet again disregard them in favour of a new synthesis.

I am also aware of my desire in this work to combine holistic and psychoanalytical perspectives to one cohesive conceptual frame. I believe both offer valuable insights into differing realities of experiential groupwork. If I can effect this synthesis, a contribution to current understanding of experiential groupwork, especially within the context of the large group, is envisaged.
5.3 Ego development of the group mind in facilitated groupwork

If my earlier speculations (5.2) prove true, we should expect a facilitated group to:

a) stimulate an initial regression to childlike (archeopsyche) function in its Orientation and Identification phases;
b) generate such energy at its start to hamper the Adult's (neopsyche) ability to reality test and the Parent's (exteropsyche) social structuring;
c) demonstrate developmental change relating to exteropsyche, neopsyche and archeopsyche influence as it progresses.

In order to assess the feasibility of the above hypotheses structural analysis will be performed of the emergent 'group mind' as it presents within specific phases of its life. Data for this analysis will be drawn from the groupwork diary portrayed in Chapter 4.

Themes addressed intellectually, with a critical/controlling or nurturing overlay, and concerning social identity; ie: respect, duty, social class - will be allocated to the Parent. Themes addressing purpose, witnessing of events or questioning the here and now, exploring or conquering objective meaning will be allocated to the Adult. While themes addressing emotionalised or fantasy components will be allocated to the Child.

The five divisions already determined in Chapter 4, which condense eighteen months of facilitated groupwork, will now be the subjected to Structural Analysis; these include:
(1) the initial orientation meeting;
(2) the Orientation phase;
(3) the Identification phase;
(4) the four sub-sections (see Chapter 4) of the Exploration phase;
(5) and the Resolution Phase of facilitated group life.

I hope from this exercise enough evidence will be found to support further inquiry into a developmental model of the group mind. If nothing appears to be happening and all phases appear alike, I will take this line of inquiry to be an impoverished one, break off, look for another way in and do something different. At heart I do not believe this exercise will be a futile one. Intuitively, my personal experience of the field under examination suggests considerable group evolution occurred.

Below, Parent, Adult and Child manifestations are illustrated alongside brief notes of the phase represented, this is followed by a commentary upon the picture produced, the themes involved, and the emerging 'group personality'. The shorthand previously introduced in Chapter 4 is also retained:

'T' = myself as facilitator;
'TT' = the hospital's name;
'T', 'I' and 'Z' named individuals;
(N) = denotes Nurturing Parent engagement.
As there is considerable distillation of time and content, what follows should be seen more in terms of a sketch, a simplification of much prior reflection upon group events.

The initial meeting: an example of entry behavior:

<table>
<thead>
<tr>
<th>PARENT</th>
<th>confidentiality</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dual under carpets best left</td>
</tr>
<tr>
<td></td>
<td>fears of losing control</td>
</tr>
<tr>
<td></td>
<td>secrets different from tutors</td>
</tr>
<tr>
<td></td>
<td>intrusion</td>
</tr>
<tr>
<td></td>
<td>will F confront me?</td>
</tr>
<tr>
<td></td>
<td>how far will it go?</td>
</tr>
<tr>
<td></td>
<td>what is the process?</td>
</tr>
<tr>
<td></td>
<td>will F be a kind/trusting parent?</td>
</tr>
<tr>
<td></td>
<td>has group started?</td>
</tr>
<tr>
<td></td>
<td>do we trust F and ourselves?</td>
</tr>
<tr>
<td></td>
<td>will F protect me?</td>
</tr>
<tr>
<td></td>
<td>relinquish authority to grow?</td>
</tr>
<tr>
<td>ADULT</td>
<td>grow in new ways</td>
</tr>
<tr>
<td></td>
<td>trust</td>
</tr>
<tr>
<td></td>
<td>want to be friendly</td>
</tr>
<tr>
<td></td>
<td>others with mystical group knowledge</td>
</tr>
<tr>
<td></td>
<td>fears of rejection</td>
</tr>
<tr>
<td></td>
<td>sharing</td>
</tr>
<tr>
<td></td>
<td>feeling safe to come again</td>
</tr>
<tr>
<td></td>
<td>victimisation</td>
</tr>
<tr>
<td>CHILD</td>
<td></td>
</tr>
</tbody>
</table>

The entering personality of the group from the evidence provided appears cautious, eager to check things out and aware of its strengths and vulnerabilities. Realistically, it sets boundaries concerning confidentiality and shows some resistance to embarking on a new venture, but questions sufficiently to establish trust.

Parent influence within the group is concerned with protecting social boundaries and fearful of losing control, it notes differences not in terms of analysis but in more of a defensive fashion (differences of secretaries and tutors), keenly pursuing its social preservation function (fears losing control and intrusion). There is no obvious evidence of nurture, and
confidentiality is discussed in relationship to a mistrust of others, rather than the provision of safety.

Adult influence within the group actively questions and checks things out, it seems to be considering parental reprogramming: relinquishing parental authority in order to grow? And questions whether the facilitator be a nurturing or confronting parent?

The Child of the group wants to share, grow, is excited, concerned with feeling of safety, trust, is aware of becoming a victim, depowers itself and projects fantasy out upon others who it imagines have a store of mystical group knowledge.

Note: trust appears twice in the above, but under differing headings: when arising in the Adult it is part of assessment - 'can we trust F and ourselves'; when arising in the Child it entered the group as an unconditional emotional investment.

I am aware as I perform this initial analysis that I am privy to information concerning the tone of voice of participants, their behavioural show, and those situations which generated the information to hand. This in turn influences my judgement and contributes to my ongoing analysis and ego allocation.

Words alone do not easily convey ego states. Structural Analysis as an evaluative tool is therefore limited, it cannot be used in inexperienced hands; researchers wishing to verify these findings in their own groups
will need education to its theory and experience with its application. As I am asking the reader to take my decisions on trust, I feel I must keep self critique to the fore to safeguard against my own perceptive bias as I give voice to my data.

There is another caution, in segmenting the group experience as a whole into phases, so as to simplify analysis, my approach now has a tendency to be a reductionist one, as elements may be imposed and/or thrown out from the whole in the interests of clarity. On this tack, perhaps my earlier critique of psychoanalysis (5.1) was premature, for if Transactional Analysis is a reductionist approach to analytic theory, as some of my group analytic colleagues argue, it will be subject to the same biases as quantitative research and is open to charges of sacrificing interpersonal awareness, imposing a false clarity, reducing experience to an equation, and ignoring those more subtle tensions which characterise the 'real world'. In part, this is the plight of any 'model' which attempts to explain a complex reality. This said, reflection upon earlier discussion (5.1. & 5.2.), plus the way I am using theory to synthesise new vision, leads me to believe that Transactional Analysis and the use I make of it is somewhat mitigated, for the model is sufficiently comprehensive that nothing need be lost, it is rather that a new tool is forged for the communication of psychoanalytic theory and group experience.

Returning again to the analysis at hand, and placing the original contractual meeting aside - as a unique scene setting one-off in the groupwork cycle, the next phase which begins the group proper, represents as follows:
A) Orientation:

In the above phase I a critical/controlling (parental) approach to 'differences', 'social roles' and 'limited time' was enacted, rather than an exploratory 'adult' one; participants implying a critique rather than an open questioning. Conversely, 'purpose', 'missing persons' and 'commitment' were addressed with what appeared to me as greater objectivity and less resentment, thus causing me to place them in the Adult's jurisdiction.

'Embarking on a journey' and 'mystical groupies' were addressed with awe, suggesting some had special qualities, others not; all this seemed rather magical in its explanation, intuitively arose without obvious relevance, and as it appeared to serve no social or objective computation process I allocated this material to the Child.

Given the above criteria the personality produced is heavily biased to Parent and Child functions, is impaired in its ability to question, and has a relatively weak hold on objective reality and 'the world as sensed'.
The Parent is significantly Critical and Controlling, devoid of nurture, and in its discussion of 'differences' seemed to be scoring put-down points by emphasizing status and role differences; the have and have nots. This is consistent with my experience of events at this time.

The Child is unsafe, jumping between fantasy, helplessness, fears of aggression and humour; its excitement is unstable and directionless and appears to have a quality of flight.

B) Identification:

<table>
<thead>
<tr>
<th>PARENT</th>
<th>ADULT</th>
<th>CHILD</th>
</tr>
</thead>
<tbody>
<tr>
<td>social class</td>
<td>independence</td>
<td>feeling</td>
</tr>
<tr>
<td>privileged authority</td>
<td>honesty</td>
<td>dependency</td>
</tr>
<tr>
<td>bossess</td>
<td>feeling</td>
<td>loneliness</td>
</tr>
<tr>
<td>patronisation by F</td>
<td>envy</td>
<td>hate</td>
</tr>
<tr>
<td>blaming of F</td>
<td>jealousy</td>
<td>'f--- the XX'</td>
</tr>
<tr>
<td>authority</td>
<td></td>
<td></td>
</tr>
<tr>
<td>politeness</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Adult above stays in abeyance and the Parent is critical and controlling. The Child expresses negative emotion and rebellion.

The Parent seems to want to control the facilitator, to undermine his authority, possibly so that it can establish its own?

The Adult continues to fade.
The Child is left unsupported and vulnerable; no Nurturing Parent is in evidence; the Child acts out distress to gain attention to its needs?

When 'feeling' and 'dependency' entered discussion they brought contactable emotions with them; these same topics if Parent driven I find have a less authentic emotional feel. Similarly, if Adult engagement had occurred analysis and sense-making would have been more to the fore.

C) Exploration(1):

<table>
<thead>
<tr>
<th>PARENT</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>respect - disrespect</td>
<td>gender issues (N)</td>
</tr>
<tr>
<td></td>
<td>special others (N)</td>
</tr>
<tr>
<td></td>
<td>polite control (N)</td>
</tr>
<tr>
<td></td>
<td>manipulation</td>
</tr>
<tr>
<td></td>
<td>P's favourites</td>
</tr>
<tr>
<td></td>
<td>reporting back?</td>
</tr>
<tr>
<td></td>
<td>V's put downs</td>
</tr>
<tr>
<td></td>
<td>energy change in pairwork</td>
</tr>
<tr>
<td></td>
<td>can we risk finding out?</td>
</tr>
<tr>
<td></td>
<td>how far to go?</td>
</tr>
<tr>
<td></td>
<td>people trapped in systems?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ADULT</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hurts</td>
</tr>
<tr>
<td></td>
<td>being punished for being natural</td>
</tr>
<tr>
<td></td>
<td>being free</td>
</tr>
<tr>
<td></td>
<td>anger</td>
</tr>
<tr>
<td></td>
<td>secrets</td>
</tr>
<tr>
<td></td>
<td>trust</td>
</tr>
<tr>
<td></td>
<td>loss of confidence</td>
</tr>
<tr>
<td></td>
<td>childhood angers</td>
</tr>
<tr>
<td></td>
<td>F as father</td>
</tr>
<tr>
<td></td>
<td>being accused-ignored-misunderstood</td>
</tr>
<tr>
<td></td>
<td>sexual envy</td>
</tr>
<tr>
<td></td>
<td>exclusion</td>
</tr>
<tr>
<td></td>
<td>expectancy</td>
</tr>
<tr>
<td></td>
<td>joy of group</td>
</tr>
<tr>
<td></td>
<td>fears of angry others</td>
</tr>
<tr>
<td></td>
<td>fears of rejection/persecution</td>
</tr>
<tr>
<td></td>
<td>emotion expression</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHILD</th>
<th></th>
</tr>
</thead>
</table>

The Parent now awakens to nurture, 'gender issues', 'special others' and 'politeness' were all addressed in a sympathetic 'we need to attend to these themes' way with the intention of taking more care of people. Perhaps as
safety grows the Parent can shed a little more of its Critical and Controlling attributes?

The Adult opens up issues for examination, makes observations, but is relatively inactive. The Child is very much to the fore, expressive, acknowledging emotional peaks and troughs, out in the open and playful. It takes up most of the groups time and energy.

D) Exploration (2):

---

**PARENT**
- the work of the XX
- F jealousy of us in X team competition
- friends and foes
- taboos (N)
- status concerns (N)
- controls and limits
- winning respect
- circumstantial rape
- social needs have no place at work
- proper and improper business
- group not working/achieving
- fears of chaos
- blame of art work for conflicts
- missing seniors (N)
- why art materials?
- are we being rejected?
- can we talk behind seniors backs?
- followers and leaders
- move to new site - why stressful?
- stresses always with us
- group more respectful when F present
- why are we here?
- last weeks gloomy group
- what if F left
- sexual games at work

**ADULT**
- rejection
- being loved-hated-ignored
- sexual secrets
- seniors as parents
- teams as families
- excitement
- anger
- vulnerability
- support
- rejection
- fear
- loneliness
- desire to be somewhere else
- powerlessness
- sadness
- loving

---
The Parent reasserts itself, especially with regard to its critical and controlling faculties, but this now balanced by themes from the Child.

The 'Parent' - and its conventional world view - is under attack by the introduction of art materials and non-verbal child-like ways of work.

The Adult appears a little overawed by the other two egos, but serves a reality orientating function to raise themes otherwise ignored: the presence of followers and leaders; plus dependence upon the facilitator. In this way the Adult can be seen to be providing a consciousness raising role.

The Child is open, sharing, flighty and flirtatious, it feels vulnerable and looks for parenting from those around.

E) Exploration (3):

<table>
<thead>
<tr>
<th>PARENT</th>
<th>ADULT</th>
<th>CHILD</th>
</tr>
</thead>
<tbody>
<tr>
<td>group as frustrating relationships</td>
<td>owning feelings</td>
<td>grief</td>
</tr>
<tr>
<td>in-laws of group (N)</td>
<td>previous groups work</td>
<td>comparing people to animals</td>
</tr>
<tr>
<td>make group closed (N)</td>
<td>how far can we go</td>
<td>loneliness</td>
</tr>
<tr>
<td>exhaustion of themes</td>
<td>captive v free animal labels</td>
<td>celebration of group</td>
</tr>
<tr>
<td>compulsary group attendance (N)</td>
<td>clearing misunderstandings</td>
<td>sharing</td>
</tr>
<tr>
<td>control needs</td>
<td>asking to share rather than do</td>
<td>feeling betrayed/misunderstood</td>
</tr>
<tr>
<td>group wishes to stay as it is</td>
<td>intellectual isolation of emotions</td>
<td>trust</td>
</tr>
<tr>
<td>being let down by facilitator</td>
<td>how best to use group</td>
<td></td>
</tr>
</tbody>
</table>
In this, the third account of the Exploration phase the Adult is starting to predominate, especially in way of objective appraisal; it seems to be functioning as a co-opted therapeutic agent - pushing back the critical and controlling territory of the Parent, consequentially, the Parent is significantly more nurturing and valuing of the group experience.

The Child appears equally divided between positive and negative feelings, but there is now an element of play.

F) Exploration (4):

<table>
<thead>
<tr>
<th>PARENT</th>
<th>ADULT</th>
<th>CHILD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christmas party (N)</td>
<td>duty (N)</td>
<td>conflict</td>
</tr>
<tr>
<td>politeness</td>
<td>worth and recognition (N)</td>
<td>X states plug she gets</td>
</tr>
<tr>
<td>superficiality</td>
<td>team differences?</td>
<td></td>
</tr>
<tr>
<td>enjoyment v duty</td>
<td>groups affect on individuals/school?</td>
<td></td>
</tr>
<tr>
<td>commitment of F</td>
<td>school v service side of hospital</td>
<td></td>
</tr>
<tr>
<td>checking things out</td>
<td>F to leave in Summer</td>
<td></td>
</tr>
<tr>
<td>duration of group?</td>
<td>R.C.N. pressure for F to withdraw</td>
<td></td>
</tr>
<tr>
<td>derailing effects</td>
<td>last group's themes</td>
<td></td>
</tr>
<tr>
<td>defence at work</td>
<td>seduction to team view</td>
<td></td>
</tr>
</tbody>
</table>

The Parent retains a degree of nurture and maintains a low profile. 'Duty' to each other is recognised, along with the 'superficiality' of the workplace. It is noted that 'worth and recognition' need to be present at work for individuals to feel safe and supported.

The Adult is remarkably active reviewing earlier group issues.
The Child is displaced - possibly in the interests of self-care as participants now note the group will end the coming summer; it is held in check, possibly to prevent restimulation of therapeutic material unable to be successfully worked through in the remaining time of the group?

I note the level of sophistication present in the staff group; these participants were no novices to facilitated groupwork when they began, at this stage were quite capable of taking stock of themselves and of pacing any further therapeutic work.

G) Resolution

---

<table>
<thead>
<tr>
<th>PARENT</th>
<th>ADULT</th>
<th>CHILD</th>
</tr>
</thead>
<tbody>
<tr>
<td>neglect topic always dropped</td>
<td>confrontation re team/models</td>
<td>sadness</td>
</tr>
<tr>
<td>getting wrong people in the job</td>
<td>self and colleagues as pests</td>
<td>anger</td>
</tr>
<tr>
<td>'management' as shambolic</td>
<td>group's future</td>
<td>group as symbolic orgy</td>
</tr>
<tr>
<td>gain of group (N)</td>
<td>who might replace leaving staff</td>
<td>irritation/boredom</td>
</tr>
<tr>
<td>difference of F to hospital's style</td>
<td>price of growth</td>
<td>expectation that group solves all</td>
</tr>
<tr>
<td>praise for F's facilitation (N)</td>
<td>reality testing</td>
<td></td>
</tr>
<tr>
<td>identifying friends and enemies</td>
<td>confessions of being collusive</td>
<td></td>
</tr>
<tr>
<td>F as keeping group going (N)</td>
<td>craziness and clarity within us</td>
<td></td>
</tr>
<tr>
<td>F as supporting anarchy</td>
<td>fear as valid</td>
<td></td>
</tr>
<tr>
<td>role of F (N)</td>
<td>team defensiveness</td>
<td></td>
</tr>
<tr>
<td>F's leaving (N)</td>
<td>X and Y's mutual support system</td>
<td></td>
</tr>
<tr>
<td></td>
<td>annoyance at F as part of shutdown</td>
<td></td>
</tr>
<tr>
<td></td>
<td>real v unreal</td>
<td></td>
</tr>
<tr>
<td></td>
<td>confessions to declining work</td>
<td></td>
</tr>
<tr>
<td></td>
<td>silences as confronting</td>
<td></td>
</tr>
<tr>
<td></td>
<td>future group facilitated or not</td>
<td></td>
</tr>
<tr>
<td></td>
<td>care v control</td>
<td></td>
</tr>
<tr>
<td></td>
<td>aligning with powerful others</td>
<td></td>
</tr>
<tr>
<td></td>
<td>more joy less duty at work</td>
<td></td>
</tr>
</tbody>
</table>

The Parent continues in its critique of 'the system' but is generally more nurturing of the facilitator, even though 'anarchy' is mentioned and the facilitator linked to this.
Adult engagement is well enhanced; it dictates group focus upon tangibles and orientates towards reality. Self-direction is hereby maintained along with affirmation of therapeutic issues. The Adult thus takes charge - re the 'groups future', shares observations - 'price of growth', 'analyses feelings' - annoyance at F as part of shutdown process of group, and shares insights - 'confessions of declining work' within the group.

The Parent and Adult combine to keep the Child comfortable and safe; the one with nurture, the other with acknowledgement of emotionalised issues. The Child remains relatively inactive, feels disappointed the group has not resolved all its problems - in true child-parent fashion, is angry at being left and rejects a little in return.

There is enough psychodynamic movement demonstrated from the above exercise to encourage me to speculate further upon 'developmental change', as evidenced through the concept of the 'group mind' and the performance of structural analysis.

5.4. Group personality changes through time

I am aware when reading the above account that there indeed seems to be a qualitative change in the group; emotional acting out initially described appears to diminish, and nurture and reality testing to grow. This gives support to those earlier suppositions (5.3) that experiential groupwork will:
a) stimulate an initial regression to childlike (archeopsychic) function in its Orientation and Identification phases;
b) generate such energy at its start to hamper the Adult's (neopsyche) ability to reality test and the Parent's (exteropsyche) social structuring;
c) demonstrate developmental change relating to exteropsyche, neopsyche and archeopsyche influence as it progresses.

In order to appreciate the above processes and the developmental history of the group I feel it is necessary to stand further back from the field. To do this I will return to the study, drop the one off initial meeting, and this time concentrate upon the degree of ego involvement, as indicated by the following scale:

'+' = noticeable involvement; '++' = pronounced involvement.
'-' = noticeable under-involvement; '--' = pronounced under-involvement.

I have also chosen to separate in the text below Critical/Controlling aspects of the Parent (C/P) from Nurturing ones (N/P).

Here again, certain doubts and tensions permeate my research vision which need redress:

1) my impressionable use of structural analysis;
2) the subjectivity of my rating scale;
3) my increasing distance from the group and its events.

As to my use of Transactional Analysis, 1) and 2) above, I will offer this chapter to Dr. Petruska Clarkson, Director of Metanoia, a well respected
transactional psychotherapist within a respected psychotherapy training centre for critique. Such comment as returns will be included within the body of this study.

I note with regard to 3) above, that as retrospective analysis is performed long after the group has run its course I cannot verify my findings via re-engagement with the field. This said, freedom is afforded to play with data and through a creative synthesis raise new awarenesses to mind.

With an eye to the themes previously recorded (5.3) and the degree of ego these in turn suggest, the following picture emerges within the first four months of group life:

\[
\begin{array}{ccc}
\text{ORIENTATION} & \text{IDENTIFICATION} & \text{EXPLORATION (1)} \\
(8/2/84 - 29/2/84) & (7/3/84 - 4/4/84) & (11/4/84 - 20/6/84) \\
\end{array}
\]
At the start, in the Orientation phase 'A', the group personality as it embarks on facilitated enquiry is still status aware, conservative, and cautious. There appears to be a degree of social fracture, emotional energy seemingly threatening the group's ability to think.

Regressive features predominate, critical social programming and emotive energy putting in the shade the ability to check out, question, and establish contact with objective reality. This personality appears paranoid, non-trusting and emotionally unstable, and has but a tenuous hold on objective reality.

Educationally, a problem is presented, namely how to re-educate the Parent to self-nurture and the Adult to think. Therapeutically, there is a need to enable a growth of trust so that the Child may express its emotionality in less disguised terms.

In the Identification phase 'B', the group personality remains socially conservative with little free thinking or checking-out of reality. The Child is clearer in view and there is less symbolic expression; we now glimpse more passive depressive features. The group personality is still regressive, but now actively criticises the facilitator. Perhaps the strength of the Critical/Controlling Parent accounts for the rather sad and hurting Child?

At the start of the Exploration phase 'C', the group personality is concerning itself less with boundaries and social contracts (Critical/Controlling Parent) and is now beginning to think these through. Emotional energies are acknowledged and dirty washing is overtly laundered.
This personality is showing nurture, starting to orientate to reality, and has started to release the repressions of its Child. Angers, injustices and fears are now discharging from the Child. The presence of a Nurturing Parent seemingly solicits Child activity and the expression of previous emotional hurt.

Further into the Exploration phase (D), social constraints, questioning and emotional energies appear to be balancing each other out. This personality is still able to actively express its angers and hurts but is seemingly mindful of the need for 'self-control', for it checks its own excesses. It lacks nurture, but is self-questioning and actively working through problems in a self-directed fashion.

The Critical/Controlling aspects of the Parent now re-emerge to swamp previous nurture, the Adult addresses themes and the Child attaches emotional energies to these.
In 'E', critique is now balanced with a tendency to nurture. Analysis is ongoing and objectively performed. The Parent is now whole, the Adult strongly engaged and Child can play as well as express hurts.

Coming to the end of the Exploration phase 'F', the group's personality is soundly orientated to objective reality. It is socially aware but is not over preoccupied with the social world for it remains questioning, attuned to the here and now, though it is perhaps a little repressed, for emotional energies are seemingly paid little attention.

Perhaps because the end of the group is in sight participants hold back from engaging themselves with new issues; whatever the reason participants are now reality orientated and seemingly resist commencing a new cycle of therapeutic work.

(G)

RESOLUTION

(6/3/85 - 18/7/85)

PARENT

C/A N/P

ADULT ++

CHILD +
In the Resolution phase '(G)', analysis is now the prime quality of the group personality, being used to further clarify and make sense of the working environment. The Parent is by turns Critical/Controlling and Nurturing, the Adult works solidly in the 'here and now' to assess gains and compute future outcomes, especially relevant now that the facilitator is about to leave. The Child remains in check as further therapeutic work is declined.

This lack of Child ego involvement surprises me, before this synthesis I would have suspected more emotional acting out, anger and rejection to accompany my leaving. Then again, this group had a high proportion of sophisticated group members well accustomed to groupwork.

By further withdrawing our focus from the field and telescoping the developing group personality into three phases, a more immediate impression of group history now emerges:

<table>
<thead>
<tr>
<th>(A)</th>
<th>(E)</th>
<th>(G)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ORIENTATION</td>
<td>EXPLORATION</td>
<td>RESOLUTION</td>
</tr>
<tr>
<td>(6/2/84 - 29/2/84)</td>
<td>(26/9/84 - 19/12/84)</td>
<td>(6/3/85 - 18/7/85)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PARENT</th>
<th>PARENT</th>
<th>PARENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>C/P++ N/P--</td>
<td>C/P+ N/P++</td>
<td>C/P+ N/P+</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ADULT</th>
<th>ADULT</th>
<th>ADULT</th>
</tr>
</thead>
<tbody>
<tr>
<td>--</td>
<td>++</td>
<td>++</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHILD</th>
<th>CHILD</th>
<th>CHILD</th>
</tr>
</thead>
<tbody>
<tr>
<td>++</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>
Overall, the unfolding group demonstrates an awakening Nurturing Parent and Adult, and less an overtly demonstrable and/or acting out Child. In the main phase of therapeutic activity it appears the various ego orientations are more rigorously engaged and/or explored. Consequently, the emergent personality of the group is one more able to engage with the whole of itself and to have broader and more stable orientation to the world, especially reality as sensed. My recollection of the group's development confirms this, in that the social interaction became the more nurturing and feelings were listened to.

Returning again to earlier suppositions that experiential groupwork will:

a) 'stimulate an initial regression to childlike (archeopsyche) function in its Orientation and Identification phases';

b) 'generate such energy at its start to hamper the Adult's (neopsyche) ability to reality test and the Parent's (exteropsyche) social structuring;

c) demonstrate developmental change relating to exteropsyche, neopsyche and archeopsyche influence as it progresses.

These are generally supported. The group personality appears to be regressed and emotionally ensnared by negative energies in the Orientation and Identification phases of its life when the Parent and Adult are seemingly undermined, and there is evidence here, that ego strengths of the group relating to reality orientation (Adult), nurture (Parent), and emotional communication (Child) undergo change through time.
Theoretically, psychotherapists schooled to Transactional Analysis work in a general sense to orchestrate and balance the energy and health of each ego. If we employ our egos relevantly, it is suggested, we enjoy a richly productive life. If, by contrast, we use only one or two of these and contaminate one with the other, we are crippled in function and limited as to the roles we can play in life.

Such intentions I have no difficulty in supporting. Indeed, there is some evidence in the movement of group personalities (A), (E) and (G), that reintegration of this nature was happening during my facilitation.

Though the Adult is the prime mover towards objective every day 'reality', it must attend to the Parent and Child, and update its knowledge of these to gain orientation to inner person, the past, and the social boundaries in which it is to work. Such 'relevancy' is I believe similarly reinforced in the group described.

The former examination of groupwork suggests to me that the Parent and Child are interactively closer than I had previously supposed. When the environment is seen as unsafe Critical/Controlling Parenthood emerges as rapidly as the emotionally acting out Child. They appear to be linked in a tangible way, as well as by stock of regressive material. Perhaps this is because they are both by nature reactive rather than proactive?

As emotions are owned, they are less subject to critique. Early in the group feelings were feared and repressed via over-active Critical/Controlling parenting.
A safe internal social environment in the shape of the Nurturing Parent, and a safe external environment in the form of a user friendly facilitator appears necessary for therapeutic redress of the Child.

Contemplating the earlier model of facilitation, Figure 9, where contrasts were drawn between 'Tutorial' and 'Therapeutic' perspectives, another dimension of awareness now enters this spectrum; tutorial skills being of the intellectual/sensory domain may be suggested to address the Parent and Adult, therapeutic ones, being of the emotional/intuitive domain to delve into preconscious material of the Child. I am not sure where this awareness leads me, but I feel it needs recording for future reference.

An earlier caution comes to mind here; have I employed a reductionist vision to a qualitative group recording? Perhaps I am in danger of veering towards a quantitative research perspective when I observe the group at the macroscopic level of analysis I am presenting? I can appreciate in this the seductive clarity of quantitative 'old paradigm' research. To counter-balance this tendency, I feel it necessary to return to my own intrapersonal process to ascertain where I am now and what I have learnt about the facilitative relationship I enact as a leader of an experiential group.

Here again a recurrent and dominant research theme emerges, namely:

'How am I to balance qualitative-quantitative aspects of this study so as to maintain holism with appropriate representation without undue reductionism?'
The more so as I seek a grounded theory of experiential groupwork and facilitation rooted in experience. To perform research of the kind I have chosen, it is necessary I believe, to keep the dialogue flowing between myself as 'witness' and myself as 'actor'. I believe I have been endeavouring to do this in the present text.

5.5 Transactional insights relating to facilitation and personal change

In the light of earlier analysis, as I 'witness myself as actor', I believe it is true to say that therapeutic change results when a facilitator attunes to their own stock of nurture to provide safe interactive boundaries wherein intrapersonal and interpersonal relationships may be explored. This happens, from the evidence of this study, when there is a freeing of critical interpersonal controls which repress emotional expression and there is someone present to represent nurture and to encourage experimentation.

Creative renewal seems at the core of therapeutic change.

As to what happens within the facilitator, I perceive myself as accessing aware use of my own Parent (exteropsyche) to provide a known and trustworthy experiential climate. In developmental terms I portray a good enough parental influence for clients to experiment with new ways of being.

My therapeutic/educational purpose within this frame is one of directing the client group's ability to be socially sensitive, questioning, creatively
self-directed and emotionally aware. In this I am contracted to act as a professional parent.

Care, in this context, entails empathy appropriately structured and informed by intellect. Empathy, is my ability to project myself intuitively into the position of another while preserving my own genuineness and identity. This entails a fine balance between awareness of my own vulnerable child-like parts, an ability to parent in a positive way, and research-minded awareness of the environmental field without. It is becoming clear to me in this work that a similar intrapersonal balance relating to thinking, sensing, feeling and intuition, plus an awareness of social and personal perspectives is necessary in qualitative research, if a dialogue is to be maintained between inner (subjective) and external (objective) data.

How I use my own ego orientations to enact care and educate clients to their own stores of genuineness and self support is particularly noticeable when we take the above rationale and apply it to those facilitative aims introduced in Chapter 2 (2.2.):

1. Increasing personal awareness:
   \[ \text{Adult of facilitator (F) awakening Adult of client (C)}. \]

2. Giving my total attention to an interactor:
   \[ \text{Adult of F generating increased awareness to solicit Adult of C}. \]

3. Directing group attention:
   \[ \text{(Ditto)}. \]

4. Restating earlier themes:
   \[ \text{Adult of F engaging Adult of C}. \]
5. Disclosing my intellectual and intuitive insights:
   Adult of F sharing his Parent and Child awarenesses.

6. Sharing my emotional responses:
   Adult of F sharing Child awarenesses.

7. Confronting group and individual perceptions:
   Adult of F drawing on Parent to evoke questioning in Adult of C.

8. Balancing energies:
   Adult of F switching negatives to positives ie: engaging C's Nurturing Parent to counter Critical Parent contributions.

9. Encouraging catharsis:
   Nurturing Parent of F encouraging Child of C to release distress.

10. Encouraging reflection and non-judgemental acceptance:
    Adult of F encouraging Adult of C.

11. Destructuring automatic and ritualistic behavior:
    Adult of F confronting Parent of C to provoke use of Adult.

12. Extending analysis or emotional expression:
    Adult of F encouraging C to further explore their Adult & Child.

In my experience, when I engage an Adult state in myself, that is, a viewpoint where I remain in tune with the presence of group phenomena and can objectively question and report my own reactions, I in turn stimulate Adult engagement within the group and am at my most therapeutic. Projective and symbolic material still emerge, but do not enjoy a protracted existence. This I suspect is reversed when I defend my opinions, try to stay judgementally detached (Parent) or to charismatically make things happen.
(Child); for both of these subtract from reality testing and an objective witnessing of events (Adult).

This observation relating to perverted facilitation is supported by group analytical literature which identifies potentially harmful leadership as that which is charismatic, energizing and unpredictable in character (Child?), or impersonal (Critical Controlling Parent?) and laissez faire (Child?) with little direction (Lieberman, Yalom & Miles 1973).

Figure 12, building upon the above discussion illustrates how aspects of the Parent, Adult and Child ego inform facilitation. External (interpersonal) effects and internal (intrapersonal) references are hereby linked. It is suggested that when I facilitate, my appreciation of relational dynamics is aided by intuition; that my facilitative behaviour is informed by intellect, and that my therapeutic vision necessitates the engagement of feeling. This occurs against the back-drop of the sensory world and those observations I make upon it.

Figure 12 summarises insights offered to date in this work regarding the nature of 'facilitative influence: I am seen to use positive aspects of my Parent to intellectually structure and portray facilitative nurture; to direct empathic awarenesses and feelings of my Child to the spontaneously unfolding themes of group-life to create my therapeutic vision; and to harness my Adult's reality orientating and computing ability.

I have attempted in the above discussion to relate the above facilitator insights to their contribution within the Orientation, Identification,
<table>
<thead>
<tr>
<th>FIGURE 12</th>
<th>TRANSACTIONAL INSIGHTS FOR SELF AWARE GROUP WORK</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GROUP FUNCTIONS</strong></td>
<td><strong>FACILITATION FOCUS</strong></td>
</tr>
<tr>
<td><strong>MYSELF AS PARENT</strong></td>
<td>The structuring of experience, attending to group boundaries, forming acceptable strategies and communication</td>
</tr>
<tr>
<td></td>
<td>My theory is.......</td>
</tr>
<tr>
<td><strong>MYSELF AS ADULT</strong></td>
<td>Reality testing, checking out experiences and perceptions, tuning in to the here and now</td>
</tr>
<tr>
<td></td>
<td>My observations are</td>
</tr>
<tr>
<td><strong>MYSELF AS CHILD</strong></td>
<td>Spontaneity, sharing joys and sorrows, enjoying people and emotional expression</td>
</tr>
<tr>
<td></td>
<td>My feelings are....</td>
</tr>
<tr>
<td></td>
<td>My hunch is.........</td>
</tr>
</tbody>
</table>
Exploration and Resolution phases of facilitated groupwork, but, although these insights have meaning for me, I ponder how they might appear to a critical reader unfamiliar with the unfolding model? I cannot, of course, fully satisfy such a reader as to the validity of my observations, they are far too personal and relate to an experiential world I am still in the process of exploring.

To redress this quandary I have:

- discussed my awarenesses with other facilitators, often at the time they dawned for me, in peer supervision subsequent to facilitation and prior to entry in this work;

- in terms of self critique and analysis shared my groupwork diary with colleagues and advanced students within my place of work;

- explored intrapersonal aspects of my facilitation in personal therapy.

Via the above means I have sought to constantly subject my viewpoint to test and external critique, and spent long hours in debate with others who have challenged my views, values and beliefs, mellowed my enthusiasm and informed my vision, while essentially supporting my findings as representative of observations of their own.

Drawing away from Transactional Analysis and turning my attention more to perception, in Figure 13 I have attempted to draw together the various perspectives that interrelate in group facilitation in terms of social
### Figure 13: Focuses in Experiential Groupwork

<table>
<thead>
<tr>
<th>Orientation</th>
<th>Relational Focus (Intuitive/Sensory)</th>
<th>Facilitative Focus (Intellectual/Sensory)</th>
<th>Therapeutic Focus (Sensory/Feeling)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Establishment of rapport and a relationship through which understanding may flow to enhance understanding</td>
<td>Analyses client's feelings preconceptions &amp; expectations while speculating upon the role that personal attitudes may play in the facilitator-group relationship; notes own reactions to group &amp; avoids stereotypic responses such as 'parenting' which may limit therapeutic potential and induce dependence</td>
<td>Facilitator &amp; group work together to define a contract for facilitation &amp; to clarify existing problems</td>
<td></td>
</tr>
<tr>
<td>Identification</td>
<td>Attunes to unique needs &amp; reactions of group</td>
<td>Identifies the nature of the group's response: collusive, passive, actively resistant or interdependent &amp; autonomous</td>
<td>Facilitator &amp; group clarify each others perceptions &amp; expectation: past experiences shading present meanings, trusts &amp; mistrusts</td>
</tr>
<tr>
<td>Exploration</td>
<td>Spontaneous arising themes are explored &amp; addressed</td>
<td>Helps maintain a climate of safety &amp; trust while encouraging group members to share &amp; develop their own skills &amp; resources; performs on-going self &amp; group evaluation</td>
<td>Group educated to their feelings &amp; emotional reactions/defences; self-care; their own facilitative skills and worth</td>
</tr>
<tr>
<td>Resolution</td>
<td>A stage of transition where group members are helped terminate their involvement with facilitator</td>
<td>Allows space for group to celebrate its own facilitative skills &amp; helps establish on-going support systems</td>
<td>Group prepared for imminent termination of facilitation; clients orientated to their own skills &amp; abilities to be mutually supportive</td>
</tr>
</tbody>
</table>
influences (Interpersonal Relationship) - RELATIONAL FOCUS; influences of my leadership role (Facilitative Influences) - FACILITATIVE FOCUS; and what constitutes a group's therapeutic change (Intrapersonal Effects) - THERAPEUTIC FOCUS.

The above constitutes a model of group facilitation, applicable, I contend in varying degree to all therapeutic groupwork, it also implies that certain perceptive functions predominate in the various focuses described.

Though some interchange is natural enough between the above perspectives, there is an internal logic to the system, in that the facilitator needs to attend to their own internal processes in order to meaningfully facilitate and assess their own performance in the group. For example, as the facilitator engages a Relational Focus to address the 'intuitive' nature of the group's Child to solicit trust, they must also attend to their own Child within themselves to access empathy.

Though self awareness, personal qualities and skill of the facilitator do much to woo therapeutic change, I suspect the 'social trauma' of being involved with an experiential group serves as powerful an influence as any to spur participants towards 'change'.

The nature of this so called 'trauma', those internal processes which are induced in individuals by facilitated groupwork, will be further explored below.
5.6. Structure and stimulus hunger in grouplife: coercions to grow?

A great deal of the insight I bring to this work has been experientially gained. I will now attempt to share a little of my experiential knowledge as it relates to facilitation.

Transactional Analysts assert that most of our life plans (scripts) are laid in our first five years. As unscripted time causes anxiety we quickly learn structuring strategies. Without structure the world appears in chaos and exudes a potent 'nowness', the raw stuff from whence everything evolves. Our socialisation, with its introjection of meanings and word symbols shields us from experiencing this ego-less state, forestalling our lapse into experiential loneliness.

Circumstances that overwhelm our ego boundaries rekindle our contact with egoless states again; that is to say, the way things were before we construed our social identity and viewed the world through social spectacles. Groupwork, I contend, removes these social spectacles of the Parent, invites regressive energies and strikes at our pre-socialised Child informed selves.

Everything you ever learnt to be is placed under scrutiny in experiential groups, which re-enact that experiential 'now' we have socially conspired to deny and intellectually fragment.

The 'nowness' of groupwork, which so threatens our intellectual and social constructs, equates, I suggest, with Buddhist experience of Zen.
The following passage illustrates the experience of a man entering the world of Zen, it experientially relays what, for me, is at the heart of the groupwork experience:

"Now, at the beginning, I ask you to remember that the world you are entering is odd to almost everyone, even to those who have lived in it for a long time. It multiplies paradoxes; and yet its oddness, like the paradoxical oddness of a dream, verges upon the familiar. Odd and familiar as a dream, Zen is meant, however, to occupy the daylight, by means of an irrational reversal of the quality of our lives. For Zen says we are self-deceived, split, and unhappy. Its disciples are trained to arrive at least at equanimity. This aim is, no doubt, subject to practical limitations. Maybe, it too, is a dream of sorts; but, if you are open minded, you may prefer to consider it tentatively before deciding whether or not to shrug it off. Even if Zen is not what it takes itself to be, it is an unusually interesting human and cultural phenomenon." (Hoffman 1977 p7).

So much of the above passage resonates for me with groupwork. The oddness of group encounter, the multiplication of paradox, the vague familiarity of content, the irrational reversal of what we have learnt earlier in our lives, the assumption met in facilitators that our lives are lived in self-deception and split – as opposed to in an holistic state of being, the openness of mind necessary for fruitful inquiry plus the interest and energy this all generates burst from the passage to define the fertile void I experience as present in grouplife.

But there is purposefulness in a group's communal silence. A putting down of the day and tuning in to another worldliness. During a group's silence there often comes a time when the self stops its intellectual splitting into 'rights' and 'wrongs', judging itself or others, and generally blocking the stream of our experience. This awakening comes quietly, the continuum of
our experience seems to speak for itself, and, at such times we begin to learn to 'be'.

Sitting quietly doing nothing, appreciating what is, being ourselves rather than trying to be something for others, such naturalness you cannot get at through trying, it is more an integration achieved through letting go.

"Social conditioning fosters identification of the mind with a fixed idea of itself as the means of self control, and as a result man thinks of himself as 'I' - the ego. Thereupon the mental centre of gravity shifts from the spontaneous or original mind to the ego-image. Once this has happened, the very centre of our psychic life is identified with the self controlling mechanism. It then becomes almost impossible to see how 'I' can let go of 'myself', for I am precisely my habitual effort to hold on to myself" (Watts 1976; p163).

It becomes an impossibility to be intentionally non-intentional or to consciously function in any other way than intentionally, affected and organismically insincere.

Clearing the chattering mind is essentially what groupwork does. Thinking becomes hard, there is nothing to do other than experience, mechanisms of the ego come to nought and consciousness changes. In these times I feel I am newly arrived in a world in which I have always been living.

"The new world in which I find myself has an extraordinary transparency or freedom from barriers, making it seem that I have somehow become the empty space in which everything happens" (Watts 1976; p164).
Zen-like enlightenment and experiential groupwork provide our meeting again of unscripted - and hence unstructured - time; the quintessence of experiential group activity. In therapeutic terms, unscripted time, I suspect, is the media in which we find opportunity to reappraise, rewrite, and reject those introjected, unanalysed and therefore undigested social bits we have incorporated into ourselves.

Groups allow us to 'stop the social world'. We may then witness who we are, analyse that baggage we carry around, purge ourselves of redundant habits, check-out our perceptions and contracted realities. In transactional terms, groups provide a place where we may sift the latent content of our Parent (exteropsyché) and Child (archeopsyché) through our Adult (neopsyché) (5.1) to reject or integrate it the more.

Here, in unstructured social time we have the potential to live beyond mere roleplay. But, although potentially therapeutic, unstructured time is far from welcomed, indeed, it may be said to encapsulate everything we try in our conventional life to avoid. Transactional literature cites reasons for this, it states our need to structure time is based on three drives or hungers. The first of these is 'stimulus hunger', which emerges as an essential biological need:

"If the reticular activating system of the brain is not stimulated, degenerative changes in the nerve cells may follow, at least indirectly (...)" (Berne 1977, pp 13-14)

The most favoured form of stimulus is physical intimacy, but as this tends to become the more infrequent as we develop beyond infancy and mothering,
more subtle symbolic forms come to replace this need. Sublimation occurs, infantile 'stimulus hunger' is transformed into 'recognition hunger'. Social intercourse thus fills the hole left by the need for intimacy.

The final drive is that of 'structure hunger' itself:

"The perennial problem of adolescents is: 'What do I say to her (him) then?' And to many people besides adolescents, nothing is more uncomfortable than a social hiatus, a period of silent, unstructured time when no one can think of anything more interesting to say than: 'Don't you think the walls are perpendicular tonight?' (Berne 1977, p 15).

'Stimulus hunger', 'recognition hunger', and 'structure hunger' are all revisited in groupwork. It is the absence of social stimulus, social recognition and social structure that gives the group its Zen-like qualities. What is more, all those programmed ways we have learnt to feed the above hungers are generally inappropriate to group activity as we know it.

The specific problem embodied in the structuring of time consists of six steps: how to structure time 1), in the here and now 2), most profitably 3), on the basis of your own idiosyncracies 4), in the context of others 5) in order to gratify immediate and long-term needs 6). Because this is so complex a social exercise we tend to let our programming - especially the archaic programmes of the Parent and Child - do it for us.

Several responses are identified by Transactional Analysis as programmed ways by which we structure time; these behaviours are not the real stuff of
living, but rather, veils which frustrate ownership of personal
responsibility and full honest contact with reality; substitutes for real
intimacy:

- withdrawal: as when an individual locks up their energies and retreats
  from social engagement (here I think of passengers on a tube train);
- ritual: highly stylised exchanges with a predictable outcome (traditional
greetings);
- activities: task related actions (work);
- games: sets of activity with ulterior motives and specific psychological
  pay-offs; these are basically dishonest for their outcome is dramatic
  (seduction);
- scripts: preconscious life plans determined by early parental directives
  (see section 2.6. for an example of my own budding script formation) which
  orchestrate withdrawal, ritual, activities and games as a means to an end
  (for example becoming proficient in all those ritualistic male activities
  necessary in order to be just like dad).

As the above are played out with less than conscious regard they tend to be
little more than behavioural reflexes. Those learner resistances shared in
Figure 7 can now be appreciated as forms of these:

Withdrawal - 'silence' and 'day-dreaming'.
Ritual        - 'waiting to be led' and 'sub-grouping'.
Pastimes      - 'cock-tail party'.
Games         - 'dependency', 'counter-dependency', 'scapegoating' and
               'stereotyping'.

Withdrawal, ritual, pastimes, games and life scripts are attempts we make
to forestall fears of non-stimuli, non-recognition and non-structure
arising. They are the meat of therapeutic groupwork, behaviours which the
facilitator seeks to make the more conscious through experiential contact and review.

The Child within us journeys through life seeking emotional fulfilment and sharing its emotional energy in an effort to quench its stimulus hunger. Similarly, the Parent within us seeks out social approval to fill the appetite of recognition hunger. As for structure hunger, this seems to attend all egos: social structure is demanded by the Parent; experimental structure is demanded by the Adult; and experiential structure in the form of permission and trust by the Child. Each must do some degree of structuring to meet its needs.

Social contrivances cannot always shield us from the world of shadows and surprises; nor may we live forever in the unattached world they support. When our programming fails we again awake to a world of fear.

Taking those fears we I earlier associated with learner expectation (Figure 7): fears of losing control of others; fears of losing control of oneself; fears of being rejected, and fears of failing; in the light of our discussion and transactional theory it seems logical to equate the first two social fears concerning control and respect (recognition hungers) to the Parent, and the second pair - failure and rejection (stimulus hungers) - which relate to feeling little, vulnerable and powerless in the world to the Child.
Observations from groupwork suggest the aforementioned fears cluster together at various stages of group life. These are recorded in Table 3 in relationship to the group reviewed throughout the last three chapters:

Table 3 FREQUENCY OF FEARS TO GROUP PHASES

<table>
<thead>
<tr>
<th>ORIENTATION</th>
<th>IDENTIFICATION</th>
<th>EXPLORATION</th>
<th>RESOLUTION</th>
</tr>
</thead>
</table>

FEARS OF LOSING CONTROL/RESPECT OF OTHERS (Recognition hungers)

<table>
<thead>
<tr>
<th>ORIENTATION</th>
<th>IDENTIFICATION</th>
<th>EXPLORATION</th>
<th>RESOLUTION</th>
</tr>
</thead>
</table>

I suggest from the evidence of the group record portrayed in Chapter 4, and the synthesis developed from this in the present chapter, that parental fears predominate in the group studied.

Structure hunger is especially prevalent in the initial meeting and the Orientation phase.
Fears of losing control and self respect permeate all group phases.
Fears of being rejected and isolated, failing and being overwhelmed are
dissipated by the time Resolution occurs.

The above 'fears', on the whole, do not appear to be so evident an
expression in later phases of the group. They were essentially phenomena of
initiation - an adaptation process necessitating a working through.

In grouplife I noticed that while left unsaid, the energy beneath
unexpressed fears grew to haunt the group, but, once acknowledged and
shared this energy dissipated, fear waned and the group could move on. I
have since found this a common feature as a client, within my own therapy
group.

Though fears relating to an inability to control others, control self, and
rejection are relatively common-place, fears of failure were rarer phenomena
in the group studied. This is possibly explained by the resident culture. To
work in the said educational community was seen as prestigious, especially
by nurse teachers. Elitism was further reinforced in the way tutors
referred to their labours as 'the work'. This seemed somewhat sacred and
above question.

The uniqueness of belonging to the reputable hospital in which the group
ran, and 'the special skills of tutors' (22/2/84) surfaced fairly rapidly in
grouplife.
To work as a tutor in the area was itself thus a sign of success, and fears of failure were perhaps out of place when everything around conspired to venerate the reputation and favoured image of the work-place.

Bearing in mind that the first two phases were composed of five meetings a piece, while the following phases were forty and nineteen respectively, the reduction of expressed fears as the group progressed is the more remarkable.

The ability of a facilitated group to reduce free-floating anxiety within a community, while addressing specific fears of individuals therein appears proven in the above example.

In summary we may say:

- Fears of losing control/respect of others predominated in the Orientation phase of the group.
- Fears of losing control of oneself/self-respect surface throughout all phases.
- Fears arising in the Orientation and Identification phases appear to return as meat for the Exploration phase.

It is also significant, and surprising I find, that much of that information arising in the first meeting (9/12/83) characterised the focus of subsequent groups.
5.7 Therapeutic conclusions and insights

The crucial therapeutic problem of the group studied was - I believe in the light of the arising themes and recently isolated fears - the symbolic presence of the symbolic Critical/Controlling 'bad parent' which the workplace had come to represent, and which in turn served to activate self-punishment within the psyche of its workers.

In Freudian scenario: the 'death instinct' within was given life in the work community without. Both the Parent and Child of participants was under threat; in paranoid/persecutory terms the system was out to get them, and senior agents of the system were invested by subordinates with like motivation.

Some members appeared to be resisting the culture and emotionally rebelling against it; others became a part of the system, intellectually becoming identified with it, repressing their feelings and adopting dutiful obsession/perfectionistic patterns of behavior.

This classic Child-Parent split, a conflict between the 'taught' and 'felt' worlds, was not slow to emerge in grouplife.

Concerns with 'powerful others' - the power politics of the unit; the 'demands made upon the individual to be intellectual and emotionally controlled; the perceived rejection of those who did not belong to the 'in group', and the desire to evolve beyond this to a 'growthful way of
working', all surfaced in the first meeting. These themes were dressed in a far more socially acceptable guise during the Orientation phase:

- clarifying thoughts and feelings that we may communicate the clearer;
- the presence of a hierarchical 'class-like' structure within the group and working community;
- the effect of the above on a member's sense of social belonging or rejection.

As a therapist/facilitator I am now alerted - and committed to a closer examination of the first meeting, even the very first moments of the 'orientation phase' to catch an indication of what is to come.

As this chapter comes to a close, I am drawn to conclude that a facilitator acts something like a microscope, allowing insights to emerge from varying levels of perceptive resolution. Everything that percolates into 'group consciousness' is pursued; an individual's relationship to themselves, others in the group, evocations of the past and present, future expectations and dreams may all be explored. Everything and anything is appropriate to experiential enquiry.

Reviewing my facilitation, it appears much effort was devoted to enabling participants work through fears of the Parent (exteropsyche) and Child (archeopsyche), which I addressed through engagement of the Adult (neopsyche); which I attempted to educate towards experimentation, and invited to put to test various suppositions and new ways of being. Figure 14 outlines in transactional terms those value laden messages I suspect
### FIGURE 14 TRANSACTIONAL DYNAMICS OF THE THERAPEUTIC RELATIONSHIP DESCRIBED

<table>
<thead>
<tr>
<th>RECOGNITION HUNGRERS</th>
<th>NEGATIVE OUTCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PARENT</strong></td>
<td></td>
</tr>
<tr>
<td>Fears of losing control</td>
<td>Ritualised life patterns where routines do your thinking for you</td>
</tr>
<tr>
<td>Fears of losing others respect</td>
<td>Hide away in intellectual theories</td>
</tr>
<tr>
<td>Fears of losing self</td>
<td>Being authoritarian and dogmatic</td>
</tr>
<tr>
<td>Fears of losing self-respect</td>
<td></td>
</tr>
</tbody>
</table>

**ADULT** — and emotive delusion — via intellectual and experiential experimentation

- Share your evidence rather than defend your views
- Share your insights, observations and feelings with others
- Give yourself permission to stay with your uncertainties
- Accept your emotions as energies, rather than anxieties or symptoms to be locked away
- Witness your responses rather than indulge or swamp yourself in them
- Avoid win-lose situations
- Stay aware of your defences and work towards giving these up

<table>
<thead>
<tr>
<th>STIMULUS HUNGRERS</th>
<th>NEGATIVE OUTCOMES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CHILD</strong></td>
<td></td>
</tr>
<tr>
<td>Fears of being rejected</td>
<td>Habitual rebellion</td>
</tr>
<tr>
<td>Fears of isolation</td>
<td>Fantasise - look to 'Golden Future' or lament the passing of the 'Romantic Past'</td>
</tr>
<tr>
<td>Fears of failing</td>
<td>Deny own power and responsibility</td>
</tr>
<tr>
<td>Fears of being overwhelmed</td>
<td></td>
</tr>
</tbody>
</table>
myself of feeding into the group; defences and fears are seen here as attached to the Parent and Child.

Returning to our earlier suppositions (section 5.3.), there is now sufficient evidence at hand to indicate that the following hypotheses - addressing facilitated groupwork - may be supported:

i. There is an initial regression to childlike (archeopsychic) function during the Orientation and Identification phases; further more, this persists into the Exploration phase of facilitative groupwork.

ii. There is initially reduced Adult (neopsyche) engagement, this takes considerable time to rectify, but appears to increase throughout the run of the group, as regressive (identificatory) phenomena diminish and objective (data-processing) increases.

iii. Parent function seems less impaired than expected, especially in regard to its Critical and Controlling attributes, which appear to increase in the initial Orientation and Identification phases as the group fights to impose a conventional social structure.

iv. Nurture is in abeyance in the earlier group phases; until this increases little therapeutic address of the Child (archeopsyche) can occur.

v. Educationally, it seems necessary for the facilitator to develop the group's capacity for self-nurture (Nurturing Parent) and analysis (Adult).

vi. Therapeutically, the facilitator needs to enshrine and support nurture, perhaps to symbolise the Nurturing Parent, in order to enable the group Child ego to emerge and repressed emotional energies to surface.

vii. As the group works through repressed emotional issues more energy is made available to contact the objective world and negotiate a richer orientation to 'the present'.

viii. As the group draws to a close, parental controls are re-established, though with a greater degree of nurture than seen on entry to the group.

ix. If the facilitator devotes sufficient time the newly empowered Adult of the group can take that responsibility the facilitator is to vacate. The group may then become self-facilitating.
This chapter has journeyed from a stage of 'propositional knowledge', through 'propositional belief', it has ended one research cycle and is beginning to stimulate another. This said, I still feel there is a missing quality to this research, in that I am seemingly avoiding to address leadership, and my own role as a group leader in particular.

Managerial manipulation is a quality I detest, it is anti my bias towards open communication. This said, I speculate that leadership, management and a manipulation of variables constitute a part of my experiential style. Manipulation, which I suspect might be a function of the Critical and/or Controlling Parent, is an area I am resistive to owning in myself. Facilitation works to certain tasks, as a facilitator I lead and shape group reality, lay down the boundaries and selected issues for further address; some degree of managerial manipulation must surely attach itself to me.

I note that in the group under study, as facilitator I displaced the Head of The Department; there must have been problems of parenting and some degree of competition, yet I missed this entirely from my account. I was a catalyst within an existing order of things, my presence and facilitative role provoked restructuring; this too was seemingly omitted from my record! It is as if I overlooked a whole facet of political group life. Perhaps it is time I looked more closely at 'levels of experience' within the group not just its developmental phases. That is to say the group's depth, and to draw a closer comparison between the individual psyche with its conscious and unconscious levels, and the communal psyche of the experiential group? If movement through time and levels of function are combined, a three dimensional model of the experiential group will be created.
I have already observed a linear development in groupwork - Orientation; Identification; Exploration and Resolution, plus the emergence of a group personality. If such phenomena as a 'mind' and 'developmental progression' exist in group-life, perhaps conscious and subconscious levels of interaction - separate to though influencing of those ego states discussed - also occur.

In this chapter I have become aware of such dialectical questions (Rowen 1981) as: 'What do I take for granted?' And 'What ground do I stand on?'

When I started this chapter I was unsure as to how my values and beliefs entered into practice, now, as I end this account I have a clearer view of how psychodynamic group theory, stimulated by use of Transactional Analysis shapes my group world. I am much more psychodynamically influenced than I thought myself to be.

Transactional Analysis makes little reference to an unconscious; neither does my humanistic orientation. I intuitively feel I will have to make friends with my group analytic roots to investigate this phenomenon.

In the chapter which follows I will thus attempt to apply psychodynamic theory so as to explore the possibility of conscious and subconscious group function, grasp the nettle and directly address that which I have so far only hinted at, namely, the feasibility of there being a three dimensional perspective applicable to group facilitation.
CHAPTER 6

PSYCHODYNAMIC ANALYSIS OF THE FACILITATOR ROLE IN GROUPWORK: REVIEW OF THE AUTHOR'S DEVELOPING GROUPWORK VISION

Preamble. In this chapter the author shares his database and harnesses his experiential knowledge to psychodynamic theory to explore leadership. It is suggested that a facilitator's style of leadership, and the way they are perceived, has a profound effect at both conscious and subconscious levels of group life. An original synthesis arises from this analysis to create a three-dimensional model of groupwork, inclusive of movement through time - development of the therapeutic relationship, and social, transference, projective and primordial phenomena which are demonstrated as operating at differing levels or depths of group consciousness. Psychoanalytic literature, especially with regard to the large group, is seen to support earlier supposition of this thesis relating to phenomena at projective and primordial levels of group interaction (5.6; 5.7). Psychodynamic influences described in participant observation of Chapters 4 and 5 is now re-examined, but data is now reviewed as to the therapeutic tasks a facilitator performs in the leadership role. A knowledge of 'therapeutic tasks' is essential, the author suggests, if we are to understand - or prepare residential workers and experiential teachers to - the role of group leadership and facilitation. Finally, the author demonstrates how 'Dimensions of Facilitator Style' (after Heron 1977) may be used to assess facilitative intention and produce a stylistic profile. Though 'Propositional Belief' is primarily addressed in this chapter, this is informed by and closely integrated with 'Propositional Knowledge'.

6.1 Psychodynamic features influencing leadership in facilitated groups

Alerted to the possibility that various levels of awareness operate within experiential groups and speculative as to the effect of leadership (5.7), I set about examining group dynamic literature and my own facilitative performance. This account testifies to what I found, synthesised to my own developing model and experienced in the course of my investigative experience of experiential groups and leadership.
Data during this period came from participant observation, checked and balanced by the comments of co-facilitators who followed the brief of devil's advocate and selected student groups - who privy to my sense making - shared my inquiry and helped tighten up my thinking. These participants and co-facilitators, primed as fellow researchers of the groupwork we shared together, confirmed or refuted my interpretations and hereby functioned as internal checks upon data and evolving model.

During the two year period reviewed in this chapter I collected data from the following groups:

- two intakes of student nurse tutors who elected to attend a fortnightly peer support group in the final term of their year programme within a co-facilitated setting (5 x 3 hour sessions per year);
- an intake of trainee nurse managers who met monthly over two academic years for skills development and supervision (16 x 2 hour sessions);
- two intakes of psychiatric nurses on a thirty day update course (20 x 1½ hour sessions per year);
- two intakes of multi-disciplinary carers on a groupwork course within a co-facilitated community group setting (28 x 1½ hour sessions per year);
- two nurse education teams who met weekly for supervision and support over a yearly period (80 x 1½ hour sessions each);
- a monthly humanistic leaderless group of six months duration (6 x 1½ hours).

In terms of time the above constitute some 455 hours of group attendance and participant observation, and in terms of numbers the active involvement of some 200 individuals.
After reflection upon how best I might check my observations, support my findings and balance future suppositions, I chose a collaborative mode of data collection consisting of three interrelating processes:

1 - In half of the educational groups I facilitated my thinking was openly shared and offered as supposition. Here students would debate, test out the ideas presented in their own clinical or educational groupwork and report back their findings in subsequent groups. Experiential exploration of others was thus available to me here.

2 - Where co-facilitators were present I chose to leave group members uninformed as to my conceptual frame, so as not to influence group development, but invited my fellow facilitators to examine the relevance of my developing model - as refined by 1) above - in peer supervision. Expert supervision and co-facilitative inquiry was available here.

3 - In the other half of my educational groups, in numerous 2-3 day workshops and in group settings where I acted as a supervisor I reflected upon the validity of findings from 1 and 2 above in the light of group events and looked anew at group life. Reflection upon my own facilitative practice and participant observation was available here.

In practice, I fed participant observations from supervision and 50% of the educational groups into the other 50% of informed student groups and co-facilitated settings for affirmation, rejection or modification. Insight synthesised from this exercise was then carried back with me into naive and supervised groups to inform subsequent participant observation. Conclusions from here would then enter into the cycle all over again. This process allowed discussion and a thinking through with others, on the spot supervision of my field generated interpretations with colleagues similarly expert and familiar with groupwork, while providing me with naturally evolving groups in which to compare and contrast findings.
As sweeps through the above group cycle were weekly and too numerous to meaningfully record here, I have chosen to concentrate on the substance of my findings. Several themes emerged for consideration alongside that of qualitative group levels, the first of these was group leadership.

In the last pages of Chapter 5, I noted a reluctance to examine 'managerial' aspects of facilitation (5.7). Though my facilitation has been addressed in terms of its processes (Chapters 2 & 3), and I have critiqued my facilitative intentions, I have fought shy of anything remotely resembling task-analysis. I note that I am resistive to viewing my facilitation as 'just a job', an activity that can be broken down to a series of specialist functions and applications.

Early in the above group cycling it was suggested that the leader of a group occupies both a 'special' and a 'communal' position. Their 'specialness' was seen to relate to the authority they held, the trust participants invested in them and the symbolic meaning they came to represent as leaders. As this process occurred in a communal setting where the facilitator experientially bonds with other members of the group, they were also seen to hold the position of a community member.

Though a facilitator may be 'special' the mantle of leadership was seen to do little to protect them, for although they called the tune they must also dance to the various experiential dynamics at play.

Review of psychoanalytic literature (Tuckman 1965; Foulkes 1964; Yalom 1975; Bion 1961; Hinshelwood 1967; Kreeger 1975; Cox 1978) performed in
this period alerted me to four levels of psychosocial function which appeared to co-exist within groups: namely social, transference, projective and primordial levels of engagement. Each of these was observed to serve a distinct and separate experiential reality:

1) The social level (or current level) - where the group is experienced as representing the community and/or public opinion (Tuckman 1973); here the facilitator may be viewed as playing out a conventional leadership role.

2) The transference level - where the group is experienced as representing the family (Cox 1978); here the facilitator may be viewed as a parent figure or other family member.

Four varieties of transference are suggested by Yalom (1975) to influence a group's perception of its conductor, who, by turns may be seen as:

- a 'super-being', infallible, all knowing and understanding;
- personifying authority and control;
- resembling a particular person in a group member's life;
- an emotional presence, relating to the actions and power of starting and ending sessions and influencing the course of the group.

3) The projective level - where members of the group reflect unconscious elements of their individual selves into others (Foulkes 1964), especially the leader; here the facilitator may be experienced as an idealised or persecutory agent, their comments being seen as representing profound meaning or attachment (Kregeer 1975), or yet again as an intrusive attack upon the individual; splitting can occur at this level, individuals being seen as 'nice' but the group as persecutory (Hinshelwood 1987).

4) The primordial level - where the group comes to represent the 'collective unconscious' (Bion 1963). Symbolic images and rituals arise from out of this level, individuals seemingly experiencing a magical resurrection or rebirth, or rite of passage from 'sick' to 'well'; 'novice' to 'expert';
'initiate' to 'initiated'; here the facilitator may be associated and/or incorporated into the subconscious symbolism which results.

The above literature - coupled with the ongoing reflection and observation described - leads me to suggest that the above levels - and their corresponding 'experiential realities' - profoundly affect the performance of facilitation and the 'groupmind'. I do not view these as mutually exclusive to one another but rather as one shading into the other and capable of simultaneous engagement.

I will endeavour in the account below to dovetail my facilitative intentions and group observations to theory, consistent to my experience and group records, with a view to linking participant observation of myself and co-researchers - gleaned from experience of the leadership role - to the evolving model. I believe this will elucidate what I do in terms of facilitative tasks and how I use my leadership function to bring underlying intrapersonal and interpersonal agendas to light. It is also envisaged that gains will come through the act of writing, which I believe will serve to spark fresh reflection and stimulate further knowledge, in the mode of Intensive Journal Therapy (Progoiff 1975) earlier described (2.6).

Though I recognise that clarity might be better served by a separation of review and reflection, in the following account I have chosen to dovetail these together so as to give life to the model which evolved and to relate theory more closely to practice, as in the manner of its birth. Though I speak in the first person and draw primarily upon experience of my own, the
insights I share below were generated collectively, and owe much to the collaborative inquiry earlier described.

6.2 Influences of the social level within group facilitation

When I facilitate, the social level of the group is present for me when I intrude upon, or venture into the conventional social world of group members. This I see happening when I initiate a group, set the scene for a therapeutic/educational group to commence, or negotiate the facilitative contract to which I am to work. In this, the orientation phase of a group, participants are apt to resist and test out my leadership function (4.1), to strive to retain those social roles they enact in their everyday life, or demand of me a tutorial function with regard to the prospective use (4.2), boundaries, or purpose of the group (see section 3.3 & Figure 7 for review of those expectations and resistances that attend this phase of groupwork).

Teacher–student dynamics, task performance and managerial concerns I perceive as largely acted-out and supported within this level of groupwork.

The social level, I perceive as attached to — and in turn stimulated by — the objective 'task' or social purpose of the group. Dynamics of the social level which attend successful task performance and conscious, are described in Tuckman's model of group life (Tuckman 1973). This model describes five sequential 'task-centred' stages of group life:
Forming: the initial stage where anxiety and dependence upon the leader predominate as the group tests out acceptable behaviors, experiments with how critical - supportive - serious or humorous it can be, searches out social boundaries, seeks to establish its norms and attempts to discover 'a code of conduct' so as to answer the question: 'What shall we do?' (5.6).

Storming: here the group acts out conflict, rebels and resists social controls. There is emotional resistance to getting on with the task at hand and a testing out of the leadership function (4.4; 4.5). Implicit to this stage are statements like 'It can't be done' or 'I won't do it'.

Norming: at this stage social cohesion develops as differences are resolved, social bonding commences within the group and mutual support is generated for a return to the task at hand (4.5 summary 3). This is accompanied by a sharing of views and opinions and a sense of co-operation. Implicit at this stage is the view that the task can be achieved. There is a general consensus here that - 'We can do it'.

Performing: here the task is addressed, functional social roles performed and workable compromises - rather than differences - enacted (4.5. summary 4). There is energy available here to do the task and a communal feeling of 'We are doing it'.

Ending: as the team function is achieved the group becomes resistive to its pending dissolution (4.6). There is a social desire for the group to continue and much reminiscing; often suggestions are made to meet again.

The unsuccessful group, in Tuckman's terms, is one which fails to evolve or remains stuck at the stage of Storming; which to my mind is when the social veneer of the group is thinnest and energies from other levels most threaten its conventional task ordained function.
From a transactional perspective, it appears the initiation of a group—its Forming stage—solicits a socially regressive response as participants remain watchful, waiting for the 'authoritative role' of the facilitator to emerge. As they have time to settle, participants begin to feel 'put down', logically enough as they have lost touch with their own power which is now projected upon the leader; whom they may blame for their feelings of inadequacy and enrole as a punitive, controlling and critical parent figure. We see here how transferential and projective dynamics of other levels shade in to exert social effect. In transactional terms this self-generated critique stimulates 'Critical Parent-Rebellious Child' energies which are enacted first 'within' themselves, then 'without' at the Storming stage of the group. Having catharted disruptive energies the stage of Norming occurs as the 'Adult' of participants surfaces to question 'What can be done with the world as it is?' The following stage of Performing demonstrates a successful social system in action, and the last stage of Ending the reluctance to let go of social bonding once formed.

Interestingly, it appears from my observations that the social level re-enacts and repeats the psychodynamics of socialisation—and the infant's commitment to the conventional social world, in that participants seem to recreate all they have learnt. Indeed, I have observed clients actively regress on first meeting, then gradually grow themselves up before me in subsequent meetings as our therapeutic relationship develops. I have also observed myself socially regress in new situations where I felt unable to
define the situation and had to depend upon imaginative perception. Social regression such as this is a central feature of psychoanalysis, actively encouraged by the therapist who usually stays remote, non-giving and opaque to the client.

More usually at the social level, in a mundane setting such as the classroom, I find the group facilitator is reacted to as a conventional social entity, that is to say, as a leader and representative of authority. Perhaps Tuckman's model, emanating from and relating to groups in the armed forces is naturally biased to issues of authority and leadership? If a therapeutic group remains solely attuned to concerns of the social level I am apt to believe it is resisting and failing in its purpose, for I see skills training rather than therapy or deeper levels of growth addressed here.

My experience of external supervision (Clarkson 1990; Parlett 1990), self-monitoring and ongoing self-assessment, leads me to believe I am competent at this level of groupwork, especially in relation to the working through of social resistances. This said, I recognise that the beginning of a group evokes the most discomfort within me, not so much in therapeutic settings where process concerns predominate, as in educational settings where the obvious transference relationship is often actively ignored, and I have the task of orientating participants to experiential inquiry, and must contract with them 'the rules of engagement' for the workshop. At this
stage I am a little impatient to begin what I see as the 'real' work and irritated with the polite veneer that so often characterises a new group. This is a failing I am beginning to resolve.

6.3 Influences of the transference level within group facilitation

The transference level of groupwork is present for me whenever a participant's past is rekindled by current group events or when earlier life scripts are re-stimulated and clients view me, the facilitator, from the stance of their infancy or adolescence, assigning to me a 'family-like role' (4.1.). Seductive 'sexual gameplay' may also be enacted at this level; possibly a remnant of earlier Oedipal influences? Where the social level solicits conventional role-play, the transference level strikes a deeper layer more akin to psychodrama.

Psychoanalysts, who deal primarily with psychologically disturbed subjects, have a tendency to see transference as something which has to be worked through, often because it represents a considerable confusion between the present and the past: "When the ego recognises and sorts out the confusion between past and present, transference dissolves" (Blanck & Blanck 1974 p136). As a humanist and practitioner of Gestalt psychotherapy I view transference in a less pathological light. Because earlier needs persist into adult life does not necessarily imply to me a confusion between the past and the present, so much as an unmet state of need. The reinstatement of such needs might just as well signal a resumption of a previously interrupted developmental timetable. This renewed energy to meet needs for
long unmet, I see as more of an organismic movement towards completion, than confusion of the present with the past. In this light transference may be seen as the working through of developmentally appropriate needs, and unresolved transference - in need of working through, as a necessary requisite which fuels much social bonding, for it keeps us 'working transferentially' together. This said, there is ample evidence of unrealistic transferences developing in group settings. Indeed, Baron (1987) has shown how unrealistic transference developed, was psychodynamically maintained, and eventually led to the death of a day hospital community.

The hidden emotional agenda of the classroom is fuelled, I have found, by energies emanating from the level of transference, when teachers act out the part of controlling and critical parents. Such influences infiltrate the teacher-student relationship to inspire unhealthy relationships such as child-like dependence or rebellious acting-out. For example perverted forms of parenting and dependency inducing transferences are commonly used - in my experience - by authoritarian teachers (Barber 1984).

As a facilitator I must also be on my guard against counter-transferences that emerge in myself from this level of groupwork. If a client relates to me as if from son to father, I may be seduced - or seduce myself - into relating to him as if from father to son; if he relates to me as if 'all knowing' I may delude myself that I am tinged with sagehood. Oedipal and sexual scripts are also played out at this level. Obviously critical reflection, as found in such as supervision is necessary if a facilitator is to retain their facilitative clarity at this level of the group.
The level of transference thus motivates much of our lifescript, lubricates our social engagements and dovetails into much of our daily living.

Observations of grouplife performed for this study lead me to believe the idiosyncratic style a facilitator adopts contributes to the nature of transference arising. In fact, group phenomena described in the work of Randall and Southgate (1980) are indicative, I believe, of the kind of 'transferential parent' the facilitator represents for a group in any one phase. Whether the facilitator is seen to be a 'Nurturing' or 'Critical Parent' profoundly effects the dynamic show a group generates; this hypothesis will be returned to later in this study.

Briefly, Randall and Southgate (1980) propose a four stage model of group life: Nurturing; Energising; Peaking and Relaxing. Three differing degrees of response are also cited as possible in each stage; the group may be:

'Creative' - productive and purposeful in operation;
'Intermediate' - rather lost as to its purpose; or
'Destructive' - regressive, angry and frustrating of any task involved.

These permutations of group response are illustrated below:

THE NURTURING STAGE

In the Creative group participants are seen to be honest and open, able to give and receive support.

In the Intermediate group participants enter into polite chat without real concern for one another, start into the task function of the group without sharing of themselves and ignore those needing support.

In the Destructive group participants are desperately attentive or openly discontent.
THE ENERGISING STAGE

In the Creative group ideas and strategies flow freely with participants demonstrating the confidence to debate, challenge and accept challenges in return.

In the Intermediate group work is bogged down with a concern for details, abstractions; subgroups form to meet their own needs regardless of other membership of the group.

In the Destructive group participants fight for dominance and are angry, frightened, rejecting and rejected by turns.

THE PEAK STAGE

In the Creative group participants feel fulfilled and excited as they see the task of the group being fulfilled.

In the Intermediate group there may not even be a peak; exhaustion predominating.

In the Destructive group the peak is replaced by open hostility and feelings of paranoia.

THE RELAXING STAGE

The Creative group summarises, reflects on its gains and celebrates.

The Intermediate group dissolves leaving participants unclear as to what has been achieved and despondent.

The Destructive group evokes fantasy or illusions to cope with its sense of failure.

Participant observation suggested that the leadership style a facilitator adopts does much to influence a group's transference relationship to its facilitator. A facilitator seen as empathic and nurturing is it seems more likely to effect positive transference and to solicit a creative group.

Conversely, a facilitator taken to be remote and critical tends to invite negative parental transference and reap a destructive group.
Indefinite facilitation and parenting falling between these two is it appears likely to solicit an intermediate group. A humanistic facilitator working in a Rogerian mode (Rogers 1965), it seems is more likely to solicit Nurturing Parent transference while an analyst working in an interpretive psychodynamic mould attentive to facilitator opacity and therapeutic distance, likely to invite negative transference.

Personally, when I have enacted and maintained a humanistic approach with a group I have found a creative climate result, when performing critically and analytically I find a group can return the same behaviour to me and appear destructive.

At the level of transference, the facilitator is more of a transitional object, a gate keeper between one reality and another; he is less of conventional reality and more a symbolic representative of inner world events.

I have been informed by co-facilitators that I perform well at this level. My knowledge and experience of psychodynamic groupwork I believe informs my facilitation and alerts me to the re-enactment of developmentally necessary, transferentially determined relationships.

6.4 Influences of the projective level within group facilitation

Rycroft (1972) notes that the literal meaning of projection is: a throwing in front of oneself. In psychoanalysis this relates to 'viewing a mental
image as objective reality', and is seen to divide into two sub-sections: a) to describe the process inherent in dreams and hallucinations; b) the underlying dynamic by which specific impulses, wishes and desires or other internal objects are imagined to be located in some object external to the self. As this is often proceeded by denial, what tends to get projected onto others are denied and unaware parts of oneself; that is, our own bits of potential pathology.

In part all perception has aspects of projection, in that we can only perceive that which we can conceive.

Phenomena of the projective level I perceive as providing the meat of therapy and adding further to the hidden agenda of education. Projections are addressed, according to Cox (1978) when a group leader attempts to enable the 'unconscious-withheld' to become the 'conscious-withheld, so that it may eventually become the 'conscious-disclosed'. This I find is a slow client-directed process. It is also intensely personal.

Because phenomena of the projective level lie at a deeper stratum of group life than those of the social and transference levels, they are less affected by - or amenable to - intellectual rationalization. A facilitator cannot hurry along therapeutic insight at this level of work; they must learn to wait for their clients' 'readiness'.

I perceive my facilitation as at its most gentle at the projective level. I watch very carefully for the group's own self-regulating mechanisms to emerge, gauging my approach and matching the timing of my interventions to
the group's own pace and tolerance. This is a tentative process which requires me to tolerate a multiplicity of purpose, to stay with my own confusion, and to respond in a sensitive person-centred way. I have found intuitive rather than intellectual responses work best at this level.

At the projective level I find that as a facilitator I tend to function as a repository of symbolic meaning. In this way they come to incarnate 'projective meanings' for the group, fantasy figures created in reality (4.5. summary 1).

In the 'projective eye' of the group the facilitator initially may be seen as a powerful magical figure. How I as a facilitator tolerate such projected idealisation determines how these are worked through. If, when a client transferentially rejects me and I in turn reject him, our therapeutic alliance is lost.

I need a full store of well-being and self containment when working at this level, and readily acknowledge the strengths I get from on-going therapy and supervision.

My experience of facilitative work at this level suggests it stimulates material needing therapeutic redress in the facilitator themselves, for it includes unconscious defensive patterns we take for granted and act out unawarely. In my own case, I note how I used to fly into intellectual rationale when threatened by a group. I was unaware of this until it was fed back to me in supervision following an enactment of an earlier facilitative experience.
This level of work is difficult for any facilitator. Therapists, who work for long concentrated periods at this level, as a guiding principle retain regular therapy and supervision to purge those counter-transferences and projections which are stimulated in the therapeutic relationship, which re-stimulates past distress or parallels processes of their own. I own here my own need to maintain myself via continued therapy and supervision while I am seeing clients, and how much my psyche seems to clog up when I go for long gaps without either of these. My current psychotherapeutic training and group therapy I find an invaluable remedy here.

6.5 Influences of the primordial level within group facilitation

The primordial level I see as relating closely to the projective level; indeed, I believe it fuels the same. What is first sensed without - in the subconscious 'primordial' fabric of the group - solicits projections from within the psyche of participants.

Indeed, emotional energies from each level serve to influence other levels.

Activity generated at the primordial level, arising from the group's store of unconscious emotionality is described in part under Bion's concept of the basic assumption group (Bion 1961) which channels unconscious emotional drives towards:

1) Dependency: where the group adopts dependent behavior and seeks to entice the leader into making decisions for them.
2) **Fight/flight:** when the group attempts to seduce the leader to rally them against external forces, or pursue vehicles for flight from the here-and-now.

3) **Pairing:** when two members are nominated as a chosen couple, nurtured, and invested with the power to 'give-birth' to a magical panacea that will solve all the group's problems.

The above represent non-rational non-familial dynamics emanating from the group's collective unconscious. Participant observation supported by evidence of co-facilitation suggests that at the primordial level of groupwork thinking is secondary to feeling and reflection is all too often secondary to impulse; yet, if individuals can be held at this level and encouraged to reflect on the material which arises there is much to gain.

When working at the primordial level I have found intuitive, poetic interventions inviting of visualisation and free-attention most fruitful. The use of metaphor may here reach where cold reason and logic fail. But such intuitive vision needs an anchor, and the facilitator has to demonstrate sufficient inter-linking with social reality and the world beyond in order to provide a route along which intuitive insights can percolate into everyday reality. It is an important facilitative task to build a bridge between the differing realities at play.

Some years heading a therapeutic community course and facilitating a large group in the company of group analysts has served to polish up my appreciation of this level, but, I believe my own engagement in group therapy is my most valid support for work at this level.
In educational settings I am resistive to staying over-long at the primordial level; I note it, allow silences to unfold and value its presence in group life, but it is my preference to verbalise observations and share theory relating to the primordial level and so educate and prepare participants, rather than leave them in a true group analytic way to the helplessness and depression that so easily ensues from out of this level of work. Frequent short spells (5-10 minutes at a time) are more my style.

I have come to know this level of work and not to fear or run from it; peer supervision with my analytic colleagues has provided rich preparation for work at the primordial level. I note that although all groups operate at this level and all that teachers feel its effects, few educationalists are able to describe this level of experience.

6.6 Towards a rudimentary groupwork model

An overview of the above levels and developmental phases as arose from participant observation and collaborative inquiry is attempted in Figure 15. Peplau's phases are taken to subsume all other developmental models as they serve to illustrate movement through time. Subsequent models of group development are suggested to primarily relate to a specific level - though obviously shading into others: Tuckman's Forming, Storming, Norming, Performing and Ending to the Social Level; Randell and Southgate's Nurturing, Energising, Peak and Relaxing phases primarily to the Transference Level; and Bion's basic assumption groups to the Primordial Level. All phases and levels - apart from Peplau's which narrates the
FIGURE 15  RELATIONSHIP OF GROUP PHASES TO DEVELOPMENTAL LEVELS

Phases of the therapeutic/facilitative relationship

ORIENTATION → IDENTIFICATION → EXPLORATION → RESOLUTION
(Movement through time - Peplau 1952)

SOCIAL LEVEL

Level of social engagement, pastimes, activities which structure time, games we play (acting into cocktail party-like behaviour or portraying cynical indifference), the roles we enact and tasks we perform, maintaining socially agreed contracts, the social context of what we do, socialisation, attending to work and moral duty.

Forming → Storming → Norming → Performing → Ending
(Stages of a work group? - Tuckman 1973)

TRANSFERENCE LEVEL

Evocation of earlier family dynamics, the acting out of unaware behavioural scripts, recreating past patterns in the here-and-now, attempts to work through earlier trauma, re-enacting the past in the present, creating the developmentally needed relationship, earlier issues brought into everyday life, looking for parent figures, resistances to awareness, restimulated anxieties and/or fantasies, blocks to full relational contact, mental defences.

Nurturing → Energising → Peak → Relaxing
(Relational dynamics? - Randall & Southgate 1980)

The Creative Group - The Intermediate Group - The Destructive Group

PROJECTIVE LEVEL

Unowned parts of ourselves we attribute to others, symbolic interactionism, personal pathology, unconscious acting out.

(Pathological group processes? - Foulkes 1964; Yalom 1975)

PRIMORDIAL LEVEL

Subconscious influences of the general field, an amalgam of unconscious individual processes, influences of a mystical and/or spiritual nature, the great unknown and unknowable.

(The Group Unconscious - Bion 1961)

Dependence  Flight & Fight  Pairing
development of the facilitative relationship - may be perceived as having a cyclic tendency, periodically resurfacing throughout the life of a group.

There is a similarity for me between the above levels of group function and the human psyche from whence they are derived; social performance is accessible to conscious control, transference is seen to hover in a semi-conscious zone, and projective and primordial material to exist at an unconscious functional level. Those colleagues who worked alongside me especially sharpened my awareness of conscious and unconscious group processes.

Tuckman's model was observed to relate especially well to the task function of 'managerially' directed work groups, and Randell and Southgate's model to serve best experiential groups of short duration.

In a transactional sense (5.1.), I view the Parent (exteropsyche) as our major reference for social behaviour and the prime motivator behind the conventional structuring that occurs within the group's Social Level; the Transference, Projection and Primordial Levels I see as having root in ego activity of the Child (archeopsyche), and the Adult (neopsyche) as a computer working not so much at any one level, but rather acting as an external constructor of 'the now' as it attends more to external events than internal intrapsychic happenings, but nevertheless making sense of these when they arise.

With the development of a model, one more bridge has been built between my experience of the group and my conceptualisation of it. Soft research data
from experiential engagement now feels more able to be related to hard theory.

Finally, we must note that in real life the demarcation of phases and phenomenological events merge far more than is figuratively suggested, and, that function within any one level of group life is never mutually exclusive to the activity of others.

6.7 The role of self awareness and perception in the emerging model

I would like before moving on to draw attention to the relationship of the aforementioned levels to self 'awareness'. I also feel I should include something about how each group level may be explored, and how I inquired into the same in experiential groups of this study.

The Social Level I find is freely observable by self and others and readily ownable; self observation and critique is possible and generally successful here, as are sociometric techniques. Our special senses - especially hearing and vision - inform us of this level of engagement.

The Level of Transference is amenable to self observation but not so easily available because it does not have observable physical existence - but rather exerts effect; practice of depth awareness and historical self review is needed before a subject may appreciate this level of his performance. As it is historical, others do not have access to sense making here; they need to share in a relationship where close observation and history emerges so
as to understand the behavioural patterns that unfold. Psychotherapists are
trained to observe this level of function, and often explore their own
counter-transferential responses to do so.

The Projective Level is generally hidden to self. We need to work through
considerable resistance to recognise it within ourselves. Conversely,
because others do not share our personal resistance, they are more able to
see this area of our functioning when alerted to it. Psychoanalysts are also
expertly prepared to evaluate this level of behaviour, which they do by
implied experiential examination of their own feelings or counter-
transference and by examination of that which they in turn project out upon
the client. This level of examination has been crucial to this study, hence
the in depth analysis of my own position and intrapersonal processes.

The Primordial Level is out of awareness of self and others. It is virtually
unknowable in the conventional sense and does not present itself in readily
observable or intellectually conceivable ways; the more you look for it the
harder it is to find. When addressing their glimpses of this level group
analysts are usually driven to the use of metaphor and imaginative
perception. I have become aware of the operation of the Primordial Level in
while writing up this study. Reviewing my professional and autobiographical
history I begin to configurate new motives and behavioural patterns which
underpin the whole: my quest for integration, flight from alienation and
developing need to bridge affect and cognition.
Figure 16 illuminates the above discussion via co-ordination of group levels to prospective inquiry tools; it also notes the ways each level has been exposed and explored in this study.

Each level I see as building upon and expanding the boundary of inquiry. For instance the social scale of operation deals with cultural tangibles; the transference level incorporates an historical meaning of events; the projective level a hidden emotional dimension; and the primordial 'world of shadows' an appreciation of what is without from our boundary of knowing: as in a dream, the more we focus the more our vision blurs and we lose our orientation.

Looking again to earlier discussion where a typography of inquiry was suggested (1.6: Figure 2), a creative synthesis begins to arise for me in regard to perception and types of inquiry, namely: a qualitative researcher or experiential facilitator may be suggested to best address the various phenomenological levels when the following states relate:

<table>
<thead>
<tr>
<th>LEVELS</th>
<th>PERCEPTIVE SETS</th>
<th>TYPE OF INQUIRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social</td>
<td>Sensing/Thinking</td>
<td>Analytic Scientist</td>
</tr>
<tr>
<td>Transference</td>
<td>Sensing/Feeling</td>
<td>Particular Humanist</td>
</tr>
<tr>
<td>Projective</td>
<td>Intuition/Thinking</td>
<td>Conceptual Theorist</td>
</tr>
<tr>
<td>Primordial</td>
<td>Intuition/Feeling</td>
<td>Conceptual Humanist</td>
</tr>
</tbody>
</table>

Each of these perceptive sets, my ongoing participant observation suggests, complements the inquiry to which they are linked. Taking this creative synthesis further, and relating the above levels to Heron's (1981b) stages
### FIGURE 16  INTERRELATION OF GROUP LEVELS TO AWARENESS & METHODS OF INQUIRY

<table>
<thead>
<tr>
<th>LEVELS</th>
<th>METHODS OF INQUIRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>social</td>
<td>Self assessment, diary, review of published papers, records of groups, self reflection, socio-metry, video and audio recordings, participant observation, peer and student review, plenary discussion.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>transference</td>
<td>In depth self review in peer supervision, analysis of own scripts as carried from family, historical self review, observation by others in facilitator role, examination of counter transference, therapy, witnessing events with awareness, viewing group in family dynamic terms, studying the power-play, and hierarchy, analysis of Parent-Child relations.</td>
</tr>
<tr>
<td>projective</td>
<td>Exploration in therapy, psychodrama, experiential groupwork, depth self analysis and supervision.</td>
</tr>
<tr>
<td>primordial</td>
<td>Intuitive inquiry, meditation, creative expression, guided fantasy and dream work, free association, products of altered consciousness and exploration of the world of shadows.</td>
</tr>
</tbody>
</table>

- **Social**
  - Layer of social gaming, conventionality, forming of contracts and the breaking of rules, pastiming and deflection into cock-tail party-like activity and cynical play, chit-chatting and gossiping, task orientated vision, chores and duties.

- **Transference**
  - Phenomena arising from the interaction of past development and the parental type portrayed by the facilitator:
    - The Creative Group - influenced by the facilitator embodying nurture;
    - The Intermediate Group - influenced by a facilitator offering little direction or presence;
    - The Destructive Group - influenced by a facilitator conveying critique; here unfinished family scripts are acted out and ideal relations sought.

- **Projective**
  - Members project into others unconscious parts of their own.

- **Primordial**
  - The effect of the 'collective unconscious' of the group; basic assumptions of dependency, flight or fight and pairing responses, Zen-like cosmic consciousness, the creative void, mystical and spiritual.
of collaborative inquiry (1.5), as suggested in Figure 2 (1.6), an interesting movement comes to light:

<table>
<thead>
<tr>
<th>STAGES</th>
<th>PERCEPTIVE SETS</th>
<th>LEVELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Propositional Belief</td>
<td>Intuition/Thinking</td>
<td>Projective</td>
</tr>
<tr>
<td>2) Practical Knowledge</td>
<td>Sensing/Thinking</td>
<td>Social</td>
</tr>
<tr>
<td>3) Experiential Knowledge</td>
<td>Sensing/Feeling</td>
<td>Transference</td>
</tr>
<tr>
<td>4) Propositional Knowledge</td>
<td>Intuition/Feeling</td>
<td>Primordial.</td>
</tr>
</tbody>
</table>

Logically enough, the researcher is seen to start in stage 1, primarily at the Projective level, where, from an intuitive/thinking stance they project out meaning - propositional beliefs/hypotheses - upon the field of study for examination.

Next, within stage 2 the Social level is engaged as the researcher experiences the field of study at first hand, primarily applying a sensing/thinking perspective in order to map the practical knowledge that unfolds.

At stage 3 the level of Transference is entered as the researcher becomes immersed in relational aspects of the study and primarily applies a sensing/feeling combination to the experiential interrelationships encountered.

Lastly, the Primordial level is contacted as the researcher primarily makes use of intuition/feeling to create an original synthesis productive of propositional belief. It is poetically fitting that out from the unknowable - the fertile void is drawn new knowledge.
I am alerted here as to the application of what essentially arose from out of group observation reflecting back upon individual performance, and my own self inquiry in particular. I am also made aware via my co-facilitators that I have a tendency to approach my experiential facilitation via the same route: Projective-Social-Transference-Primordial, rather than systematically journeying from the Social through to the Primordial. This, I suspect, implies that I project out various unsubstantiated meanings when I first encounter a group, and am far from the rational sensory alert facilitator I imagined myself to be! I will be the more alert to this when I return to reappraise my facilitative practice in the field.

6.8 Psychodynamics of the large group

The groups used for data collection in this study varied in size from 7-35 participants, the more usual group housing a membership of 15-20. As the present study veers towards the large group, this needs special address.

The text below outlines with recourse to the work of others my current state of understanding of the large group in relation to participant observations relating to the evolving model.

In the small group – where the whole is appreciable at a glance – individuals the more easily reconstruct their world. Here the social level can be especially active. In the large group the scale of operation prevents the formation of 'habitual' behaviour. Little of the conventional world enters and individuals are frustrated in their attempts to 'get into' and
'act-out' a conventional role. The transference level and projective level unfettered by social structure then come to the fore, and energy from the primordial level may grow to an ego-threatening degree. Basic assumptions can then arise to defend against, and give vent to those primitive anxieties the heady mixture of power, alienation and depersonalisation of the large group stimulate:

"The group members thus set about their conscious task, but constantly interfering with efficient execution of that task are the unconscious emotional drives and feelings of members. As these feelings intrude upon the mind of one individual they are sensed by another, who may react in sympathy (...) to a greater or lesser degree, according to his 'valency' for a particular basic assumption. The unconscious ideas and forces wax and wane, become prominent or insignificant, but gradually enclose all in one or other form of consensual thinking or activity." (Whiteley & Gordon 1979 pp 16-17).

The above authors state that such mechanisms lose little, if any of their energy within staff groups, and suggest that the 'power' of the large group can be harnessed to educate staff to experiential insights of their own 'mad' parts:

"The experience of being in a large group of 'non-patient' peers induces the same regressive, competitive, exciting, crazy, infantile or panicky nihilistic feelings that patients frequently express in psychotherapy, almost as if one has been given an abreaction injection. The large group can provoke a simulated neurosis or even psychosis which gives mental health workers invaluable insight into symptom formation, e.g. the feeling of non-existence or, at best, devaluation, when no one responds to a remark made. Staff will often comment in training seminars or sensitivity groups that they 'haven't anything of importance to say in the large group', or to the senior staff member that 'you always say it first, anyway', demonstrating the same self-denigration and projection of all their good parts into the idealised leaders that the patients display.

The same awkward silences occur, looking to the leader for instruction, and crazy things are said just to
register one's existence. There is a personal excitement to speaking and taking part and then sometimes receiving a flood of hostility and when the anxiety-laden session finishes everyone breaks into animated chat over inconsequential things with his neighbour!" (Whiteley & Gordon 1979 pp 139-40).

The above commentary substantiates earlier observations made in Chapter 5 (5.6) pertaining to stimulus hunger and the climate which ensues when social structure falls away; through the eyes of psychiatry such states are equated with neurosis and psychoses. Stuart Whiteley - co-author of the above passage - and myself have shared time together in large community groups, and have had ample time to compare, contrast and talk through our respective approaches. Though we differ substantially in our thinking, and pay homage to different disciplines, we are agreed that the large group releases regressive energies.

As to the nature of those neurotic and/or psychotic mechanisms released by the abreactive effects of the large group, these appear to be regressive states emanating from levels of transference and projection (De Mare 1975; Skynner 1975; Turquet 1975).

Turquet (1975) provides an excellent example of how power transferences and perception interrelate:

"The projective endowment of those 'others' with positive qualities, especially if there is a major degree of fit - 'You are not me in that you are more intelligent than I' - where in fact the endowed 'other' is more intelligent than the endower - can act as a powerful release of envy in the endower towards the now 'richer other'. Many aspects of the large group can be interpreted as exercises in the force of envy towards this presumed 'richer other'" (Turquet 1975 p104).
The above certainly rings true for me. I have seen numerous cases where group members, seemingly ill at ease in themselves, resent what they see as 'composure' in others and group move quickly to spoil this for them. As a facilitator I find that I especially reap envy when I am seen as too-good-to-be-true and lacking in vulnerability. Analytic co-facilitators, I have observed, who stay remote and retain their person behind an opaque screen ever so readily draw envious hostility from a group. I have found it a truism that when a group experiences discomfort and this is not owned, an enemy within or without its frame must be found.

Skynner (1975) notes in relation to such energies that:

"If uncontrolled, the forces concerned tend towards the primitive, disintegrative with break-up of the group itself into warring fragments, leading to scapegoating and exclusion of parts; or to the creation of an external enemy or 'bad object' in order to avoid this internal conflict and maintain unity" (Skynner 1975 p246).

At times like these the group seemingly requires a facilitator to lead it to a place where it can 'witness' itself, work through and own those bits it has split off and externally recreated.

Success in the large group, for participant and facilitator alike, means they must foster in themselves an ability to tolerate discomforts emanating from structure, stimulus and recognition hunger (5.6) - or indeed the absence of these, plus the necessary energy to work these through. I believe a facilitator must have achieved this in large measure for themselves if they are to generate it in others.
Skynner (1975) also gives us a clue as to what makes for constructive group functioning:

1) "A capacity to tolerate silence (…) this requires a capacity of the individual to lose his ordinary boundaries without losing himself; or to put it another way, a willingness to abandon feelings of identity based on professional and social roles, on 'doing things' or 'getting somewhere', and to trust to a deeper identity based on 'being' what one essentially 'is'. This 'oceanic' feeling is indeed like floating in the sea, which also requires a cessation of activity as well as a trust in one's own essential buoyancy and in the support that will be provided by one's surroundings" (Skynner 1975 p247).

2) "It also requires a willingness of the individual to maintain his separate identity and personal values despite the destructive envy that this arouses in others, which is experienced as greater and more terrifying as the size of the group increases" (Skynner 1975 p248).

3) "Whoever can demonstrate to the group that it is possible and desirable both to lower defences and become one with the group, while at the same time maintaining individuality and standing against it (or rather for oneself despite it), is a true leader who enables the group to 'bind' its ambivalence and move towards more creative functioning" (Skynner 1975 p248).

1) above lends support to my observation of the 'Zen-like' state of group encounter (5.6) when the social world falls away and 'structure hunger' and 'stimulus hunger' are met full on; 2) and 3) reinforce my belief that, if facilitators are to maintain their developmental momentum they must undertake regular supervision and therapy. I develop on my rationale for this ethical stance below.

Though it is conceivable to me that a group leader may discover therapeutic themes during facilitation which they may later wish to work through for themselves, it is not conceivable to me that they may 'do their own therapy'
while they facilitate, for to do so means they relinquish their nurturing, boundary maintaining and sense-making roles. If all members of a group regress in quest of experiential, or therapeutic exploration, who is there left to take care of them and promote a therapeutic outcome? Sloppiness, especially in relationship to boundary maintenance, I find regularly in educational facilitators who forego the rigors of supervision. Because we are primarily blind to material of our 'projective agenda' we need others to direct our focus to it.

Facilitators, so my developing professional bias goes, be they in therapeutic or educational settings need an arena where they can address personal issues that arise within themselves from the leadership role. This view was supported by both group analysts and humanistic co-facilitators, and was seen as necessary for educational groups as for therapeutic ones.

Murray Cox (1978) also draws attention to the necessity for a facilitator to maintain high levels of awareness; she likens the role of the group facilitator to that of a conductor in an orchestra or the prompter in a play, whose hovering attention has the quality of radar as he/she constantly scans the group as a whole, while, at the same time noticing each individual. Open attention - as cited earlier (6.4) - can only be maintained when the facilitator has both an opportunity and a venue to decant intrapsychic themes that arise through the act of facilitation. Such feelings as rejection, competitiveness, grandiosity and depression, impulses to control and retaliate, may all arise within facilitation to threaten a facilitator's perceptive processes and ability to successfully carry out those therapeutic tasks their role requires. At the time of emotional
arousal, within the cut-and-thrust of groupwork, a facilitator needs to be clear as to those therapeutic tasks to which he/she works.

6.9 The input of an informal collaborative inquiry within this study.

I have neglected to mention until now an area of groupwork which developed alongside this study which provided me with my major store of clinical supervision, an ongoing practical reference for my experiential vision and exposure to group analysis, namely, The Certificate in Therapeutic Community Practice. This course, which accompanied the writing of this thesis both acted as a testing ground for its suppositions and paralleled its development throughout its five year life. Essentially, the course milieu compliments this study in the manner of an informal collaborative inquiry into experiential groupwork; facilitators and students thereof being privy to my thought and I to theirs; for we spent much group time together.

The Certificate in Therapeutic Community Practice, run conjointly by the Association of Therapeutic Communities (A.T.C.) and the Institute of Advanced Nursing Education (I.A.N.E.) at the Royal College of Nursing, London, originated from out of the desire of the A.T.C. to effect a course in Therapeutic Community Practice. The Institute was contacted with a view to academically validating such a course, and I, as a mental health specialist was co-opted into the initial meetings.

The culture which the R.C.N. and the A.T.C. both represented were not conducive to one another. John Wells, the Deputy Director at that time was
essentially an educational manager who understandably wanted to see hard evidence of a proficient curriculum. The Association representatives, in turn, were unfamiliar with such demands and resistive to getting their act so tightly together. This I believe was largely due to their high degree of individuality and low level of synergy; they had had little practice in playing as a team. As I had sampled the Henderson course, when a clinician and as a tutor, and spoke up for the course and its educational worth, John was prepared to give the A.T.C. sufficient time to draft a workable course. Further meetings flowered. Eventually I sat down for a day, drafted a rough document incorporating the aims and intentions of the Association in a format acceptable to the Institute and we were on our way.

In the early meetings what I saw as the internecine rivalry and individuality of Association members jaundiced John's opinion of their ability. Sibling rivalry was always well cloaked within the Institute and the hidden agenda kept hidden; here in contrast were people all too readily leaking their personal agendas into everyday life, and more especially into the business of course planning. John - very much an officer in the Royal Air Force sense - was not impressed, and the Association did not go out of their way to impress him. Transferential and projective influences were as strong here as in any group!

To me this coming together of the Institute (I.A.N.E.) with the Association (A.T.C.) represented a meeting between a highly organised hierarchy with all those qualities attendant to the same, as described by Lawrence and Lorsch (1969) in the shape of The Royal College of Nursing, with its cynicism, need to dominate or be dominated, a sense that prejudice is all right and
that ideas must come from the top, with that of the A.T.C.'s psychotherapeutic culture which preached the danger of these and sought to support democratisation via such qualities as related to this by Emery and Thorsrud (1976) as open problem-solving, locating decision making as close to information sources as possible, aimed to increase co-operative effort and put emphasis upon the face-to-face working through of problems. This is not to imply the A.T.C. were easy prey, but rather to suggest that while both the R.C.N. and A.T.C. fought by similar rules they had differing values; this said, they could both be as pompous as the other, act superior when threatened and be just as bitchy. It was rather the Adult (neopsyche) of the R.C.N. was informed by a strong Critical Parent and the A.T.C. played out a role more openly influenced and acknowledging of Child (archeopsyche) references. In sum, the A.T.C. perverted therapeutic culture in the interests of individualism in much the same way as the R.C.N. perverted educational culture in the interests of institutionalism. In sum, both bodies had normally developed egos.

This was not an easy time for me. My own parental (intellectual) and mischievous and rebellious child (emotional) energies were awakened by the unfolding drama. This may explain why I worked so hard to effect integration of these forces and the courses success; in that a part of me was reified which was still fighting medical psychiatry (1.2) and resentful of authoritative parenting.

The original representatives of the A.T.C., namely Stuart Whiteley, David Millard, David Kennard and Keith Beech, joined with myself and John to form the Curriculum Development Group. From out this group a Board of Examiners
evolved, written tests and essays emerged. After a great deal of discussion and debate within the I.A.N.E. the course started. This was the first course to bring other than nurses into the college. In the event it drew mental health nurses, social workers, teachers, art therapists, social and occupational therapists together as students, and brought experts in therapeutic community practice and group analysis together. It became a melting pot of styles, approaches and on-going debate as to how best to represent therapeutic practice, teach the same and facilitate the numerous residential weekends, large and small groups of the course; it also gave focus to the A.T.C. and taught me a great deal.

I am reminded that the model which is evolving from this study has been hard won and was subject to a good deal of empirically testing on the above course. My theoretical stance thus arose from the field and was subject to continual recycling. As to my own personal and professional development the Certificate in Therapeutic Community Practice provided me with some 400 hours of co-facilitated experiential groupwork; 500 hours of peer supervision; and 2,500 hours of exposure to psychodynamic theory over a five year period.

Observations in this chapter were subject to much discussion in peer supervision with my co-facilitators: Pat McGrath - Group Analyst and Principal Social Worker; Norman Vela - Group Analyst and Phoenix House manager; and Andrew Gates - a Tavistock orientated groupworker and Social Services Director, who together ran small experiential/therapy groups of the course and co-facilitated alongside myself the large community groups; and more latterly Ruth Davies, a fellow humanistic psychotherapist undergoing
training in Psychosynthesis, who was a student upon the first year of the course and latterly became my colleague within the Institute. These individuals joined with me in facilitating the large group, and joined in pre group discussions and post group peer supervision, and contributed wisdoms born of their varied professional backgrounds to this work.

Group analysts and psychodynamic group leaders participating in the above course, alert to issues of leadership, did much to hone my vision and thinking. Our relationship together, analysts with humanist, was not always smooth. Initially I saw them as over-controlling, shy of emotional energy and critical in their parenting. They in turn saw me as uncontainable, potentially dangerous and over-expressive. But we gained from working together. I became more attentive to boundaries and they acknowledged becoming more expressive in style.

The course team, led educationally by myself as course tutor, continually thrashed out the relationship of therapy to education, expressive and action based leadership in comparison to non-directed experiential group style, and integrated such diverse influences as Gestalt, Group Analysis, Psychodrama, social learning and systems theory to the evolving culture. Philosophy attendant to this culture has entered this thesis.

A list of those involved in teaching upon the course gives some idea of the calibre of the experience we shared in together. Dr. Stuart Whiteley - consultant psychiatrist and Director of the Henderson Hospital; David Kennard - Principal Psychologist at Rampton Hospital and Group Analyst; Dr. David Millard - consultant psychiatrist and Oxford don; Dr. Nick
Manning - Reader in Social Policy at Canterbury University; These notable authorities in the field of groupwork who have published classic groupwork texts quoted in this work, served on the Curriculum Development Group of the course and contributed directly to my vision and indirectly to the shape of this thesis.

The Certificate broadly took the form of a ½ hour student's business meeting, a 1½ hour lecture, a 2 hour workshop, a 1½ hour small group session with a large 1½ hour group replacing the smaller one every 3rd week. The course was started off by a residential weekend, repeated between the 2nd and third terms. These weekends provided some 15 hours of experiential groupwork. Students were assessed via two essays, two unseen written papers and a project.

Teaching upon the programme were Dr. David Clark a founding father of therapeutic community practice; Dr. Robert Rapoport the original researcher into it; Dr. Bob Hinshelwood a reknown editor, writer and Kleinian analyst; Melvyn Rose, Director of The Pepper Harrow Foundation; Dr. Jeff Roberts, Raymond Blake and many other activists of group orientated care stimulated me immensely. When listed like this, contributors to the course read like a who's who of the therapeutic community movement.

I cite the above names for three reasons, firstly, so that the reader might appreciate how rich the field was from whence I drew my insights; secondly, to honour those colleagues who informed the informal inquiry of this work; thirdly, to provide the reader with sufficient evidence so that they might draw their own conclusions as to the status of the informal collaborative
inquiry performed. I say 'informal', because I did not set this up purposely, it rather developed, as we were unaware of what was cognitively unfolding until long after the event. Immersion in the 'experiential field' (Geron 1981a) was total. It is only now I realise how the course experience informed collaborative 'group' inquiry.

From the above it should be obvious how immersed I became with and in psychodynamic group practice. Alongside this strand of personal inquiry, as an advanced student of The Gestalt Psychotherapy Institute I was being rigorously prepared to existential and humanistic approaches to clinical practice and experiential groupwork. Psychoanalysis in the form of Group Analysis, and Humanism in the form of Gestalt are both sutured together by this study.

There were also many students who, while receiving supervision for their projects sent my mind racing on new pathways; they too collaborated in this work and illuminated my thinking.

The current study also influenced in turn my teaching and the course. Upon the Certificate programme I introduced a qualitative study extending over some two academic terms. Subsequently a Diploma programme was developed for students with a suitable assessment profile (60% and above in all examined work). These Diplomate students underwent intensive preparation to qualitative research methodology in order for them to research into their own professional practice. Replication of my own research process - though admittedly in a shorter time and on a smaller scale - was now being facilitated by me in others. Watching them undergo processes earlier
undergone by myself crispened my own appreciation of my intrapersonal process. In facilitating their inquiry I also facilitated myself. I was also able to verify how much of what I experienced as a new paradigm researcher was idiosyncratic to myself, and how much was replicated in others.

The participant observation afforded in my role of research supervisor constantly feeds back to inform methodological concerns of this thesis.

As I write up this work I am reminded of another parallel process, in that I have provided students without formal academic qualifications a route of progression to Masters level work. Four diplomate students - without 'O Levels' and 'A Levels' - have lately been accepted into Masters Degrees on the basis of the Diploma, judged by interviewers to be at post graduate level. Note, I was similarly without 'O Levels' when I was accepted for my first degree, I have remained so since.

I think I learn best when teaching others, and am powerfully driven to facilitate others in ways I have grown and developed myself; possibly a re-enactment or undoing of my own earlier traumas and sense of academic failure and deprivation?

6.10 Therapeutic tasks: an example of facilitative structuring

The facilitator, in his/her position of leader reaps much social prestige. This honoured position means they have to hand enormous power to shape 'group reality'. 'Reality shaping' is a crucial function of leadership and is
performed by timely sequencing of relevantly integrated therapeutic tasks. It is well to remember that he who has the biggest stick is more able to force his definition of reality upon you. The group facilitator has a very big stick indeed.

How a facilitator is seen to parent - or decline parenthood, whether they nurture or control, all are invested with meaning. In transference terms, the leader may invite or refute comparison with the 'good and bad parent' and all that this entails in the psyche of group members (6.3).

In sum, the facilitator, more especially as a leader in the large group, must:

- be aware of the uniqueness of his/her leadership position;
- note his/her membership and experience of group life;
- accept a co-ordinating, leadership and sense making function;
- pay attention to large and small scale group processes;
- have a mind as to what constitutes therapeutic development;
- acknowledge the role fantasy plays in perception;
- be respectful of the power that attends their leadership role;
- and have the support of ongoing personal therapy and/or supervision.

Ever mindful of the above the facilitator attempts to add therapeutic shape to the group, to create an emotionally safe environment where clients may gain experiential insight into themselves and those relations they enact with others, while all the time maintaining a nurturing yet realistic experimental 'reality'.

As an educationalist I am well aware that facilitation skills are not easy to teach. I am also mindful that too often the professional preparation of group workers, such as psychiatric nurses and social workers in community settings, entails a 'group experience' little different from the one enjoyed by clients. That is to say, we subject them to the therapeutic group experience in the hope that they will experientially derive the necessary understanding and skills they clinically require as care professionals. In the context of that disruptive energy flow described above, this becomes a very slow learning process with little guarantee of outcome. The more so as many experienced group facilitators cannot fully verbalise what it is they do. It is well to remember that apprenticeship based upon role modeling can inculcate deficits alongside assets, and to note that what makes for good therapy does not necessarily provide for good educational practice. Staff require very different skills from clients, and these skills need to be made the more explicit.

A clearer way of learning and appreciating groupwork, I believe, is afforded when a facilitator openly shares those 'therapeutic tasks' to which they work, gives students practice and skills development - that is to say supervision, and helps develop a grounded theory.

I endeavour in the remainder of this chapter to illustrate a technique for clarifying the dynamics of large group facilitation through the disclosure of therapeutic tasks.
Chronologically, I first became alert to the existence of those facilitative/therapeutic tasks I performed as a leader, while facilitating the educational community discussed in Chapters 4 and 5, but was not sufficiently clear until later observation and co-facilitation confirmed their presence for me.

The facilitative study below seeks to be illustrative of those intellectual processes a facilitator employs to structure therapeutic nurturing. Though what I describe occurred in many groups, I return to a previously explored group so as to build on what has already been understood.

The reader may find it useful to refer back to the groupwork diary outlined in Chapters 4 and 5 to verify the precise ancestry of those facilitative tasks presented.

Therapeutic tasks are underlined as they arise and analysed within the frame of Peplau's four phase model of the therapeutic relationship: Orientation, Identification, Exploration and Resolution.

I will also endeavour to illustrate 'when' and 'how' I became aware of differing levels, so as that the reader might appreciate the 'hidden logic' of my facilitation and leadership role.

Sequentially, my groupwork diary reveals the following events.
6.11 Facilitative tasks of the Orientation Phase (9/12/83-29/2/84)

Returning to review my previous facilitation armed with a newly forged vision alerted towards facilitative tasks, I begin to appreciate that the Orientation Phase (4.3./5.3./5.4.) was inaugurated as the facilitator-group relationship addressed its initial task of 'establishing of therapeutic contact and confidentiality'. Here the personal impact of the facilitator upon the group - and indeed the effect of the group upon the facilitator - was interactively experienced as the groups therapeutic needs were solicited.

There was in this phase a concern with 'purpose', the 'role of the facilitator' and the 'responsibilities expected of the client'. I felt we were at a 'social level' of functioning much concerned with establishing the conventions and roles expected of us.

'Dependence' along with intermittent episodes of 'flight and fight' characterised the influences surfacing from the 'primordial level' and seemed to add fuel to the social need for a clarification of 'role' and 'purpose'.

Initially, such questions were asked as to how far the group process would go and investigation made of the 'nature' of myself, as leader. Themes of 'trust', 'confidentiality', 'the desire to relinquish authority in order to grow' and 'victimisation' surfaced as roles and purposes were clarified and the 'contracting and recognition of group boundaries' - ground rules for the group - got underway.
No sooner had the boundaries of the group been established than they were tested, as the group tentatively confirmed its expressive and interactive space. It seemed that 'storming' had begun.

Facilitatively, the working relationship began to take-off as fears, fantasies and misconceptions were addressed and participants began to believe in the group's ability to 'generate interactive safety and trust'. As participants verified that they could test out their own expressive powers in group-life without reaping rejection or punishment, signs of 'flight and fight' began to diminish.

My portrayal of 'acceptance' was, I believe, an important ingredient here as it role modelled an alternative to a dramatic outcome and appeared to verify that the group was a safe place to experientially work. This phase was essentially an educational one where questions of group procedure, boundaries, the facilitative contract and rules of engagement were brought into frame.

6.12 Facilitative tasks in the Identification Phase (7/3/84-4/4/84)

In the Identification Phase (4.4./5.3./5.4.) the facilitator-group relationship was maintained and facilitatively enhanced. As facilitator I felt myself obliged to make sense of the arising dynamics and, at times when sharing of this process orientated the group to my facilitative logic.
Regression and dependence issues, along with the caricature of residual fears formed at this time. 'Flight and fight' expressed as aggression and humour continued, while at other times the group appeared to stop working and come to a halt.

Evidence from individual psychotherapy suggests that a plateau may occur in the earlier stages of therapy as the client uses resistance mechanisms to avoid the anxiety associated with pending therapeutic change (Cloud 1972 pp 112-21); it is possible that this was happening here.

As characteristics of the group's developing personality slowly began to unfold and therapeutic objectives were discussed, I noted specific reactions - basic assumptions such as 'flight-fight', 'pairing' and 'dependency'; transference and projective mechanisms; social games and projections - the group employed to reduce its conflicts, and, as it was my style to share a small portion of these observations I contributed to the identification of therapeutic themes. For example, on one occasion when we endured a particularly long silence at the start of a group I shared that I was wondering if the group was dependent and looking to me to begin for them? When this was affirmed I asked if dependency was an issue generally within the team? This solicited the response from a junior member of the group that he felt there were 'powerful others' here, people who set the rules. When I inquired as to 'the rules' it emerged that no one knew what they were. I suggested we would need to risk breaking the rules in order to locate them. Gradually as experimentation grew the group came to realise how it bound itself by myths and untested basic assumptions.
As therapeutic issues were identified and resolution patterns to these suggested, group consciousness was directed towards the identification of growthful (needs fulfilling) behaviours. For instance, individuals noted that they often felt unsupported at work, but also came to realise that they prevented support by working in isolation and rarely asking for help. In issues such as this educative facilitation continued, but was now focused more upon individual themes and emotions; as a facilitator — a being who had been in many groups before — I was presumed to know what to expect, and was seemingly looked to as 'a permanent object in a sea of change' to convey a little of this 'permanency' in my demeanour and address. I felt we were within a 'transference level' of work, my investiture as a 'superbeing' being firmly under way.

'Privilege and authority'; 'acceptance versus rejection of authoritative others'; 'thinking versus feeling'; 'honest expression versus politeness and skill' surfaced as themes for address in the group. These themes introduced in a disguised form much of the work which was to follow. The group had been in the intermediate mode to begin, journeyed to a creative mode and was now becoming destructive. I felt we might have to fall out with each other in order to believe in any subsequent 'getting together' or trust.

As facilitator I was coming to symbolise 'authority' and being used as a repository for 'them', the other references of authority 'out there' beyond the group. This seemed to be a transitional stage between 'transference' and 'projective' levels of group experience. I felt like I was being tested as to how democratic I could be, how tolerant I was of emotional expression, and how honest I was in comparison to others of the community. One of the more
senior female experiential teachers, and myself, were looked to initiate or evaluate much of what occurred, the eyes of members resting expectantly upon one or other of us when emotional material was expressed. I reflected upon the degree of 'pairing' attributed to our relationship.

Some 'splitting' was bound to occur in such a climate; I felt I was in danger of becoming a wedge the junior members sought to use as a tool to unhorse the seniors. Seniors likewise made appeal to my reason and seductively suggested I was one of them. I am hereby led to believe that a facilitator needs to be aware of his currency as a political tool. I felt it a necessity to establish my political neutrality at this stage of the group.


The Identification Phase seemed on reflection a transitional one, commencing in educational mode but soliciting of therapeutic orientation and movement. At the primordial level, dependency was evident.

In the Exploration Phase (4.5; summary 1; 2; 3; 4; 5.3; 5.4.) of group life the main focus was upon the exploration and redressing of conflicts. The therapeutic contract - shaped in earlier phases - was honoured as movement in the direction of those therapeutic goals suggested by the group occurred. In relation to Randall and Southgate's model an Energising phase was beginning, and - in transference terms - my portrayal of a Nurturing Parent seemed to lead the group towards a creative functional mode. In this phase of the studied group isolation of determinants for non-therapeutic
reactions were gradually unearthed, located in the work climate and seen to reverberate in the personal histories and habitual interactions and collusions of group members. Interactive conflicts of the workplace were addressed within the group as increased personal disclosure and interpersonal feedback allowed, and indeed encouraged the on-going analysis and exploration of the arising themes. Contact with earlier themes, initially disguised as communal issues were now owned, revealing persistent individual behavioral patterns which fanned community conflicts. Speech patterns echoed this process, qualities allocated to an external 'them' became a more personal 'we', and were eventually owned as participants began to speak in the first person singular - 'I': 'I feel that you dislike me'; 'I think you compete with me'; 'I feel p---- off with you'; because unpleasant feelings could no longer so easily be deflected away a good deal of 'flight and fight' was now able to be worked through.

As conflicts were better understood defences relaxed. Participants were surprised to find others felt as themselves. In terms of Randall and Southgates model we were beginning to Peak.

For example, at one stage the community's creative energy surfaced and it commenced to view itself as if a family, with competitive behaviours, sibling rivalry and symbolic parents in the form of senior community members. Transference issues - akin to sibling rivalry were opened up and factors inhibiting growthful adaptation owned. Conflicts between individual members were thus made the more recognisable and amenable to clarification.
As fears dissipated, group resistances diminished. A feeling of communalism evolved which further encouraged sharing. Active experimentation, such as expressing feelings at the time of their occurrence, rather than sitting on them and building up passive resentment that might poison interpersonal team relationships later, now yielded experiential insights. Permission for experiential enactment was an essential requisite for this work as well as an implicit facilitative task. I believe I encouraged experiential enactment and emotional expression by holding the boundary of the group secure, staying objective, balancing destructive energies with positive ones and keeping participants aware of the facilitative contract we agreed together.

The development of an inquiring group climate tolerant of emotional expression, accepting and limiting of authoritative put-downs, helped to support and enable a climate of creativity where experimentation of alternative strategies could be freely enacted. My facilitative role was similar here to that of a collaborative researcher in that I drew together and illuminated experiential insights while suggesting alternative routes of inquiry when interpersonal and/or intrapersonal blocks formed. The group appeared to be fulfilling its task - contracted at the social level - to provide a climate wherein its members could better understand one another and grow.

Along with a growing confidence to express emotional energies, there grew an appreciation of the need to 'control' and to 'appropriately express' feelings. At this time the group seemed to move from fixation on 'hurts of the past' to a concern with the present; chronologically, it appeared to be growing itself up fast, leaving its hurt child parts in favour of action in
the present. This noted, there was considerable tension between 'old' and 'new' ways of being. An example of this was afforded by the introduction of art-work, which arose from the request of younger, less senior members to work non-verbally. When art materials were made available 'fears of change' and 'resistances' to let go of verbal, known ways of work reified regressive dependent themes and a fear of the critique of seniors, but this time the seductive pull of the 'norm' was contrasted with possible gains and recognition made of the 'cost' of resisting and laying up further resentment born of another missed opportunity. Initially the group fell into a destructive pattern of response, but gradually came to the conclusion that sitting on anxieties perpetuated rather than redressed feelings of loneliness, rejection, and depersonalisation. Though for some weeks the art materials stayed in the centre of the group as a potent reminder of 'a resistance to the new', there was a willingness to stay with, rather than disregard this and other problematic areas of grouplife. This suggested we could stay with distress and tolerate conflicting interests, rather than feel blamed, got at or punished as had previously happened on these occasions. Emotional themes were thus now able to be worked through rather than reacted to.

As problem solving strategies, the acceptance of personal responsibility, reality appraisal and other reality orientating reactions were rehearsed the coping skills of participants were reinforced.

Gradually, understanding and insight was behaviourally implemented within the work environment. This application of insight from 'group' to 'work' increased as inhibiting intrapersonal and interpersonal conflicts were
further contacted, recognised as contributing to work stress and interpersonally worked through.

Benefits from the group were reported to permeate other facets of community life. Recognition was made of the similarity of the content of the 'group' and staff meetings. What had previously been part of a 'hidden agenda', rivalry for instance, was now owned and made the more explicit.

Confrontation was now openly permeating the work community, some saw this as negative, some as positive, but most agreed that a greater proportion of 'honesty' had entered the work climate than had been evident before. Though this phase was tinged with some degree of idealisation, in a positive sense policies and people were now being checked out rather than merely acquiesced to. Seniors of the community seemed to especially feel the 'cost' of this as managerial ploys now necessitated the sharing of ever more political and personal rationale.

'Status' was now less effective a defence against questioning. If seniors had at one time enjoyed a projective distance as symbolically remote figures, this was no longer so. Indeed, when organisational errors occurred seniors were now specifically reproached with their managerial embarrassments by junior colleagues within our sensitivity group. This process was not always overtly therapeutic, but sometimes appeared rather like a settling of old scores.

Seniors needed much support at this time. It became necessary for a careful examination of the external effects of experimentation beyond the boundary.
of the group, especially within the work climate, and to assess the effects of this at a personal and communal level.

As individual work was contracted into the group and members shared the origins of their behavioural scripts deeper insight was afforded into the formalised defences of participants and the process by which their personal history was apt to be enacted in the work community. The recognition of how individual intrapersonal issues shape interpersonal behavior within, and without with the frame of the group became a salient theme at this stage and demanded much facilitative time.

In the final stages of the Exploration Phase the future of the group was introduced and the facilitative contract revised to give an indication of when facilitation was to end. With this knowledge to mind the group slowed down a little and began to limit its therapeutic work; members seemed to take stock of themselves and consolidate their gains rather than open up fresh avenues of personal work.

Overall, the affective (therapeutic) domain presented the essential focus of the exploration phase.

6.14 Facilitative tasks in the Resolution Phase (6/3/85-18/7/85)

The Resolution Phase (4.6./5.3./5.4) began with a re-evaluation of the facilitative contract; the facilitative benefits of the group were acknowledged as members first toyed with the idea of 'no group', a further
spell of 'groupwork with a new facilitator' and, a 'self-facilitated group'. The last option gained the most support; possibly because it provided opportunity for participants to explore their own facilitative skills.

Problems of termination surfaced naturally in the Resolution Phase. Evidence from one to one psychotherapy cite this phase as characterised by melancholy, denial, and finally solitary grief (Vennen, M. 1970 pp 218-21). Although overt melancholy and grief briefly entered into this phase denial appeared to be the cardinal reaction. Though much facilitative effort was expanded in drawing attention to the end, it took some time for the realisation that the facilitator was 'really going to leave' to enter the group-mind. Everytime the issue was raised there appeared to be a shift towards something - or indeed anything - else. I had to repeat my intention to leave time and time again. The group entered a destructive mode, feelings of rejection arising, as it slowly dawned that I was really going to go. During this phase of group life I believe I was seen transferentially in the guise of a parent who had chosen to walk out on their kids.

Repression, regression, acting out, open expression of anger, followed finally by acceptance have been cited as reaping effect in this phase (Kalkman & Davis 1974); this was also enacted in the studied group, but with one qualification, namely, repression took on a guise of intellectualisation.

Although I had endeavoured to educate the group in way of self facilitation, and the transmission of facilitative skills had been an on-going intrinsic feature throughout the life of the group, the generation of self-support and
self-care skills returned to the fore now. I reasoned that if a self-facilitating group was to be enacted, and the general consensus of members was that it would be, participants had to take back from me those skills they had accorded to me but split-off from themselves. At the projective level of the group, I would have to be killed off as an all knowing all seeing nurturing parent. To enable this transition I employed a greater degree of self-disclosure. Though the opacity of my facilitation may have furthered regressive work in earlier phases of the group, I deemed that facilitator transparency was required if participants were to acknowledge my facilitative skills as something they could relate to themselves. Getting participants to take back those projections they had lain upon me was not easy; indeed there was a resistance to let go of the 'mythical me'. I also noted in myself a little sorrow at letting my 'specialness' go.

With the form the group was to take in future resolved, an intense working period followed in which unfinished issues were ardently addressed. Initially this took the form of 'confessional sessions' where individuals first owned their collusions and defences, chastised other members for not making greater progress and then acted out expressions of anger towards the group and myself. It seemed necessary for members to reject before they felt safe to face the reality of an ending, and to attack and make others vulnerable when they became vulnerable themselves. Any remaining work at the transferential and projective level was seemingly being worked through at a gallop. After this abreactive spell idealisation of myself and the group again arose. These swings between negative and positive transference seemed to purge the residual energy relating to my leaving. At times the funeral-like oratory glorifying the group and my facilitation felt a little
like I had already departed and was being treated to my own orbitury. Perhaps this was a symbolic funeral, a rite of passage allowing transition to new status to occur, for after this premature service of mourning participants did indeed appear freed to say goodbye and lay the group in its facilitated form to rest. Through this grieving process qualities earlier projected into me were reclaimed.

My final facilitative task entailed the sharing of gains from the group. I prompted this when I chose to relay to each member my impressions of their contributions to the group, to thank them for trusting me with their honesty and to acknowledge the many growing pains we had shared together. I was careful to temper such feedback with brevity and gentleness, so that it could the more easily be dismissed and so not hook-in the receiver to a new cycle of intrapersonal work. Much therapeutic processing was necessary here to work with the grief of ending.

I have endeavoured to give more meat to the emerging model - and my facilitation, linking summative evidence to theoretical supposition. The general thrust of my findings relating to facilitative tasks was supported by those I taught, co-facilitators, and in peer supervision. Though we differed in the terms we used, the activity described was recognisable to all.

I note in this report a good deal of psychoanalytic rationale which was absent when I first commenced this study, which may be suggested to have brought out the 'group analyst' in me.
6.15 An educational review of facilitation

As a series of sweeps were performed through the various groups, participant observation, co-facilitation and peer supervision enacted, findings discussed by learners and cycled back for further refinement, a simile emerged for me between the progressive facilitative logic implied above (6.14) and the hierarchy of educational and affective domains described in Figure 8 (3.4). In Figure 17 I illustrate what was unfolding for me; facilitative tasks, framed by Peplau's (1952) relational phases are seen to journey from 'knowledge' and an orientation to externals - such as perceiving and responding to social boundaries; through to 'characterisation' where insights are internalised to construct a new vision and personal reality. Those therapeutic goals which facilitators work towards, are suggested, in a similar manner to the educational hierarchy, to require increasingly complex levels of conceptualisation and ever more internalisation.

From an educational stance, the psychodynamic phenomena you meet along the way serve to illustrate resistances to learning, blocks to the letting go of old knowledge without which new synthesis and understanding can not occur. In this sense experiential groups enact an educational process. My experience, and that of co-facilitators, testifies to the presence during the earlier phases of group life of educational processing. This comes to the fore as participants, in an effort to make a conventional sense of things, evoke cognitive processes. As the group matures, higher levels of perception and conceptualisation are seemingly more rapidly achieved.
FIGURE 17  RELATION OF THERAPEUTIC TASKS TO EDUCATIONAL PROCESS

Educational Focus

Cognitive Domain
Sensing and Thinking

Therapeutic Focus

Affective Domain
Feeling and Intuition

THERAPEUTIC TASKS

ENTRY

KNOWLEDGE
contact and confidentiality
soliciting therapeutic needs
defining purpose
role of the facilitator
expectations of the client
recognition of group boundaries
generation of safety and trust
portrayal of acceptance

RECEIVING

CONTACT AND CONFIDENTIALITY
SOLICITING THERAPEUTIC NEEDS
DEFINING PURPOSE
ROLE OF THE FACILITATOR
EXPECTATIONS OF THE CLIENT
RECOGNITION OF GROUP BOUNDARIES
GENERATION OF SAFETY AND TRUST
PORTRAYAL OF ACCEPTANCE

COMPREHENSION

(Idenfication)
sharing of facilitative logic
identification of therapeutic themes
assessment of growthful behaviour
establishment of political neutrality

RESPONDING

ACCEPTANCE
EXPLORING AND REDRESSING CONFLICTS
MOVING TO GOALS SUGGESTED BY THE GROUP
determining non-therapeutic reactions
permission for experimentation
exploring arising themes

ORGANISATION
OWNING FACTORS INHIBITING GROWTH
testing out alternative strategies
reinforcing coping skills
examining effects beyond the group
exploring how attitudes shape behaviour

APPLICATION

exploring and redressing conflicts
moving to goals suggested by the group

determining non-therapeutic reactions
permission for experimentation
exploring arising themes

ANALYSIS
OWNING FACTORS INHIBITING GROWTH
testing out alternative strategies
reinforcing coping skills
examining effects beyond the group
exploring how attitudes shape behaviour

SYNTHESIS

(Resolution)
re-evaluation of contract
drawing attention to the end

generating self-support skills
sharing gains from the group

CONCEPTUALISATION

EVALUATION

EXIT
My experience of 'working' experiential groups attests to their ability to stimulate higher levels of cognitive and affective development than conventional settings. I will return to this point later when I review at greater depth the effect of experiential groups in an educational setting.

6.16 Facilitative choices in groupwork: dimensions of facilitator style

Having examined the role therapeutic tasks play in the structuring of facilitation and the meeting of therapeutic goals, I employed the collaborative framework earlier described to assess my own facilitative/leadership style. Though I had shared from 'the driver's seat' the logic I employed (6.14), I was aware of the need for a more objective tool to assess my facilitation.

During the educational community facilitation described above (6.10-6.14) I recorded the 'aims' I entered with and worked towards within each session. These, when dovetailed to Six Category Intervention Analysis promise further insight into my facilitative intentions. Though Six Category Intervention Analysis has been introduced in this work as a vehicle for the analysis of educational (authoritative) and therapeutic (facilitative) aims and interventions, Heron (1977), has demonstrated its facilitative currency by application to groupwork:

Figure 18. Terminology changes occur in this transition: Prescriptive interventions become 'Directive'; Informative - 'Interpretative'; Catalytic - 'Structuring; and Supportive - 'Disclosing'. This is a logical sequence, for the interventions are now 'ends addressed' and descriptive of their facilitative effect upon the group. For example, catalytic interventions encourage 'sense-
FIGURE 18  DIMENSIONS OF FACILITATOR STYLE

The facilitator clearly directs the group.  The facilitator encourages the group to make decisions for itself.

The facilitator offers the group interpretations of its behavior.  The facilitator encourages the group to interpret its own behavior.

The facilitator interrupts rigid repetitive forms of group behavior.  The facilitator encourages the group to confront itself or each other.

Cathartic: Cathartic.  Non-Cathartic.
The facilitator encourages the release of emotions in the group.  The facilitator steers the group into less emotional territory.

The facilitator uses games, exercises to bring structure to the group.  The facilitator works the group in a relatively unstructured way.

Supportive: Disclosing.  Non-Disclosing.
The facilitator shares their thoughts, feelings and experiences with the group.  The facilitator keeps their own thoughts, feelings, and experiences to themselves and plays a neutral role.
making' and a subsequent 'structuring' of the facilitative climate.

When Dimensions of Facilitator Style (Figure 18) is applied to my catalogue of facilitative aims shared in Chapter 5, of the 196 aims entered some 31% are catalytic (Structuring), 21% supportive (Disclosing), 19% informative (Interpretative), 17% confronting, 9% cathartic and 4% prescriptive (Directive). The breakdown of my groupwork intentions, and the allocation of a rough percentage scale, produces a facilitative profile of group culture:

<table>
<thead>
<tr>
<th>Fr.</th>
<th>35%</th>
<th>30%</th>
<th>25%</th>
<th>20%</th>
<th>15%</th>
<th>10%</th>
<th>5%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directive</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>#</td>
<td>Non-Directive</td>
</tr>
<tr>
<td>Interpretative</td>
<td>.</td>
<td>.</td>
<td>#</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>Non-Interpretative</td>
</tr>
<tr>
<td>Confronting</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>#</td>
<td>.</td>
<td>.</td>
<td>Non-Confronting</td>
</tr>
<tr>
<td>Cathartic</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>#</td>
<td>.</td>
<td>Non-Cathartic</td>
</tr>
<tr>
<td>Structuring</td>
<td>#</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>Unstructuring</td>
</tr>
<tr>
<td>Disclosing</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>#</td>
<td>.</td>
<td>.</td>
<td>Non-Disclosing</td>
</tr>
</tbody>
</table>

It would appear that I was - in the context of my stated aims in the group - highly non-directive, interpretative as well as facilitating of the group generating interpretation, personally confronting and facilitative of group confrontation, significantly structuring of the group through catalytic intervention, and role modelling of support through active disclosure but soliciting of group generated support.

Dove tailing the above perspectives to their intent (Figure 6) certain therapeutic goals may be said to be addressed in the facilitative dimensions described:
<table>
<thead>
<tr>
<th>Facilitative Dimensions</th>
<th>Therapeutic Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpretative/Non-Interpretative:</td>
<td>'informed independent thinking'</td>
</tr>
<tr>
<td>Confronting/Non-Confronting:</td>
<td>'intentional growth'</td>
</tr>
<tr>
<td>Cathartic/Non-Cathartic:</td>
<td>'aware release of feelings'</td>
</tr>
<tr>
<td>Structuring/Unstructuring:</td>
<td>'self-insight'</td>
</tr>
<tr>
<td>Disclosing/Non-Disclosing:</td>
<td>'celebration of self'</td>
</tr>
</tbody>
</table>

When a facilitator is Directive, it may be said they are actively role modelling a 'self-determined' behavioural role; when Non-Directive they invite the same of group members by providing the necessary space for others to become 'directive'; this is like pushing from behind rather than leading from the fore.

Relating the above facilitative dimensions to the studied group my facilitation aims to encourage members to be 'self determined', allows for others to inform me in the hope that 'informed independent thinking' will occur within them, confronts to the degree that others become self facilitating and take charge of their own 'growth process', is at times cathartic and at other times non-cathartic in address of 'aware release of feelings', is highly structuring of the 'insights' that arise and veers towards the modelling of disclosure and a 'celebration of self'.

As a facilitator, in the period studied, I appeared as biased to a Non-Directive and Structuring style, which lets others determine a menu but very much sets the scene for arising insights to be reinforced. In this I pre-determine the boundaries of the group but allow consummate freedom within these constructs.
This exercise, plus discussion of the same with co-facilitators who observed my work, confirmed the profile produced. We also identified in discussion post co-facilitation that a facilitators over-use of Direction, Interpretation and Confrontation leads to intrusive parenting and was apt to generate regressive — adolescent-like — rebellion. Too little of the same and it was felt the facilitator denies his leadership function and provides an arena tailor-made for fights for leadership. This was supported by ongoing observation post co-facilitation, which also suggested that too much Cathartic, Structuring and Disclosing, caused the group to loose its way, regress, or for members at a superficial level to feel fine but too readily depend upon the facilitators ability to make sense of events for them. Too much 'care' — it was felt — can deskill in the much the same way as a lack of safety and too little nurture.

The above critique we saw as applying equally to humanistic and analytic facilitators. Indeed, I have found group analysts less controlling of process than most humanists, and most humanists more interpretative than the average analyst with whom I am acquainted. In my experience it is the developmental state of the person rather than the school they subscribe to which determines facilitation.

Classically, therapeutic group facilitation has trod a path of Non-Direction, Non-Confrontation, Non-Interpretation, allowing of Catharsis rather than actively soliciting the same, Unstructuring and allowing of Disclosure. Such groupwork does not readily 'educate' its clients, but rather relieves their symptoms. What is evident in the group is let surface, addressed by participants and gently and non-intrusively tolerated by the facilitator, whose 'activity' is to provide a screen upon which projective material may be placed,
gradually acknowledged and owned. Indeed, this 'therapeutic process' to which the traditional group analyst works may initially appear to be 'educationally bereft' and more mystifying than clarifying of the task at hand. It is in fact discovery learning at its most pure. It is desirous when soliciting the regressive work of the projective level that:

"Group therapists are viewed far more unrealistically by their group members. In part, the therapist's deliberately enigmatic and mystifying behaviour generates this distortion. The therapist has entirely different rules of conduct from the other members in the group; is rarely transparent or self-disclosing, and too often reveals only a professional front. It is a rare therapist who socializes or even drinks coffee with group members. In part, however, the distortion resides within patients and springs from their hope for an omniscient figure who will intercede in their behalf. They do not view the therapist merely as an individual similar to themselves aside from specialized professional skills; for better or for worse, they attribute to the therapist the archetypal abilities and powers of the healer. Although, as the group proceeds, the therapists' role may change to be more like a member's, it is never that of a full group member: the therapist almost never presents personal problems in living to the group; the therapist's statements and actions continue to be perceived as powerful and sagacious regardless of their content. Furthermore, the therapist is not concerned with teaching his or her skills to the group members; rarely does a therapy group member use the group experience to start out on a career as a group therapist." (Yalom 1985 pp 509 510).

In the light of the above model I fit the criteria of being Non-Directive, largely Non-Interpretative, Non-Confronting and Non-Cathartic; but am distinctly more Structuring and Disclosing than my analytic colleagues. This is possibly because I see my facilitative mandate as including the inculcation of facilitative skills, and so allow the acquisition of personal and interpersonal competence to enter the agenda of those clients/groups who employ me. But, there is also another reason, as a Gestalt psychotherapist I believe the
cognitive - educational - domain has a role to play in therapy. I try not to limit my facilitative function to any one level of groupwork. My humanistic and 'holistic' values bias me towards working with the whole and a belief that each group level rests and relates intimately to the others. I also try to work with everything that enters into a client's social, transferential, projective or primordial field.

Contrary to the group analytic view - expressed in the quote above - I actively seek to derole myself in later phases of group life from the mystical parental imagery clients attach to me, and so am led to work the more openly with Transference and Primordial phenomena; disclosing to participants that which is going on for me intrapersonally, making known my interpersonal awarenesses and encouraging others to do the same. Not that this appears to make the dynamics of my groups significantly different to those of my analytic colleagues, there are still long periods of silence, the mystery still unfolds, but before I leave an individual group session I like participants to be clear as to how their experiential group journey may be used as a source of experimentation in life.

In my facilitation I endeavour to provide my clients with the necessary skills to make good their therapeutic insights; hence the high degree of Catalytic structuring I employ. It appears to me that analytic group therapy - in its purist form - seeks 'symptom control' through experiential exposure rather than 'self actualisation' and 'growth'.

More recently Heron (1989) has refined his model further. What in Six Catagory Intervention Analysis was essentially a focus upon counselling and one-to-one
interventions, was transmuted in Dimensions of Facilitator Style to leadership interventions in groupwork, and now becomes in Dimensions of Facilitation a model which describes how a facilitator influences experiential learning. Interestingly, although transference is briefly mentioned in the more recent work (Heron 1989) any pretention to therapy has been removed, educational processing being to the fore. Terminology has again changed as earlier concepts are subsumed to the new perspective:

<table>
<thead>
<tr>
<th>(Six Cat's)</th>
<th>(F. Style)</th>
<th>(F. Dimensions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prescriptive</td>
<td>Directive</td>
<td>The Planning Dimension;</td>
</tr>
<tr>
<td>Informative</td>
<td>Interpretative</td>
<td>The Meaning Dimension;</td>
</tr>
<tr>
<td>Confronting</td>
<td>Confronting</td>
<td>The Confronting Dimension;</td>
</tr>
<tr>
<td>Cathartic</td>
<td>Cathartic</td>
<td>The Feeling Dimension;</td>
</tr>
<tr>
<td>Catalytic</td>
<td>Structuring</td>
<td>The Structuring Dimension;</td>
</tr>
<tr>
<td>Supportive</td>
<td>Disclosing</td>
<td>The Valuing Dimension.</td>
</tr>
</tbody>
</table>

It appears the model is journeying to ever higher resolutions of theoretical exploration; it could now quite easily become a typology of organisations and/or socio-cultural type. For example, the Royal College of Nursing strikes me as a Planning-Meaning-Structuring organisation; the Association of Therapeutic Communities a Meaning-Structuring-Valuing organisation.

Heron (1989) also notes three modes of facilitative leadership:

The Hierarchical Mode: where learning is directed, power exercised, structures laid down, things done and decisions made for the group by the facilitator.

The Co-operative Mode: where facilitative power is shared, the facilitator is student centred and works to enable corporate decision making, learning is
negotiated and the facilitator's view is one among many and his leadership co-operative.

**The Autonomous Mode**: where the facilitator allows freedom for a group to find their own way, learning is unprompted and takes the form of self directed practice.

Taking these as representative of teacher directed, process centred and student directed learning styles, a facilitative continuum is suggested:

<table>
<thead>
<tr>
<th>Hierarchical Mode</th>
<th>Co-operative Mode</th>
<th>Autonomous Mode</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Teacher directed)</td>
<td>(Process centred)</td>
<td>(Student directed)</td>
</tr>
<tr>
<td>(Focused)</td>
<td>(Collaborative)</td>
<td>(Open)</td>
</tr>
</tbody>
</table>

Facilitator directs group process, leads from the front to shape group reality, challenges resistences & provides structures for earning, assumes responsibility & is active in setting group culture.

Shares within the learning process, confers with the group & prompts student centred processes, shares own view as one amongst many, allows for self directed practice.

Respects group autonomy, gives freedom for group way, provides space for self directed discovery & exploration, creates conditions for inquiry.

Shades of autocratic, democratic and laissez-faire management style (Lewin 1938; 1947) are evoked for me by the above. In brackets I have made suggestion as to the quality of the system described and the power it employs.
Returning briefly to the organisational application of Heron's typology, and his three modes specifically, the Institute (I.A.N.E.) as a limb of the Royal College of Nursing very much operated in a 'Hierarchical Mode'; the Association of Therapeutic Communities, without a parent institution and placing emphasis upon role rather than status, operated in the 'Co-operative Mode'. From this perspective another level of tension is perceptible.

There is a further refinement possible which Heron overlooks; if we apply these 'leadership modes' to the earlier discussed 'Dimensions of Facilitator Style' (Figure 18), and add to this a percentage scale, a tool is created for the evaluation of the various dimensions: Figure 19.

In Figure 19 the Hierarchical mode is described by me as 'teacher directed', the Co-operative mode as 'process centred', and the Autonomous mode as 'Student Directed'. I have also briefly described each mode. Interventions are listed alongside a scale by which each of the 'Leadership modes' might be evaluated.

Referring to the earlier profile of my facilitative style, I am low in The Planning Dimension (10%); strong in Meaning (20%) and Confronting (15%) Dimensions; low in The Feeling Dimension (5%); highest in The Structuring Dimension (35%), and strong in The Valuing Dimension (20%), that is, in the context of the staff sensitivity group reviewed.

I will use this schema to evaluate subsequent group facilitation.

In this chapter I have returned to my theoretical roots to investigate and link my budding store of 'propositional knowledge' through to 'propositional
FIGURE 19  A COMPOSITE TOOL FOR FACILITATIVE EVALUATION

DIMENSIONS OF LEADERSHIP STYLE

(Interventions recorded in a given period)
+ 35% + 30% + 25% + 20% + 15% + 10% + 5% + 0%

Directive  Planning Dimension: aims & goals of the group, programme & strategies: 'How we achieve the objectives'

Interpretative  Meaning Dimension: cognitive aspects, making sense of experience; 'How we inform & attribute meaning'

Confronting  Confronting Dimension: challenging & raising awareness, raising resistences; 'How we raise the hidden agendas'

Cathartic  Feeling Dimension: affective aspects, managing & addressing feeling: 'How we deal with our emotions & energy'

Structuring  Structuring Dimension: methods of learning & the form it is to take; 'How we form our boundaries & rules'

Disclosing  Valuing Dimension: building trust & support, celebrating authenticity; 'How we express & meet our true self'
belief'. I now need to move out from self reflection, attend to the outer world and begin another research cycle.

I have not sought to criticise others in this address but rather to critically analyse and tease out the differences of my own stance. Analysts, I respectfully suggest work primarily at the Projective and Primordial levels; educationalists at the Social and Transference levels, and I, as a facilitator alive to Gestalt psychotherapy attempt to dovetail the benefits of both these orientations to my work.

I have attempted to extract as much personal and interpersonal insight as possible from the group and personal analysis performed, especially in way of therapeutic change, so as to establish a base-line of propositional knowledge with which to investigate facilitated processes in others. To this end, in the following chapter I will turn to explore what happens to members of experiential groups in educational settings.

In this chapter I have attempted to tighten up my research design so as to produce collaborative evidence. Through this findings have emerged from the field, been shared with expert others - from group analysis, psychosynthesis and humanistic backgrounds - and a model applicable to educational and therapeutic groups refined. Via this process I have attempted to address the 'positivist-efficiency' dimension of this research; confronted my own philosophical assumptions; surfaced 'dialectical questions' and sought to illustrate this study's 'legitimacy' and 'relevance' (Rowen 1981).
For instance, I have demonstrated in this chapter my familiarity with groupwork and facilitative issues, sifted out earlier supposition for focus, generated what I believe to be imaginative yet usable hypotheses and set up controls to monitor my findings and preserve my objectivity: to address the positive-efficiency dimension of this research.

Questioning and reinterpretation of data has also taken place, relationships have been let inform the research and resistances surfaced: to address the dialectical dimension of this research.

Information has also been fed to interested parties, such as co-facilitators and student groupworkers, conflicts and change noted; multiple analysis of data has been performed and the relationship of arising insights to facilitation recorded: to address legitimacy and relevancy dimensions of this research.

In its many cycles my research has started to move out from a piloting of the arising model and nearer to 'the real thing' - group facilitation itself.

Reviewing my reporting style, I note a resistance to examine parts in isolation from the field studied. I believe this is due - in part - to a desire to honour the group experience as an integral whole. If I reduce my experience of experiential groupwork to brief superficial explanations, merely to remove confusion, an essential part of the process itself I feel will be lost. Confusion is part and parcel of groupwork and experiential research, I feel strongly it must not be explained away.
Having now operated the group observation and cycling earlier described (6.1), and found it useful, I intend to keep this active throughout the remainder of this study. This said, I feel a need to move out from speculation upon the general and return to subjective inquiry where individual case histories may be explored, so that I might examine in closer detail the intrapersonal and interpersonal effects participants report in groups.
DIMENSIONS OF PERSONAL CHANGE: REPORTS OF FOUR COLLABORATIVE INQUIRIES
INTO EXPERIENTIAL GROUPS

Preamble. Having examined the ancestry of this study (Chapters 1 and 2), his personal biases (Chapter 3), and the dynamics and facilitative tasks attendant to groupwork (Chapters 4-6), the researcher now explores the experience of learners exposed to experiential groups. Isabel Nenzies (1960) is seen to support the researcher's premise that preparation to 'nursing' exerts a profound cost within the carer, fostering a split between states of inner feeling and external performance. This in turn are seen to effect the experiential climate, feeding those professional resistances noted earlier in this work (Figure 7). Transactional Analysis is also refined in this chapter to effect linguistic analysis of participant reports. Finally, a relationship is discovered between 'unstructured time' and cognitive dissonance; which is suggested to be a catalyst generative of much intrapersonal change.

7.1 Influences antagonistic to personal development within nursing

With good quality participant observation, co-facilitation and supervision established I now began to focus upon the experiences of learners exposed to my facilitation. For this purpose I employed a combination of self-reflection, written evaluation and participant observation. My field observations coupled with student report thus form the major data source of this chapter.

Having overviewed the whole while examining leadership, levels and developmental phases of group experience, I now saw a need to examine specifics; a case study approach was chosen for this.
I entered into my teaching during the period described (October 1986 - April 1988) attuned to Transactional Analysis, retaining of those checks and balances previously refined (6.1), and sensitised through previous facilitation (Chapters 4, 5 and 6) to the emergence of psychodynamic material.

Nevertheless, I did not then, and do not now, whole-heartedly accept the psychoanalytic thesis that all human life may be understood by an analysis of subconscious mental forces. This said, I was at the time intrigued by the work of Isabel Menzies (1960), a Kleinian analyst whose conclusions I saw as further illuminating the intrapsychic nature and origin of that 'splitting' and 'covert hostility' associated with nursing practice (2.1). As a regular visitor to experiential groupwork this deserves further exploration.

Menzies suggests that in caring for an ill population nurses are caused to confront death, disease, mental disorder, nakedness, blood, faeces and urine; topics when as infants we were taught to repress. Concentrated impact with social taboos such as these, Menzies suggests, restimulates phantasies of infancy linked to life and death buried deep within the psyche:

"The elements of these phantasies may be traced back to earliest infancy. The infant experiences two opposing sets of feeling and impulses, libidinal and aggressive. These stem from instinctual sources and are described by the constructs of life-instinct and death-instinct. The infant feels omnipotent and attributes dynamic reality to these instincts and impulses. He believes that the libidinal impulses are literally life-giving and the aggressive impulses death-dealing. The infant attributes similar feelings, impulses, and power to other people and to important parts of people (…)" (Menzies 1960 p6).
At the above level of magical thinking, 'good' feelings are felt to nourish others, and 'bad' feelings to be murderous and capable of harming others. The crux of Menzies thesis is that nurses split-off their professionalised thinking parts from their more sensitised emotional parts because their ego, which provides reality orientation, is first bombarded – then overwhelmed by primitive stress; simply, they regress to the time these issues first arose.

Few people come to terms with such material as death and disease, or indeed the ensuing sense of vulnerability that occurs when these states are fully incorporated as tenets of personal reality. Add to this the very real lack of emotional support the Nursing Profession provides (Barber & Norman 1987; 1989) and it seems natural for the carer to feel desperate and needy, and occasionally, even revulsed and with clients who represent psychological threats and demand nourishment which they themselves need.

The ward, we should note, is a place imbued with threat. The prospect of killing someone when 'things go wrong' is a constant reality forever lurking around the corner. As few nurses receive personal counselling or qualitative personal supervision regarding their work, intrapersonal stresses are largely left unchecked, and phantasy is let proliferate within the carer's psyche.

In developing her theme Menzies describes how phantasy effects objective reality, drawing attention to a process paralleled within the nurse:

"Through his psychic experience the infant builds up an inner world peopled by himself and the objects of his feelings and impulses. In the inner world, they exist in a form and condition largely determined by his phantasies. Because of the operation of aggressive forces, the inner world contains many damaged, injured, or dead objects. The atmosphere is charged with death
and destruction. This gives rise to great anxiety. The infant fears for the effect of aggressive forces on people he loves and on himself. He grieves and mourns over their suffering and experiences depression and despair about his ability to put right their wrongs. He fears the demands that will be made on him for reparation and the punishment and revenge that may fall upon him)" (Menzies 1960 p6).

This regressive reality, Menzies suggests, is evoked by the nature of the clinical climate in which nurses work. My experience and reading (Lamond 1974) leads me to believe that nurses - especially during training - perform their duties in constant fear of failure and retribution; the risk that 'you' will make the mistake that 'kills' a patient being a constant companion of training.

In this light caring becomes a fraught occupation with a degree of almost unmanageable responsibility.

"The poignancy of the situation is increased because love and longing themselves are felt to be so close to aggression. Greed, frustration, and envy so easily replace a loving relationship. This phantasy world is characterised by a violence and intensity of feeling quite foreign to the emotional life of the normal adult." (Menzies 1960 p6-7).

I earlier noted that carers themselves need care (2.1), and that nurses appeared to remain somewhat undeveloped as individuals and had low levels of self esteem (2.1); Menzies suggests here why this is so, namely, they are apt to become stuck at a projective and/or primordial level of function.

Indeed, a lot ferments on an intrapersonal level for nurses, and it is little wonder experiential groupwork in the Nursing Profession often appears to be 'a study in resistance'.
Personally, I am struck by the impression of pent-up fury I have met in many carers; their fury at the system, fury at their seniors, and fury at themselves; and how little and hurting they appear when they remove their furious mask in the sharing climate of an experiential workshop. The presence of a sensitive facilitator presents a very potent force to individuals who are straining to contain an emotional melting pot, and who rarely feel listened to.

Nurses, Menzies purports, structure their care routines in ways that help distance them from full and concentrated impact with situations where patient contact arouses strong libidinal impulses; impulses that threaten to break the bounds of personal - let alone professional - control.

From my reading of Menzies (1960), I have solicited the following as examples of how nurses attempt to avoid "intimacy":

**Splitting-off of the nurse-patient relationship**: concentration upon 'task'; listing of duties; restriction of one to one relationships.

**Depersonalisation and categorisation**: Patients seen as conditions; uniformity of management and performance stressed.

**Denial of feelings**: emotional show controlled; involvement feared.

**Ritual task formation**: anxiety of free choice reduced by instrumented systems; decisions shelved until new procedures formed; questioning discouraged.

**Avoidance of decisions**: responsibility for decisions pushed upwards; blame pushed downwards; role-blurring.

**Avoidance of change**: full consent of every one is sought before change can take place; fear of facing new situations outside of existing social defences.

**Checks and counter-checks**: everything has a tendency to be obsessionally recorded; trust a rarity; fear of failure the norm.
Behaviours such as the above do much to contribute to that dehumanisation patients often report in their experiences of professional care (Holmes 1986; Seligman 1975; Stockwell 1974; Barber 1990), and the cultivation of an authoritarian professional persona (Moscato 1976).

In light of the above social and intrapsychic influence it is understandable that the entry behaviour of nurses exposed to experiential encounter (described in 3.3. of this work) is so resistive, for reflection upon emotional issues and introspective examination runs counter to everything the professional ethos of the workplace seeks to reinforce.

With the above awarenesses to mind and alerted to the possibility that those self-same social defences and attitudinal sets employed in the workplace may be transported into the classroom, my examination of experiential facilitation, from the participant's viewpoint began.

7.2 Evolving a methodology: piloting a collaborative approach

I entered into my examination of learners aware of my increasing psychoanalytic bias, speculative as to the use of Transactional Analysis and sensitised to the belief that carers themselves have therapeutic needs (Menzies 1960).

I was also aware that my redress of others stress was informed by memories of earlier professional distress of my own (2.1). There was thus an element of 'undoing', working through my own past within my current tutorial role.
Objectively, I was concerned as to how the hidden agenda, subconscious elements of the intrapersonal learning process and facilitative experience – the level where personal change seemingly occurred – could be addressed.

Having earlier made use of structural analysis to illustrate the development of the group mind in facilitation (Chapter 5), I was optimistic to ways this tool might be further developed. Underpinning this awareness was a firm intent to let the research field dictate its own methodology. I was prepared to change my approach in favour of another route, should one surface.

Staying with uncertainty in the hope that the social process will solicit its own meaning was a process I was used to in groupwork; even so, it felt strangely unfamiliar when applied to research, the more so when I remembered the end product for which my research was begun, namely, the generation of a doctoral thesis.

Initially, I asked learners to evaluate my work in terms of their own perceptions of it. I had used to effect with clients – in counselling situations – a classification pertaining to perception; namely, nominal groupwork where individuals performed self analysis of the data they collected via their Thoughts, Feelings, Senses and Intuition. Drawing a client's attention to these headings and the way they perceived the world, I found extended appreciation of themselves, the way they constructed reality and how they had arrived at their present state of awareness. As I was privy to this process my own understanding of them was likewise enhanced.
This orientation to thoughts, feelings, sensations and intuitions has surreptitiously entered this work already; thoughts and senses being attached to the cognitive (Educational) domain and, feelings and intuitions to the affective (Therapeutic) domain of learning – Figure 14; 6.10. of this work).

Practically, my approach took the form of my asking students what they 'thought' and 'felt' about the group experiences we had shared together, and how their 'senses' and 'intuitions' contributed to their sense-making of what had occurred. Discussions with learners identified a major weakness of this approach. Sensations, which related to the five special senses: to see, hear, smell, touch and taste, though effective with clients in the facilitative generation of here-and-now awareness in a one to one relationship, did not appear helpful in retrospective group evaluation. Senses, it appeared from our discussions, were things of immediate reality and of little use in post-event reflection. Learners when presented with a section on 'sensations' either left it blank or reported observations more aptly described under the other headings of thoughts, feelings and intuitions. The heading of 'sensations' was therefore withdrawn at the request of students, and I thereafter looked to my groupwork diary for sensory evidence.

Having gleaned in discussion with learners some indication of the usefulness and limitations of the above evaluative tool, over an initial piloting phase of three months, I set about formalising my approach so that a comparative study of subject groups might be made. Adhering to the principle that my approach should remain person centred and group
orientated I negotiated a collaborative questionnaire approach to evaluation, which, when linked to a five point scale enabled learners via the casting of individual votes to produce an individually generated and group supported rank order.

The whole of the original exercise - subsequently much modified by individual groups in practice - consisted of six steps:

1. Firstly, individuals reflected upon - and nominally recorded their thoughts, feelings, senses and intuitions regarding the experiential teaching to which they have been exposed. They were requested to make these as succinct as possible.

2. Learners then shared their perceptions, first in pairs, next in fours, and then with the whole group and myself in plenary. Anyone wishing to refrain from sharing was deemed entitled to do so.

3. The next step, post a lunch break or in the following session, involved me entering all reported perceptions on a series of flip charts under their appropriate headings (thoughts, feelings, senses and intuitions). Each of these was placed alongside a five point scale; an example of which is given below:

<table>
<thead>
<tr>
<th>Thoughts</th>
<th>Strongly Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>How will it all go</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>What will I have to do</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>etc...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feelings</th>
<th>Strongly Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scared at start</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>Enjoyed sharing</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>etc...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Intuitions</th>
<th>Strongly Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have changed</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>My feelings have awaken</td>
<td>Agree</td>
<td></td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>etc...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. With the above statements in sight, individuals were invited to seek clarification of any that appeared unclear, to cull out repetitive statements subsumed by others, and to indicate their degree of agreement-disagreement with the statements on view via tick on the five-point scale provided.

5. Following this it was a relative easy process to work together, add up the supporting ticks and to rank order the statements provided, and, in discussion with the group overview the educational experience we had shared together.

6. Lastly, in plenary, the group and I discussed those impressions, interpretations and ideas that arose with regard to the rank-order we had produced. Data analysis retained this collaborative analytic mode throughout.

When first piloting the tool I employed a three-point scale alongside the arising statements; the group chose to modify this, suggesting the need for a wider spectrum. Group discussion also reaffirmed the need for a neutral grading, as some statements - such as 'I'm not aware of any feelings' - were found to be confusing, ambiguous or seemed to make no impact at all upon participants.

For the above format I am greatly indebted to an evaluative exercise introduced to me by Pat Cryer at the University of Surrey. Reflection upon her work in a research methods workshop, further germinated and modified by discussion in various experiential groups, eventually suggested the above qualitative assessment frame.
7.3 The initial use of the collaborative questionnaire: Study 2 (seven health service managers)

The initial testing of the collaborative questionnaire was performed in the Autumn of 1985. The first subjects were seven nurses completing a two year part-time management course at the Institute of Advanced Nursing Education (I.A.N.E.) at the Royal College of Nursing (R.C.N.), London. All subjects were registered nurses with at least five years professional experience.

As specialist lecturer responsible for the Personal Development strand of this course my contact time was of the order of half a day per week within each of the ten two week study blocks, plus a half day on the introductory weekend of the course which ran at a large South London hotel, plus two days within the final weekend at the same hotel venue.

In our last college based session within the Institute of Advanced Nursing Education I invited students to make brief comments relating to our groupwork together. This followed the six stage process earlier described (7.2). Comments were shared, duly collected, similar statements culled out in group plenary, and the remainder written-up over lunch on a flip chart alongside a five point scale. On return individual subjects ticked their degree of agreement-disagreement with the statements recorded. These were then totalled together - see Table 4.

In group discussion it was felt that attention upon the first two columns was all that was necessary to produce a rank order. Totals of these
Table 4: Study 2: ranking of thoughts-feelings-intuitions

<table>
<thead>
<tr>
<th>THOUGHTS</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continuous</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Cohesiveness</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Self awareness</td>
<td>6</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anticipation</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Curiosity</td>
<td>3</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No thoughts at all</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Varying value</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Threats</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acceptance</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deja vu</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>How will I use this in the exam</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Time for yourself</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time to examine your own negative and positive points</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Becoming aware of yourself &amp; your relationships &amp; using such insights at work/home</td>
<td>4</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being aware of your options</td>
<td>4</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is an essential component of the course</td>
<td>5</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intellectual uncertainty</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEELINGS</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acute anxiety</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Being lost and found then</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Being lost again</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Erotic at times</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Exploration</td>
<td>7</td>
<td>1</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comfortable</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sensitive</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supported</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Like a see saw up &amp; down</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uniqueness and shared feelings</td>
<td>6</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irritability</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Restimulation of unfinished</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Business I thought resolved</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INTUITIONS</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Want more experience &amp; more group skills</td>
<td>2</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Danger &amp; panic</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>A maze</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heightened sensitivity</td>
<td>4</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Floating</td>
<td>3</td>
<td>3</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Magic</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Muddle</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Growth of all of us as individuals within group</td>
<td>1</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loss of a sense of risk</td>
<td>3</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intensity</td>
<td>2</td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exhaustion</td>
<td>3</td>
<td>3</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Being more aware of body &amp; mind relationships</td>
<td>3</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affirmation of self &amp; others</td>
<td>2</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What you put in determines what you get out</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sad its coming to an end</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Columns were then made, rank ordered inclusive of thoughts, feelings, sensations, and intuitions to overview the group experience: see Table 5.

In discussion the neutral column was confirmed as useful, for it was seen to allow the registration of confusion, frank don't know's and apathy, especially for statements of 'feeling' and 'intuition' that tended towards ambiguity.

Statements supported by three or more participants seen worthy of recording; consent was also sought - and given at this time - for the use of data within this research.

Collaborative reflection in plenary upon the data surfaced the following insights:

- facilitated groupwork was perceived as beneficial, especially in terms of expanded awareness and growth;

- headings of thoughts, feelings and intuitions were suggested to solicit different types of response:
  * thoughts tending to be the more objective, critical though positive in tone;
  * feelings most varied, positive and negative features intermingling;
  * intuitions as broader in perspective and judged - surprisingly - to be the most balanced of all;

- overall, data appeared attuned to self and social dynamics rather than the tasks or formal aims of the course;
Table 5: Study 2: rank order of statements

<table>
<thead>
<tr>
<th>No.</th>
<th>Statement</th>
</tr>
</thead>
</table>
| 7   | Affirmation of self and others  
|     | Being aware of your options  
|     | Becoming aware of yourself & your relationships & using these...  
|     | Being more aware of body & mind relationships  
|     | Heightened sensitivity  
|     | Growth of all of us as individuals within the group  
|     | Exploration  
|     | Supported  
|     | Want more experience and groupwork skills  
|     | It is an essential component of the course  
|     | Self awareness  |
| 6   | Sensitive  
|     | Exhaustion  
|     | Intensity  
|     | Varying value  
|     | Cohesiveness  |
| 5   | Sad its coming to an end  
|     | What you put in determines what you get out  
|     | Time for yourself  
|     | Acceptance  
|     | Uniqueness and shared feelings  
|     | Time to examine your own negative and positive points  |
| 4   | Emotive at times  
|     | Like a see saw up and down  
|     | Irritability  
|     | Intellectual uncertainty  
|     | Anticipation  
|     | Continuous  |
| 3   | Curiosity  
|     | A maze  
|     | Floating  
|     | Loss of a sense of risk  |
| 2   | Muddle  
|     | Magic  
|     | Danger and panic  
|     | Acute anxiety  
|     | Comfortable  
|     | Being lost and found and then lost again  
|     | Restimulation of unfinished business I thought I had resolved  
|     | Threatening  |
| 1   | Deja vu  
|     | How will I use this in the exam  
|     | No thoughts at all |
- statements addressing affective elements were found to predominate over ones addressing cognitive gains.

On reflection, some days post the above inquiry I mused upon this research and my next step forward:

a) to consider if Transactional Analysis could be used to analyse statements - a long-term aim;
b) to employ the collaborative questionnaire techniques to the beginning and midway points of experiential group encounter so as to form a developmental profile in order to better assess the dynamics of personal change - a short-term aim;
c) to retain my impression of the group's insistence on how much they had changed as a consequence of, and specifically because of the group.

Collaborative evaluation of experiential groupwork appeared worth pursuing further, so with the above to mind I set about applying this framework to a much larger sample.

7.4 An illustrative account of subsequent collaborative evaluation: Study 3 (twenty-five student teachers)

The second group to which I applied the aforementioned questionnaire was a group of trainee nurse tutors nearing completion of the second term of a one year full time course. This inquiry was also enacted in the Autumn of 1985. Again, this sample is drawn from within the Institute of Advanced Nursing Education (I.A.N.E).
During the year some twenty five hours of experiential groupwork were time-tabled. These sessions were loosely structured, might have as a central theme counselling, groupwork, facilitation styles and experiential methods, but veered in the direction of the expressed needs and interests of students upon the day. In the third term of the course an experiential group was provided by me for those who wished to pursue at greater depth the issues raised within the workshops. Approximately a third to a quarter in any one year elected to enter into this latter - more therapeutically driven activity, where intrapersonal issues such as marital problems or personal bereavements, or interpersonal conflicts within the course might be addressed. Private material of this last term has not been entered into this account.

The inquiry about to be described was initiated in the second term of the course and followed the procedure earlier described (7.3).

In discussion participants decided that statements supported by fourteen or more participants (50% and above) were significant enough to record. Those statements falling below this level of support were deemed insignificant and discarded. Again, five columns were seen as superfluous for rank ordering purposes.

Again permission was sought - and given to use the resulting data; but on the proviso that statements below 50% of support were not shared beyond the group. This request was made because certain individuals were unhappy about their unsupported personal statements reaching an audience beyond their peer group. These statements are thus excluded from analysis.
Table 6 illustrates statements and rank orders these under headings of: thoughts, feelings and intuitions; Table 7 rank orders the sample as a whole.

In plenary the group noted the degree of objective judgement and attention to external social reality that attended those statements grouped under the heading of 'thoughts'.

'Feeling' statements were seen to disclose information of a more personal nature; they also seemed more attuned to socially dynamic processes: 'Challenged to be involved in making change'; 'I am changing and feel more comfortable'; 'I feel more liberated'.

'Intuitions' were deemed geared to long term goals: 'I shall use some of this next year'; Long term sessions will benefit me as a teacher and person'.

My degree of disclosure drew comment: 'I agree with tutor exposing/modelling'. This latter statement when discussed in group plenary was a contentious one. I was seen as enacting a student-centred mode of education often spoken of but rarely performed within the College (R.C.M.). Other lecturers, it was felt, paid lip-service to this concept but portrayed classroom behaviours contrary to it. Though I was pleased to have my authenticity confirmed, I felt ill at ease to be singled out.

I was also made aware of another feature of 'disclosure', learners felt it reduced the distance between teacher (myself) and student (them). This in
Table 6: Study 3: ranking of thoughts-feelings-intuitions

THOUGHTS

26 Education is about people.
22 It's given me space to look at my feelings & ideas about teaching.
21 These sessions are a very important part of the course.
Ideas & techniques used in these sessions will be very helpful in my own lessons.
20 Open ended teaching.
I'm aware of how to use groups.
Free expression.
It now seems a valid way of teaching.
19 I've grown in self awareness to a fair degree.
Interesting and unusual experience of a different style.
Promoted willingness to think about and learn non-concrete things.
This approach to nursing education is long overdue.
18 Information earlier on T.A. & Category Analysis would have helped.
A course & structure I didn't expect.
The meanings of these sessions comes later.
16 I'm beginning to gain a lot from these sessions.
A completely different perspective.
15 I think I'm changing from authoritative to facilitative.
14 These sessions put my thoughts into perspective.

FEELINGS

24 These are thought provoking sessions.
21 Interesting to learn a new style.
20 Uncomfortable at times.
19 We're only scratching the surface.
18 Challenged to be involved in making change.
Want more.
17 I have learnt a lot - sometimes uncomfortably.
Being treated as an adult allows me to think as an adult.
I feel more liberated.
16 I can relate to these sessions.
I am changing and feel more comfortable.
15 I feel safe and secure in unusual circumstances.
I'm reconfirming my own nature.
14 Sorry that others weren't prepared to accept this style initially.

INTUITIONS

22 These sessions will probably help me facilitate learning.
I shall use some of this next year.
Could be useful if properly used.
You have influenced my teaching.
I hope to learn more in the future.
19 Long term these sessions will benefit me as a teacher & person.
I feel I could try any method of teaching once I get established & feel more confident.
18 I want to go on moving towards this liberation.
Future practice will clarify these sessions.
16 Subconsciously noting difficulties/limitations.
Will be invaluable in my future career.
Agree with tutor exposing/modelling.
17 I've learnt a lot about myself & I hope I share it more.
That hopefully I will look before I leap in future.
16 It would be helpful to have something to read in the first term.
Out of line with rest of staff.
15 I admire you for tackling it so well.
14 Insecurity at first slowed down learning.
Table 7: Study 3: rank order of statements

26 Education is about people.
24 These are thought provoking sessions.
22 It's given me space to look at my feelings & ideas about teaching. These sessions will probably help me facilitate learning. I hope to learn more in future.
21 These lessons are a very important part of the course. I shall use some of this next year. Could be useful if properly used. You have influenced my teaching. Long term these sessions will benefit me as a teacher & person.
20 Ideas & techniques used in these sessions will be helpful in my own lessons. Open ended teaching. I'm aware of how to use groups. Uncomfortable at times. I feel I could try any method of teaching as I get established & feel more confident.
19 Free expression. It now seems a valid way of teaching. I've grown in self awareness to a fair degree. Interesting & unusual experience of a different style. Promoted willingness to think about & learn non-concrete things. This approach to nursing is long overdue. We're only scratching the surface. I want to go on moving towards this liberation.
18 Information earlier on T.A. & CATEGORY would have helped. Challenged to be involved in making change. Future practice will clarify these sessions. Subconsciously noting difficulties/limitations.
17 A course & structure I didn't expect. The meaning of these sessions comes later. I have learnt a lot - sometimes uncomfortably. Will be invaluable in my future career. Agree with tutor exposing/modelling. I've learnt a lot about myself & I hope I share it more.
16 I'm beginning to gain a lot from these sessions. Being treated as an adult allows me to think as an adult. I feel more liberated. I can relate to these sessions. That hopefully I will look before I leap in future. It would be helpful to have something to read in the first term.
15 A completely different perspective. I think I'm changing from authoritative to facilitative. I am changing & feel more comfortable. Increased security in unsafe circumstances. Out of line with rest of staff. I admire you for tackling it so well.
14 These sessions put my thoughts in perspective. I'm reconfirming my own nature. Sorry that others weren't prepared to accept this style initially. Insecurity at first slowed down learning.
In intrapersonal mechanisms which allow blame and responsibility to be split-off from the self - of the student - and allocated on to another - the teacher - could not so easily occur in the experiential climate I created, where the dynamics and politics of the teacher-student relationship were continually raised and explored; not that this prevented our falling out, rather it permitted class politics more often hidden from the teacher to surface and to be worked through.

In plenary the group admitted to a substantial degree of personal discomfort when it first became apparent that they really had an active role to play and were required to accept responsibility for the learning process. Some remembered that at first they resented having responsibility thrust upon them and recalled thinking it 'was my job; why did I have to burden them with it?'

Although I was seen as disclosing, I was aware of withholding certain awarenesses regarding internal staff dynamics from plenary. I believe it useful here to share what I withheld, for it provides a clue to the educational culture in which I taught.

My sessions and teaching style continued throughout the course to solicit extremes of evaluation: being seen as an excellent input essential to the
course by most students, while a fearful experience and a waste of time by a smaller portion of others. This was a continuing bone of contention in many of the Curriculum Development Groups for the course I attended. My sessions did not fit the College mental set; they remained an enigma, defied neat labelling and raised passions.

Sessions which stood out from the rest were generally ignored by fellow staff. I believe this was a symptom of covert competition. It was not seemly, in the educational nursing climate then enacted, to fall outside the fold; the more so as dependence and compliance were seen to be rewarded with promotion, and as 'change' was seen as an affront or critique. This said, there was an abundance of back-stabbing behind closed doors and in select meetings, and a fierce rivalry for favour and student adoration.

The course tutor, who chaired the Curriculum Development Group - composed of regular contributors to the course, the Assistant Director of the Institute, the Registrar, student and external representatives - remained generally perplexed as to what happened within my sessions. He also regularly declined my invitation to join with me to sample at first hand what was involved. His confusion was abetted by his self-appointed role of student advocate/rescuer; was he to support those students who spoke highly of my sessions or those who were negative towards it? Obviously, as colleagues within the same 'tutorial family' we were both subject to sibling rivalry. In plenary discussion with students I withheld these awarenesses to avoid fuelling the developing relational split.
Interestingly, students upon the course seemed to themselves fall into two parts, those more dependent individuals who were seemingly drawn into the rescuing behaviour of the tutor described, and those more developed — or to my mind awakening individuals who were excited by my approach. I accept my bias here. Though I own this 'projection', I note it did not come out of thin air but had a good degree of fit to the person concerned. Likewise, I own my rebelliousness and the degree to which I stimulated challenge and take this into account.

Though I had been a staff member of the Institute some three years I was still a 'new boy' with new ideas, the more so as I owned a bias towards 'psychiatric' rather than 'general' nursing. My stress upon groupwork, experiential learning and intrapersonal growth were viewed by a proportion of my general nursing peers as at best suspect, and at worst as dangerous.

Undercurrents of philosophical and relational difference between other staff and myself had already begun to reach the student body, as students had now gained representation upon Curriculum Development Groups. In tutorials individual students had relayed their concern that my work was under attack. This did not initially concern me greatly; I reasoned that the splitting-off of staff by students seemed a natural ploy, likewise, that 'good' and 'bad' parents should be formed.

For the most part I endeavoured to relay the motives for my tutorial approach to my colleagues and stay detached from the internecine dynamics I saw around me. This was not easy and I felt somewhat isolated at this time of my career. I sometimes, defensively, caught myself over-stating the
rationale of my approach. This may possibly be seen as one of the costs of initiating an experiential groupwork approach in a conservative body without support.

Perhaps the difference of my approach contributed to the glamour of it, if so, this might explain a little of the idealisation - both positive and negative - which was attached to it in student evaluation.

A new synthesis is arising as I write this. I note that the more negative comments in Study 3 fell below fifty percent of support; these negative comments were in turn in evaluation excluded by the group. It is no wonder, if negative comments were generally overwhelmed by the positive majority, that discontent students felt unheard, deprived of a voice and took their grievances to their course tutor. I think I may have erred here, for it was my style to reinforce positives and to listen to, but not comment upon negatives.

There was still at this stage of my facilitative development a tinge of rebelliousness, a legacy of my familial script, in that I enjoyed the excitement of experimentation and felt special occupying a radical position within such an august body as the Royal College of Nursing. This no doubt incited colleagues to further challenge my work.

Insights like the above alerts me to the supervisory quality of research such as this which encourages qualitative reflection and raises personal material within the researcher. Indeed, I believe qualitative researchers could be much supported by personal therapy; I certainly was. I am also
reminded that I need to further explore the politico-cultural context of research and facilitation.

7.5 Study 4: (nineteen mental health nurses)

This sample consisted of 19 students upon an English National Board (E.N.B.) course entitled Developments in Psychiatric Nursing, consisting of some 30 study days divided into an initial two week block, a final two week block and weekly study days - extending over a 3 month period. All students had worked in mental health for a minimum of two years post qualification.

The course contained at least 20 hours of set groupwork, plus workshops taught in an experiential and group centred way concerning counselling and interactive skills. Essentially this course examined the philosophy pertaining to facilitation and mental health.

My role regarding this course was two-fold: firstly to act as course tutor who planned, co-ordinated, developed the philosophy of the course and chaired its Curriculum Development Groups; secondly, to function as its main contributor, addressing its core specialisms of groupwork, the development of self and interpersonal awareness, models of care and supervision.

The data collection procedure started out in the form previously described, but similarly underwent metamorphosis once evaluation began. Inquiry was performed at the halfway stage of the course after some 10 hours of
facilitated groupwork. This sample represents a group into the Exploration Phase of group life but not yet fully at ease with experiential groupwork.

Table 8 shows statements obtained under headings of 'thoughts', 'feelings' and 'intuitions'; Table 9 rank orders these statements. Permission was given in group plenary to use the data obtained in this study, and to retain statements in their totality.

Examining the above tables I find the contrasting nature of statements of particular interest. Under 'thoughts' some degree of commonality is seen to be emerging, along with a recognition of the usefulness of a groupwork approach. There is also some questioning of 'is it worthwhile' and a sense of not fully knowing what is going on. For some this is intriguing, for others puzzling. Reflection upon their own function as group facilitators is evident for some; on the whole negative statements have far less support than positive ones.

'Feelings' show closeness evolving, the beginning of sharing and trust plus safety. Contrary to this tentative process of bonding confusion is noted, along with tenseness and annoyance. Some feel warm and pleasently confused, others angry, tired and embarrassed. What is an awakening for some produces a headache for others.

The person who originally reported 'wanting to walk away' did not on later reflection choose to support their own statement. This is possibly another example of a pressure for postives to carry the day?
<table>
<thead>
<tr>
<th>Table 8: Study 4: ranking of thoughts—feelings—intuitions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THOUGHTS</strong></td>
</tr>
<tr>
<td>19 We have different experiences but much in common.</td>
</tr>
<tr>
<td>18 Learning</td>
</tr>
<tr>
<td>17 Useful</td>
</tr>
<tr>
<td>16 Increased interest</td>
</tr>
<tr>
<td>15 Is it worth while.</td>
</tr>
<tr>
<td>14 Expectant</td>
</tr>
<tr>
<td>13 I enjoyed this group.</td>
</tr>
<tr>
<td>12 Intrigue</td>
</tr>
<tr>
<td>11 Not wanting group to end.</td>
</tr>
<tr>
<td>10 Puzzling</td>
</tr>
<tr>
<td>9 D.K.</td>
</tr>
<tr>
<td>8 Suspended</td>
</tr>
<tr>
<td>7 Reflecting on my group &amp; my need to control &amp; form dependence on me.</td>
</tr>
<tr>
<td>6 Not knowing what was going on.</td>
</tr>
<tr>
<td>4 All about yesterday.</td>
</tr>
<tr>
<td><strong>FEELINGS</strong></td>
</tr>
<tr>
<td>16 Close to some people.</td>
</tr>
<tr>
<td>15 Diminishing anxiety.</td>
</tr>
<tr>
<td>14 Feeling after sharing</td>
</tr>
<tr>
<td>13 Beginning to trust.</td>
</tr>
<tr>
<td>12 Tense</td>
</tr>
<tr>
<td>11 Safety</td>
</tr>
<tr>
<td>10 Unsure</td>
</tr>
<tr>
<td>9 Annoyance</td>
</tr>
<tr>
<td>8 Puzzled</td>
</tr>
<tr>
<td>7 An awakening</td>
</tr>
<tr>
<td>6 Angry</td>
</tr>
<tr>
<td>5 Tired</td>
</tr>
<tr>
<td>4 Warth</td>
</tr>
<tr>
<td>3 Selfconscious</td>
</tr>
<tr>
<td>2 Uncomfortable</td>
</tr>
<tr>
<td>1 Pleased confused.</td>
</tr>
<tr>
<td><strong>INTUITIONS</strong></td>
</tr>
<tr>
<td>19 Group can be used for learning experience.</td>
</tr>
<tr>
<td>18 Feel group is growing</td>
</tr>
<tr>
<td>17 Leading to something I'm just beginning to grasp.</td>
</tr>
<tr>
<td>16 Beginning to verbally weld together.</td>
</tr>
<tr>
<td>15 It will all fall into its place during course.</td>
</tr>
<tr>
<td>14 My own weaknesses and others strength.</td>
</tr>
<tr>
<td>13 Strengthened</td>
</tr>
<tr>
<td>12 To be able to express one's thoughts freely.</td>
</tr>
<tr>
<td>11 Hopefully some guidance</td>
</tr>
<tr>
<td>10 Uncertainty of where we are going and its benefits.</td>
</tr>
<tr>
<td>9 How and when does it end.</td>
</tr>
<tr>
<td>8 Should I be careful about what I say?</td>
</tr>
<tr>
<td>7 Something will be unleashed.</td>
</tr>
<tr>
<td>6 To be good to each other.</td>
</tr>
<tr>
<td>5 Post coital numbsness.</td>
</tr>
<tr>
<td>4 Group too big.</td>
</tr>
</tbody>
</table>
Table 9: Study 4: total ranking of statements

<table>
<thead>
<tr>
<th>Rank</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Group can be used for a learning experience.</td>
</tr>
<tr>
<td></td>
<td>We have different experiences but much in common.</td>
</tr>
<tr>
<td></td>
<td>Group beginning to be a group.</td>
</tr>
<tr>
<td>18</td>
<td>I'm learning.</td>
</tr>
<tr>
<td>17</td>
<td>Useful.</td>
</tr>
<tr>
<td></td>
<td>Increased interest.</td>
</tr>
<tr>
<td></td>
<td>Feel group is growing.</td>
</tr>
<tr>
<td></td>
<td>Leading to somewhere I'm just beginning to grasp.</td>
</tr>
<tr>
<td>16</td>
<td>It is worthwhile.</td>
</tr>
<tr>
<td></td>
<td>Expectant (reported in thoughts).</td>
</tr>
<tr>
<td></td>
<td>Close to some people.</td>
</tr>
<tr>
<td>15</td>
<td>Beginning to trust</td>
</tr>
<tr>
<td></td>
<td>It will all fall into place during the course.</td>
</tr>
<tr>
<td></td>
<td>My own weakness and others strength.</td>
</tr>
<tr>
<td></td>
<td>Diminishing anxiety.</td>
</tr>
<tr>
<td></td>
<td>Comfortable after sharing.</td>
</tr>
<tr>
<td>14</td>
<td>Strengthened.</td>
</tr>
<tr>
<td></td>
<td>I enjoy this group.</td>
</tr>
<tr>
<td>13</td>
<td>Beginning to trust.</td>
</tr>
<tr>
<td></td>
<td>Expectant (reported in feelings).</td>
</tr>
<tr>
<td></td>
<td>A little confused.</td>
</tr>
<tr>
<td></td>
<td>Exciting.</td>
</tr>
<tr>
<td></td>
<td>In the main positive.</td>
</tr>
<tr>
<td></td>
<td>Some interesting people.</td>
</tr>
<tr>
<td></td>
<td>It's going to be difficult to end this group at end of the course.</td>
</tr>
<tr>
<td></td>
<td>Most people feel like me.</td>
</tr>
<tr>
<td></td>
<td>To be able to express ones thoughts freely.</td>
</tr>
<tr>
<td>12</td>
<td>Tense.</td>
</tr>
<tr>
<td></td>
<td>Intrigue.</td>
</tr>
<tr>
<td></td>
<td>Hopefully some guidance.</td>
</tr>
<tr>
<td></td>
<td>Uncertain of where we are going and its benefits.</td>
</tr>
<tr>
<td>11</td>
<td>Puzzling.</td>
</tr>
<tr>
<td></td>
<td>Not wanting group to end.</td>
</tr>
<tr>
<td></td>
<td>How and when does it end.</td>
</tr>
<tr>
<td></td>
<td>Should I be more careful about what I say.</td>
</tr>
<tr>
<td></td>
<td>Safety.</td>
</tr>
<tr>
<td></td>
<td>Unsure.</td>
</tr>
<tr>
<td></td>
<td>Puzzled.</td>
</tr>
<tr>
<td></td>
<td>Annoyance.</td>
</tr>
<tr>
<td>10</td>
<td>An awakening.</td>
</tr>
<tr>
<td></td>
<td>Angry.</td>
</tr>
<tr>
<td></td>
<td>Tired.</td>
</tr>
<tr>
<td>9</td>
<td>Something will be unleashed.</td>
</tr>
<tr>
<td></td>
<td>Worry.</td>
</tr>
<tr>
<td></td>
<td>Lost.</td>
</tr>
<tr>
<td>8</td>
<td>O.K.</td>
</tr>
<tr>
<td></td>
<td>To be good to each other.</td>
</tr>
<tr>
<td></td>
<td>Pleasantly confused.</td>
</tr>
<tr>
<td></td>
<td>Uncomfortable.</td>
</tr>
<tr>
<td></td>
<td>Self-conscious.</td>
</tr>
<tr>
<td>7</td>
<td>Suspended.</td>
</tr>
<tr>
<td></td>
<td>Reflecting on my group &amp; need to control &amp; form dependence upon me.</td>
</tr>
<tr>
<td></td>
<td>No definite thought - changes with group.</td>
</tr>
<tr>
<td></td>
<td>Difficult to think.</td>
</tr>
<tr>
<td></td>
<td>Not enough time to say all there is to say.</td>
</tr>
<tr>
<td></td>
<td>It will all come out in the wash.</td>
</tr>
<tr>
<td>6</td>
<td>Secure and held.</td>
</tr>
<tr>
<td></td>
<td>Embarrassed.</td>
</tr>
<tr>
<td></td>
<td>Lost.</td>
</tr>
<tr>
<td></td>
<td>Headache.</td>
</tr>
<tr>
<td></td>
<td>Not knowing what was going on.</td>
</tr>
<tr>
<td>5</td>
<td>Relaxed.</td>
</tr>
<tr>
<td></td>
<td>Post colloal numbness.</td>
</tr>
<tr>
<td>4</td>
<td>All about yesterday.</td>
</tr>
<tr>
<td>3</td>
<td>Group too big.</td>
</tr>
<tr>
<td>2</td>
<td>Wanting to walk away.</td>
</tr>
<tr>
<td>1</td>
<td>b supported by 50% of sample)---------------------------------------------</td>
</tr>
</tbody>
</table>
'Intuitions' also show bonding and the development of empathy; though, there is acknowledgement of one's own weaknesses in contrast to other's strengths. Thinking is felt to be difficult. Making sense of group events is treasured by those who are beginning to do so, and greater guidance is requested by those who are not as yet secure. In general critical and pessimistic statements are less supported than optimistic ones.

Just as educational group dynamics fuelled the research inquiry, insights from the inquiry now returned to the field to fuel the educational process and discussion. This cycle was a constant feature of my work. One day we would unravel the experiential process we were emerged in, the next pool together insights born of reflection and the evolving record of this developing research record.

As with earlier samples it was noticed in plenary how the heading of 'thoughts' drew statements of a judgemental nature and that thinking was under duress in groupwork; statements under 'feelings' were seen to solicit internal emotional reactions; while 'intuitions' seemed generally more speculative and needy.

With regard to the acceptability of experiential groupwork to this body of workers, when all returns are rank ordered together (Table 8), of the 45 statements supported by 50% and above only 'a little confused', 'tense', 'hopefully some guidance', 'uncertainty of where its going and its benefits', 'puzzling', 'puzzled', 'annoyance', 'angry', 'tired', 'something will be unleashed' and 'lost' (11 statements in all) have a tendency to be negative in tone. Of the 21 statements falling below 50% of support 9 tend towards
the negative. In the total return of 66 statements a ratio of 46 tending to positives against 20 tending towards negative appraisal are found. It would appear that at the half-way point of the group any resistance to this kind of approach is in a process of resolution.

7.6 Study 5: (thirteen nurses trained in mental handicap)

This sample entailed 13 nurses from the field of mental handicap who similarly to Study 4 were engaged upon a thirty day English National Board update course. My role within this course was likewise similar in nature to that described in Study 4.

The procedure adopted was essentially the same as in earlier samples, though the timing differed, in that evaluation was performed immediately following the first spell of experiential groupwork (first session day 1) and on completion of the two week study block (day 10) which commenced the course. I hoped by this means to glean information relating to the initial response of students to experiential groupwork. The data below is thus illustrative of first exposure within the Orientation Phase and that cusp where Identification slides into the Exploration Phase of experiential groupwork.

Table 10 rank orders statements - under their respective headings - relating to first exposure to the experiential group; Table 11 rank orders the sample in total; while Table 12 and Table 13 perform a similar function at the end of the Introductory Block two weeks later.
Table 10: Study 5a: ranking of thoughts-feelings-intuitions

**THOUGHTS**

- **12** Unaware of what was wanted.
- **11** Grandeur of building 'out of place' within context of handicap care.
- **10** Middle class R.C.N. building/image.
- **9** Group fragmented, uncohesive, unsupportive of each other.
- **8** Would I gain any knowledge.
- **7** Tutor will be our leader.
- **6** Course would not be usual 'spoon feeding' format.
- **5** Unstructured.
- **4** Tutor looked a bit odd, did not do as expected.
- **3** Tutor appeared quiet.
- **2** Course appeared disorganised and unplanned.
- **1** Exceeding strange concept of how to run a course.

**FEELINGS**

- **12** Expectant.
- **11** Uncertain.
- **10** Apprehensive.
- **9** Uncomfortable.
- **8** Shy.
- **7** Help during silences.
- **6** Inhibited in group.
- **5** Let down in expectations.
- **4** Bored with silences and their meaninglessness.
- **3** Angry with tutor.
- **2** Quilt re my employer paying for me on disorganised & unplanned course.
- **1** Worried about meeting new set.
- **0** Wanted to pack up and leave.
- **-1** Let's get it over with quickly.

**INTUITIONS**

- **9** Would I do well.
- **8** Difficult to share experiences with people I don't know.
- **7** Fears of appearing foolish in group.
- **6** We are all in little worlds of our own.
- **5** Would we all get on.
- **4** R.C.N. unfriendly.
- **3** Group like a charge nurses meeting.
- **2** Course would tell me everything about handicap nursing.
- **1** Course would tell me everything.
Table 11: Study 5a: total ranking of statements

13 Expectant,
12 Unaware of what was wanted,
   What would course be like,
11 Uncertain,
   Curiosity,
10 Apprehensive,
   Uncomfortable,
   What did I let myself in for,
9 Grandeur of building out of place within context of handicap care,
   Would I do well,
8 Middle class R.C.N. building/image,
   Group fragmented, uncohesive, unsupportive of each other,
   Would I gain any knowledge,
   Tutor will be our leader,
   Shy,
   Difficult to share experiences with people I don't know,
   Fears of appearing foolish in group,
   We are all in little worlds of our own,
7 Course would not be usual spoon feeding format,
   Would I be bored,
   Unstructured,
   Tutor looked a bit odd, did not do as expected,
   Help during silence,
   R.C.N. unfriendly,
   Would we all get on.

------------------------------------------(† supported by 50% of sample)-----------------------------

6 Tutor appeared quiet,
   Inhibited in group,
   Group like a charge nurses meeting,
5 Course appeared disorganised and unplanned,
   Exceedingly strange concept of how to run a course,
4 Tutor pleasant but not dynamic,
   Let down in expectations,
   Bored with silences and their meaninglessness,
   Course would tell me everything about handicap nursing,
3 Times being wasted,
   Wanted to pack up and leave,
   Angry with tutor,
   Guilt re my employer paying for me on a disorganised & unplanned course,
   Worried about meeting new set,
   Course will tell me everything,
2 Let's get it over with quickly.
Table 12: Study 5b: ranking of thoughts-feelings-intuitions (Week 2)

THOUGHTS

13 Learning new approaches.
   Courses more constructive and interesting. We are more positive as a group. 
   Mental Handicap Nurses need to define their role & become agents of change.
12 Most group members have found their voice. 
   Theory & practice seem to relate & show evidence in group interaction. 
   Quieter ones are now active in group. Realising my own failings. 
   We listen more attentively.
11 We are more aware of each others needs. 
   More aware of my job and its responsibilities. 
   I'm developing better interpersonal skills. 
   Course should be called 'developing the skills of the Mentally Handicapped Nurse'.
10 Members I saw as strong also need support, but I'm too slow to 
   sense it. I've learnt a lot but can't define it if asked. 
   Realising what goals I would like to achieve. 
   Interaction between colleagues has improved. 
   We are more tolerant. 
   I have gained much more information, many more ideas, & increased skill.
   Other nurses are not aware of what nursing mentally handicapped people really means. 
   I have reflected on professional/personal issues more. 
   I am learning to assert myself, listen to people and participate.
9 Opening up of my mind. 
8 Dissatisfied with my profession. 
   I know what I can do about my discontent now. 
   Dissatisfied with my work role as it is now. 
   Find it hard to to explain to those at work exactly what I'm doing.
6 I understand people more.
1 What a shambles we are.

FEELINGS

13 More trust. Appreciation of course. 
   More self aware. 
12 I'm starting to enjoy it. 
   Surprised by my own lack of therapeutic skill. 
   Enthusiastic. 
   Optimistic. 
   Interaction more rewarding. 
   More comfortable in group.
11 More supportive. 
   Less self conscious re speaking in group. 
10 I'm more positive. 
9 Expectant that course will satisfy me.
1 I feel like crying when another of the group suffers.

INTUITIONS (non offered)
Table 1.3: Study 5b: total ranking of statements (Week 2)

13 Learning new approaches.
   Course more constructive and interesting.
   We are more positive as a group.
   I can share my knowledge.
   Mental Handicap Nurses need to define their role & become agents of change.
   Appreciation of course.
   More trust.
   More self aware.

12 Most group members have found their voice.
   Theory & practice seem to relate & show evidence in group interaction.
   Quieter ones are now active in group.
   Realising my own feelings.
   We listen more attentively.
   I'm starting to enjoy it.
   Surprised by my own lack of therapeutic skill.
   Enthusiastic.
   Optimistic.
   Interaction more rewarding.
   More comfortable in group.

11 I'm developing better interpersonal skills.
   Course should be called developing the Mentally Handicapped Nurse.
   We are more aware of each others needs.
   More aware of my job and responsibilities.
   More supportive.
   Less self conscious about speaking in group.

10 Members who I saw as strong also need support, but I'm too slow to sense it.
   I've learnt a lot but can't define it if asked.
   I'm more self aware.
   Realising what goals I would like to achieve.
   Interaction between colleagues has improved.
   We are more tolerant.
   I have gained much more information, many more ideas & increased skill.
   Other nurses are not aware of what nursing mentally handicapped people really means.
   I have reflected on professional and personal matters more.
   Discussions have helped me come out of myself.
   I am learning to assert myself, listen to people and participate.
   I'm more positive.

9 Expectant that course will satisfy me.
   Opening up of my mind.

8 We will make a good team.
   Discontented with my profession.
   I know what I can do with my discontent now.
   Dissatisfied with my work role as it is now.
   Find it hard to explain to those at work exactly what I'm doing.

6 I understand people more.

5 I feel like crying when another of the group suffers.
   What a shambles we are,
Thoughts, post the first exposure to facilitated group inquiry reveal a high degree of uncertainty. Students are seen to be questioning what was wanted and what the course would be like. The grandeur of the R.C.N. building (it was originally the town house of the Asquiths and is be-decked with moulded ceilings, heavy polished wooden doors, carved wooden pillars, regal dimensions) was noted to be in sharp contrast with the venue where most mentally handicapped clients are nursed.

Nurses from mental handicap often view themselves as poor relations of the General and Mental nurse; the 'middle classness of the R.C.N. building' struck at the working classness of course members while highlighting the impoverished clinical environment in which they worked.

Initial thoughts wondered over the function of the tutor - myself. Would I be a 'leader'. I did 'not do as expected' and establish my leadership authoritatively, and there was not the usual 'spoon-feeding'; indeed, my openness was seen to be indicative of my being 'strange'. Participants expected me to tell them all they did not know. When I failed to do this speculation arose as to the course being 'disorganised and unplanned', along with the fear that 'time' was 'being wasted'.

Feelings show 'expectant uncertainty' and a degree of 'curiosity'. Students identify themselves as being 'apprehensive', 'uncomfortable', not knowing what they had let themselves in for. The group experience is seen to be inhibiting. Some are angry with me, express guilt at being on a
disorganised course their employer was paying for, and, are reluctant to remain.

Intuitions were equally expectant, fearful, and idealised: 'course would tell me everything about handicap nursing'. This is especially obvious in the total ranking of statements, Table 11.

This first exposure to experiential groupwork appears most unsettling and draws negative commentary regarding the approach adopted. By the end of the second week there is a marked change in this stance as the group moves into the Exploration Phase.

'Thoughts' now demonstrate a healthy investment of positives. Students say they are 'learning new approaches', find the course 'more constructive and interesting', the 'group' is seen to be 'more positive', they are sharing, noting the need for nurses of their field to 'define their role and become agents of change', and most appear to have 'found their voice'. What is more, 'theory and practice' are deemed to 'relate and show evidence in group interaction'. Individually, students testify to 'realising' their 'own failings', to having gained attentiveness and increased listening skill, and are now 'aware of each other's needs'.

'Feelings' expressed now highlight 'more trust'; 'appreciation of course' and enthusiastic optimism. Comfort, loss of self consciousness and greater
positivism are some of the rewards we see identified.

Interestingly, the heading of 'intuitions' drew no comment in the second sample. In plenary, I raised this topic with the group. Some felt that earlier comment under the headings of 'thoughts' and 'feelings' had exhausted the need to reply to 'intuitions'. There is also suggestion that, at the time of the former sampling much speculation and fantasy existed regarding how the course would 'turn out'. This speculation was now allayed. There was less speculation at this time and more attention to the evidence provided through experience of the environment. Possibly, it was suggested, increased understanding defused much of the need for fantasy.

Further discussion brought forward the proposition that fantasy/intuition was a product of that anxiety felt on entry to the course, it served the function of sense-making, filling in the gaps prior to actual experience of the course.

Familiarity with each other, the course and its methods seemingly generated a sense of safety and defused the intensity of intuitive speculation. This hypothesis is supported in Study 1 (Chapter 5) where acquaintance with experiential groupwork appeared to diminish fantasy and emotionality as influences of the archetypal psyche (Child) were expressed, explored and understood (5.4). This said, I viewed this sample as a very defended one, insecure as a group and more reluctant than most to let go and engage with intuition; they also struck me as less creative than previous samples addressed (Studies 2, 3 and 4).
7.7 Review of initial sampling

My sampling of Thoughts, Feelings and Intuitions of students exposed to experiential educational settings did not provide me with any startlingly new information, it rather served to reaffirm and supplement earlier observation (Chapters 4 and 5) where participant observation had prior stood alone, untested and unanalysed by participants. Isolation of the researcher's vision from those he observes is amended in the collaborative studies now described, for subjects here participate as co-researchers and share in the analysis. Indeed, the way each group approached its evaluation added a further dimension for study.

Generally, I find that educational settings encourage greater participation and open exploration, therapeutic ones more catharsis but a reduced willingness to engage in research-minded sense making. This I perceive as in keeping with the respective domains to which each is attached (Figures 8 and 9; 3.8): therapy to affect, education to cognition. I note that the sensitivity group discussed in Chapters 4 and 5, which had a therapeutic flavour to it was chronically reluctant to engage in research. Therapy seems to invite inward looking self reflection, is by nature private and secretive; education by contrast is outward looking, more often performed in public and thus the more easily shared. Feelings and intuitions born of therapeutic inquiry are perhaps less accessible and transferable than thoughts.

My movement from 'expert observer' nearer to 'participating inquirer', coupled with participants enrolment as co-researchers, though true to the spirit of
collaborative inquiry produces a divergent synthesis resistive to orchestration into a singular conceptual frame. Earlier I noted that Transactional Analysis had promise as a tool for linguistic analysis (7.3), now, with sufficient statements to hand stipulating aspects of intrapersonal change, it appears an apt time to refine such a tool.

Electing to explore Transactional Analysis (T.A.), as to its currency in linguistic analysis, is to turn the handle of a door never before opened. Review of the literature provides ample examples of Parent, Adult and Child dialogue at a general level (Steiner 1974; Harris 1973; Berne 1961 & 1975), but specific analysis or thinking through of how the exteropsyche, neopsyche and archeopsyche enter into language does not appear to have been done. If I am to use a Transactional framework with which to address individual commentary other than 'the group mind', the model must undergo further refinement prior to application. I will this refinement below.

7.8 Reappraisal of structural analysis as a research tool

Two authors are especially responsible for the philosophy attendant to Transactional Analysis: Eric Berne and Thomas Harris. There is substantial difference in their approach, and I find myself ideologically caught between the two; this demands resolution.

When we contrast the work of Berne (1975) with that of Harris (1973) certain qualitative differences are apparent. Berne appears to concentrate on 'structural analysis' and 'script analysis' and the role of the
preconscious function of the Child (archeopsyche). Harris, conversely, directs his focus to the Adult (neopsyche) and the emergence of rationality; his interest is primarily in sense making and with 'healthy adjustment' (Amy & Thomas Harris 1985). While Berne subdivides the Child into Adapted, Natural and Rebellious parts - so as to better address subconscious and emotional forces, and subdivides the Parent into 'Controlling' and 'Nurturing' elements to allow intrapsychic analysis such as 'good' and 'bad' use of parental power; Harris focusses upon the here-and-now of environmental transactions, reality testing and information updating.

While Berne seemingly develops upon psychoanalytic and psychotherapeutic rationale, Harris philosophically enquires into personal growth and the emergence of self actualisation, all the while addressing the Adult's function as a data collecting, reality testing and updating agent characterising 'the thought concept of life' (Harris 1967).

The Parent, in Harris's eyes is seen to record external social events and to represent 'the taught concept of life'; the Child to record internal events and to represent 'the felt concept of life', while the Adult, Harris emphasises, re-sifts archaic material of the Parent and Child:

"The Adult is a data-processing computer, which grinds out decisions after computing the information from three sources: the Parent, the Child, and the data which the Adult has gathered and is gathering." (Harris 1973 p30).

New data - we should note - does not replace the old archaic message, but rather displaces it:
"We cannot erase the recording, but we can choose to turn it off!" (Harris 1973 p 31).

The Adult thus reflects on archaic information stored within the Child and Parent, compares it to the external world and updates accordingly.

More recent experiential data relating to the 'World as Taught' (Parent) and 'World as Felt' (Child) is thus held in limbo within the Adult, which in part constitutes updated portions of these.

The Adult essentially concentrates upon the here-and-now of functional reality and of necessity demands engagement in education and therapy; it is 'the inquirer', the persons own 'qualitative researcher' we must awaken in experiential groupwork (Figure 14).

This review reaffirms for me differences various authors have imposed upon the model and resistences within myself to aspects of their thought. Berne, in his subdivision of the Child, sees the Natural Child as representing the 'Parent in the Child', the Adapted Child as representing the 'Adult in the Child', and the Rebellious Child as representing the 'Child in the Child' (Berne 1975). This classification does not appear entirely logical. The allocation of Parent influence to the Natural Child I believe is inappropriate; the Parent is not so much a natural endogenous phenomenon so much as a socially constructed one (Figure 10). The word 'natural' as used by Berne in a sense I find confusing, for it goes against what I consider to be the internal logic of the model.
Likewise, the proposition that the Adapted Child is Adult (neopsyche) motivated, rather than a creature of social influence alike to the Parent (exteropsyche) leaves me at a loss. Social influence seems to me more logically a determinant of the Adapted Child than the reality testing function of the Adult. I also feel that Child (archeopsyche) influence within the Child in being deemed rebellious: the Rebellious Child, places an unnecessary negative connotation upon emotions, that is, the 'World as felt'. I suspect this latter interpretation of Berne is greatly influenced by his analytic background.

The idea that emotional energies are essentially rebellious erks my humanistic bias. Feelings provide wholesome energies such as empathy and care, besides unruly drives.

Psychoanalysts, in my experience, do not generally view emotions as positive, they are rather taken to be potentially destructive forces which require forever vigilant intellectual controls. This appears to have been the case with Berne. Certainly Berne's life script, as reported by Steiner (1974 p17-24), is described as work orientated, shy, with short lived loving relationships, highly conscientious, uncomfortable with 'strokes' - positive emotional reinforcement - publically pronouncing 'anyone who touches their patients is not doing Transactional Analysis', and ineffective in gaining for himself or addressing of positives. Of Berne's 2,000 pages of writing on T.A. only twenty-five are devoted to soliciting satisfaction or 'strokes' (Steiner 1974 p 23).
Emotions in the psychoanalytic tradition are often represented as unruly, regressive and hence dangerous. As analysts deal with pathological processes it is not surprising they give emotions a bad press. As an educationalist tuned to humanism and Gestalt psychotherapy I view emotions as energies, appropriate or inappropriate in the context of their release, and find this imputed negativism a prejudgement, erroneous to the objective study of emotional phenomena and unnecessarily condemning of the human condition.

Steiner (1974), in his reworking of the Child ego seems to share similar reservations to myself, he allocates the following terms to the Child: the 'Adapted Child' (Parent influence within the Child); the 'Little Professor' (Adult in the Child); and the 'Natural Child' (Child within the Child). My own orientation, though closer to Steiner than Berne, is not entirely satisfied with the term Little Professor, that is to say, that source of intuitive wisdom that emanates from the Child. I prefer to give this agent a descriptive title, namely, the Intuitive Child.

The bias I impose upon T.A. relates to perception, in that I place emphasis not so much on 'what' so much as 'how' something is being perceived (Figure 12): the Parent's intellectually structuring stance, the Adult's sensing function and the Child's feeling and intuitive role. My own subdivision, attuned to perceptual functions and subdivided so as to enable linguistic analysis, leaves the Parent of Berne's work largely intact, incorporates Harris' Adult - with its subsections of Parent/Adult/Child, and presents the Child as Adapted Child (Parent in Child), Intuitive Child (Adult in Child) and Natural Child (Child in Child). These structural divisions, plus those
qualities/statements that may be allocated to them are shared in Figure 20 and married to the phenomenological reality each ego subdivision serves.

For subsequent reference ego functions are coded as follows:

Critical Parent: Pc;
Nurturing Parent: Pn;

Adult reworking Critical Parent: A/Pc;
Adult reworking Nurturing Parent: A/Cn;
Adult witnessing itself: A;
Adult reworking Adaptive Child: A/Ca;
Adult reworking Intuitive Child: A/Ci;
Adult reworking Natural Child: A/Cn;

Adapted Child: Ca;
Intuitive Child: Ci;
Natural Child: Cn.

The Parent ego I see as embodying 'The Social Self', the Critical Parent as servicing the role of 'Social Boundary Setter' and the Nurturing Parent a 'Care Giver' role.

The Adult's reflective computer function is subsumed under the title of 'The Self Witness'. Here six phenomenological realities are suggested to co-exist.

To that area of the Adult concerning the Critical Parent I relate the 'Social Witness', to that part addressing the Nurturing Parent the 'Care Witness'. To that part of the Adult reflecting upon itself I link the 'Objective Witness' role; and to those three elements of its fabric
FIGURE 20

SUBDIVISIONS OF STRUCTURAL ANALYSIS RELATED TO STATEMENTS & FUNCTION

<table>
<thead>
<tr>
<th><strong>SOCIAL SELF</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CRITICAL PARENT (Pc)</strong></td>
<td>(Social Boundary Setter)</td>
</tr>
<tr>
<td><strong>NURTURING PARENT (Pn)</strong></td>
<td>(Care Giver)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>SELF WITNESS</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ADULT/Critical P (A/Pc)</strong></td>
<td>(Social Witness)</td>
</tr>
<tr>
<td><strong>ADULT/Nurturing P (A/Pn)</strong></td>
<td>(Care Witness)</td>
</tr>
<tr>
<td><strong>ADULT (A)</strong></td>
<td>(Objective Witness)</td>
</tr>
<tr>
<td><strong>ADULT/Adapted C (A/Ca)</strong></td>
<td>(Adaptation Witness)</td>
</tr>
<tr>
<td><strong>ADULT/Intuitive C (A/Ci)</strong></td>
<td>(Intuitive Witness)</td>
</tr>
<tr>
<td><strong>ADULT/Natural C (A/Cn)</strong></td>
<td>(Emotional Witness)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>ORGANISTIC SELF</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Adapted Child (Ca)</strong></td>
<td>(Social Survivor)</td>
</tr>
<tr>
<td><strong>Intuitive Child (Ci)</strong></td>
<td>(Intuitive Sage)</td>
</tr>
<tr>
<td><strong>Natural Child (Cn)</strong></td>
<td>(Emotional Energiser)</td>
</tr>
</tbody>
</table>
addressing the Child ego's function the 'Adaptive Witness', 'Intuitive Witness' and 'Emotional Witness' are prescribed.

Finally, I allocate the title of 'The Organismic Self' to the Child, allocating three sub-orientations of: the 'Social Survivor' (Adapted Child); 'Intuitive Sage' (Intuitive Child), and the 'Emotional Energiser' (Natural Child).

This is then the structural framework I employ in this thesis for linguistic analysis. It is derived from the five years of field observation I accorded to this study. For this model to have research currency, recognisable behavioural characteristics need to correlate to each subdivision; I have therefore incorporated examples of how each subdivision operates dialogically.

Understandably the Adult (neopsyche), the organ of the psyche most involved in adaptation and growth, is to the fore of my vision. It is now possible to revisit the material previously produced by the collaborative questionnaire (Studies 2 - 5) with a view to pilot Figure 20 as a sense making tool, and in so doing to speculate a little on what happens to the personality of participants exposed to experiential learning in groups.

There is of course an obvious limitation to such a study, as the model is to be applied retrospectively to data already collected, the validity of my assumptions cannot be cross-checked with those individuals who compiled the original sample. I need also to remind myself that I am dealing with a
model born of intellect rather than reality, and with data (Studies 2 - 5) itself distinct from life.

7.9 Transactional Analysis as a means of linguistic analysis: a theoretical application

Returning afresh to studies previously shared in this chapter (section 7.3. - 7.6.), via application of the model described in Figure 20 it is now possible to pilot linguistic analysis of their material. It is hoped this will provide evidence as to what happens in way of intrapersonal change to members of experiential groups in educational settings.

In depth study in Chapters 4, 5 and 6, showed considerable change to the group psyche, in that the Child (archeopsyche) and Parent (exteropsyche) were redressed and Adult (neopsyche) functioning enhanced. It is hoped this will be further supported in the present study, where, statements of 50% support and above are seen as indicative of significant movement and worthy of linguistic analysis (Tables 14 - 18).

Table 14: Study 2

<table>
<thead>
<tr>
<th>Pa</th>
<th>Acceptance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa</td>
<td>Growth of all of us as individuals within the group/ It is an essential component of the course/ Time for yourself</td>
</tr>
<tr>
<td>Pa/Pe</td>
<td>Varying value/ What you put in determines what you get out/ Time to examine your own negative &amp; positive points</td>
</tr>
<tr>
<td>Pe/Pa</td>
<td>Affirmation of self &amp; others/ Cohesiveness</td>
</tr>
<tr>
<td>A</td>
<td>Being aware of your options/ Becoming aware of yourself &amp; your relationships &amp; using such insights at work &amp; home/ Becoming aware of mind &amp; body relationships/ Heightened sensitivity/ Exploration Supported/ Want more experience &amp; groupwork skills/ Emotive at times/ Intellectual uncertainty</td>
</tr>
<tr>
<td>A/Ca</td>
<td>Acceptance</td>
</tr>
<tr>
<td>A/Cn</td>
<td>Loss of a sense of risk</td>
</tr>
<tr>
<td>Ca</td>
<td>Self awareness/ Sensitive/ Uniqueness &amp; shared feeling/ Like a see saw up &amp; down/ Continuous/ Floating</td>
</tr>
<tr>
<td>Cn</td>
<td>Exhaustion/ Intensity/ End its coming to an end/ Irritability/ Anticipation</td>
</tr>
</tbody>
</table>
A fair amount of Adult activity appears evident, especially in relation to reworking of the Critical Parent (A/Pc), but, the major proportion of attention is focussed within witnessing type statements. There is also a notable degree of comment from the Intuitive Child (Ci) and Natural Child (Cn).

Table 15: Study 3

<table>
<thead>
<tr>
<th>Category</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pc:</td>
<td>Information earlier on T.A. &amp; Category would have helped/ It would have helped to have something to read in the first term/ out of line with rest of staff/ Insecurity at first slowed down learning.</td>
</tr>
<tr>
<td>Pn:</td>
<td>I've grown in self awareness to a fair degree/ Interesting &amp; unusual experience of a different style/ I've learnt a lot &amp; hope to share it more/ I can relate to these sessions/ I admire you for tackling it so well.</td>
</tr>
<tr>
<td>A/Pc:</td>
<td>Could be useful if properly used/ It now seems a valid way of teaching/ This approach to nursing is long overdue/ I think I'm changing from authoritative to facilitative.</td>
</tr>
<tr>
<td>A/Pn:</td>
<td>Education is about people/ These sessions will probably help me facilitate learning/ These lessons are very important part of the course/ Promoted willingness to think &amp; learn non-concrete things/ Agree with tutor exposing &amp; modelling/ I'm beginning to gain a lot from these sessions/ Being treated as an adult allows me to think as an adult/ These sessions put my thoughts in perspective.</td>
</tr>
<tr>
<td>A:</td>
<td>These are thought provoking sessions/ You have influenced my teaching/ Open ended teaching/ I'm aware of how to use groups/ I have learnt a lot - sometimes uncomfortably/ A completely different perspective.</td>
</tr>
<tr>
<td>A/Ca:</td>
<td>Subconsciously noting difficulties &amp; limitations/ A course &amp; structure I didn't expect.</td>
</tr>
<tr>
<td>A/Cn:</td>
<td>It's given me space to look at my feelings and ideas about teaching/ Challenged to be involved in making change/ That hopefully I will look before I leap in future/ Increased security in unsafe circumstances.</td>
</tr>
<tr>
<td>Ca:</td>
<td>Long term these sessions will benefit me as a teacher &amp; person/ Ideas &amp; techniques used in these sessions will be helpful in my own lessons/ will be valuable in my future career.</td>
</tr>
<tr>
<td>Ci:</td>
<td>I hope to learn more in future/ I shall use some of this next year/ We're only scratching the surface/ I'm reconfirming my own beliefs/ any method of teaching once I get established &amp; feel more confident/ Free expression/ Future practice will clarify these sessions/ The meaning of these sessions comes later.</td>
</tr>
<tr>
<td>Cn:</td>
<td>Uncomfortable at times/ I want to go on moving towards this liberation/ I feel more liberated/ I am changing &amp; feel more comfortable/ Sorry that others weren't prepared to accept this style initially.</td>
</tr>
</tbody>
</table>

Study 3, also taken on the completion of a course shows more Critical Parent (Pc) involvement than the first sample; though Critical (Pc) and Nurturing Parent (Pn) statements are generally in balance.

Adult (A) activity is again pronounced, especially with regard to reworking of the Nurturing Parent (A/Pn).
The Child ego seems especially stimulated in the above sample, the Intuitive Child (Ci) and Natural Child (Cn) demonstrating a good deal of activity. The Intuitive Child - a prime source of creativity, in experiential learning groups is allowed considerable space and expression. This causes me to speculate upon the feasibility of experiential learning being especially generative of creativity.

Table 16: Study 4

| Pc: | Uncertain of where we are going and its benefits |
| A/Pc: | Hopefully some guidance |
| A/Pn: | Group can be used for a learning experience/ Beginning to trust/ In the main positive/ To be able to express one's thoughts freely/ Should be more careful about what I say/ An awakening |
| A: | I'm learning/ A little confused/ Some interesting people/ How and when does it end |
| A/Ca: | Leading to somewhere I'm just beginning to grasp |
| A/Cn: | Comfortable after sharing/ Most people feel like me |
| Ca: | Group beginning to be a group/ We have different experiences but much in common/ Feel group is growing/ Close to some people/ It will all fit into place during the course/ My own weakness and others strength/ It's going to be difficult to end this group at the end of the course/ Intrigue/ Safety/ Unsure/ Lost |
| Cn: | Increased interest/ Expectant/ Diminishing anxiety/ I enjoy this group/ Exciting/ Tense/ Puzzled/ Not wanting group to end/ Annoyance/ Angry/ Tired/ Warmth |

Much appraisal of nurture (A/Pn) and intuitive activity (Ci), as found before, similarly occurs in Study 4 - alongside vigorous Child activity.

The cumulative pattern emerging from the above samples (Studies 2-4) offers considerable support for Chapters 4, 5 and 6, in that Adult (neopsyche) activity predominates and reappraisal of the Parent (exteropsyche) occurs along with exploration of the Child (archeopsyche), which is much stimulated in the experiential groups described, especially within the domain of the Intuitive (Ci) and Natural Child (Cn). By contrast the Adapted Child (Ca) does not seem much affected - nor reappraised (A/Ca).
The Parent (exteropsych) is least involved in the above responses; the Critical Parent (Pc) being the most dormant.

Studies 2-4 appear to predominately rate the groupwork experience as positive. I suspect that this is because information was generally solicited at the end of a course of experiential sessions when the major portion of the adaption process had been worked through and largely resolved. Sample 5 differs from this and tests this hypothesis, information being solicited immediately post the first experiential group experience, and repeated two weeks into the course. This group is also noted to be especially resistive (5.6).

Table 17: Study 5(a)

<table>
<thead>
<tr>
<th>Pc:</th>
<th>Grandeur of building out of place within context of handicap care/ Middle class R.C.N. building image/ Group fragmented-uncohesive-unsupportive of each other/ Difficult to share experiences with people I don't know/ Tutor looked a bit odd - did not do as expected/ R.C.N. unfriendly/ Group like a charge nurses meeting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pn:</td>
<td></td>
</tr>
<tr>
<td>A/Pc:</td>
<td>What did I let myself in for</td>
</tr>
<tr>
<td>A/1n:</td>
<td>What would course be like/ Would I gain any knowledge/ Unstructured/ Tutor appeared quiet</td>
</tr>
<tr>
<td>A/Cn:</td>
<td>Would I do well/ Would we all get on</td>
</tr>
<tr>
<td>A/Ct:</td>
<td></td>
</tr>
<tr>
<td>Ca:</td>
<td>Unaware of what was wanted/ Tutor will be our leader/ Fears of appearing foolish in group/ Help during silence</td>
</tr>
<tr>
<td>Ci:</td>
<td>We are all in little worlds of our own/ Course would not be usual spoon feeding format</td>
</tr>
<tr>
<td>Ch:</td>
<td>Expectant/ Uncertain/ Curiosity/ Apprehensive/ Uncomfortable/ Shy/ inhibited in group</td>
</tr>
</tbody>
</table>

The above sample is atypical of earlier ones. The Critical Parent (Pc), dormant in earlier samples is in this one pronounced in activity. Adaption (Ca) is also more pronounced than usual, and the Child and Parent egos demand more attention than the Adult. Perhaps we use our Critical Parent and Adapted Child when we feel the more vulnerable and defended?
Subsequent evaluation some two weeks later changes this picture:

Table 18: Study 5(b)

<table>
<thead>
<tr>
<th>Pc</th>
<th>Course should be called developing the mentally handicapped nurse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pn</td>
<td>Mental handicap nurses need to define their role &amp; become agents of change. Surprised by my own lack of therapeutic skill. Other nurses are not aware of what nursing mentally handicapped people really means. Dissatisfied with my profession. Dissatisfied with my work role as it is now. I know what I can do with my discontent now. More aware of my job &amp; responsibilities.</td>
</tr>
<tr>
<td>A/Pc</td>
<td>Learning new approaches. Course more constructive &amp; interesting. Appreciation of course. Theory &amp; practice seem to relate &amp; show evidence in group interaction. We listen more attentively. Interaction more rewarding. More supportive. Members who I saw as strong also need support but I'm too slow to sense it. We are much more tolerant.</td>
</tr>
<tr>
<td>A/Pn</td>
<td>I can share my knowledge. Realising what goals I would like to achieve. I understand people more. Most group members have found their voice. Quieter ones are now active in group. I'm more self aware. I have reflected upon personal &amp; professional matters more.</td>
</tr>
<tr>
<td>A/Ca</td>
<td>I'm developing better interpersonal skills. We have gained much more information many more ideas &amp; increased skill. I'm learning to assert myself. Listen to people &amp; participate.</td>
</tr>
<tr>
<td>A/C1</td>
<td>We will make a good team. Opening up of my mind. Discussions have helped me come out of myself more.</td>
</tr>
<tr>
<td>A/Cn</td>
<td>I'm starting to enjoy it. Realising my own feelings.</td>
</tr>
<tr>
<td>Ca</td>
<td>Find it hard to explain to those at work exactly what I'm doing. Less self conscious about speaking in a group. I've learnt a lot but can't define it if asked. More comfortable in group.</td>
</tr>
<tr>
<td>Cl</td>
<td>Expect that course will satisfy me.</td>
</tr>
<tr>
<td>Cn</td>
<td>Enthusiastic. Optimistic.</td>
</tr>
</tbody>
</table>

Certain obvious changes have occurred between the time of the first sampling and the second, less than two weeks later.

Critical Parent (Pc) activity pronounced in the earlier sampling has now completely diminished; in fact Parent activity generally is in recess.

Adult ego activity is now greatly increased, and is displacing of all other attention.

Reappraisal of the Critical (A/Pc) and Nurturing Parent (A/Pn) is now especially in evidence.
Child activity has generally remained the same.

Overall, the impression which radiates from the above sample is one of enhanced positive feeling. Whatever happens in experiential groups in educational settings to tip their culture from negatives towards positives appears to happen early on and is not so much time linked.

The above experience also seems to have a conversion-like quality; my experience testifies to this, intrapersonal movement has a feel here of being far reaching and largely irrevocable. This I suspect might be linked to group pressure, plus structure and recognition hunger. This cusp, between resistance and conversion demands further address.

7.10 A synthesis of theoretical concerns: the role of cognitive dissonance and unstructured time in experiential groups

While analysing the above material, discussing it with students and co-facilitators, and looking for support in other groups (6.1) I was caused to reflect upon the interpersonal and intrapersonal dynamics at play. 'Unstructured time', a concept introduced earlier in this work (section 5.6) appears to be a catalyst adding a critical tension to experiential inquiry, without which neither structure nor recognition hungers can surface, be contacted or meaningfully resolved.

My speculations, based on field experience supported via ongoing collaborative inquiry, pursue the following steps:
Learners enter experiential workshops soon to discover that many personal qualities and skills they treasure, for example emotional detachment, maintaining polite distance, charismatically entertaining or authoritatively manipulating others are now persona non grata.

Defensive behaviours often engaged at times of threat, are, within the workshop climate challenged by competing demands to move in the direction of emotional honesty, environmental contact and negotiation. In this context individuals no longer feel rewarded when they structure time or their social encounters in known conventional ways.

This in turn stimulates conflict, a dissonance between what they were originally taught and the holistic values now present within the 'growth' orientated culture of the workshop. This quandary causes learners to re-examine earlier social messages and scripts in light of current demands and their present state of need. This necessitates much self reflection and intrapersonal analysis. In experiential groups individuals must work together in order to mobilise new interpersonal mechanisms acceptable to all.

Cognitive dissonance now ensues stimulated by an arising dichotomy between taught reality (Parent/exteropsyche) and the emotional reality (Child/archeopsyche) evoked within the workshop. The individual's value system now begins to waver. Are they to stick with what they already know or move out from this perspective to question lessons of the past, risk new skills and experience themselves afresh (Adult/neopsyche)? The longer this remains unresolved the more interpsyche conflict arises.

Some members of the group take longer to work through this quandary than others. When more risk 'the new' and engage in the experiential experimentation - which the facilitator models - than are antagonistic towards it, the group may be said to have 'turned'. After 'turning' the group works holistically, opens everything to question and uses the facilitator as a resource. In the annals of groupwork groups that do not turn are seen to be facilitative failures.
Later in this work it would be useful to critique the above values I associate with turning, for whose to say that what I model is better than something else, or that an holistic approach and opening everything to question is really so desirable?

In experiential workshops I am aware that activity tends to be externalised; there is less non-directed silence than usually found in analytic groupwork but, here to, learner groups can resist facilitation and also fail to turn. This is more likely to occur, I would suggest, when a facilitator is seen to symbolise a Critical/Controlling Parent rather than a Nurturing one (6.3). Support cannot be mobilised from others in the group if they have 'turned' and you have not and continue to remain resistant to their value orientation. An individual so placed is under tremendous pressure to conform.

This represents the politics of experiential group work; in a negative sense experiential learning may be seen as a seduction or political wooing of participants.

Reworking issues of adaptation through to their conclusion, in an effort to conquer functional equilibrium causes pertinent insights to arise. Via this process personal change can develop, as individuals reflect on just what scripts (5.6) are being played out within their personal and professional lives. But cognitive dissonance is, I suggest, a catalytic agent which shapes this process.
Cognitive Dissonance Theory (Festinger 1957) was originally devised to explain attitude change; it later became generalised to explain a multiplicity of social behaviours. It has not – to my knowledge informed by a search of literature – been applied to experiential groups or therapeutic processes.

Simply, cognitive dissonance theory suggests that people experiencing dissonance need to make certain mental shifts to resolve the ambiguity they experience when their behaviour and feelings are placed in conflict. For example, when the external environment makes a demand upon you to act contrary to your beliefs. The dissonance inducing situation requires a subject to either create new commitments or alter their old ones. In order to do this subjects experiencing dissonance need to alter ties with the source of their dissonance. Festinger and Aronson (1960) suggested that people preferred messages which supported their own views. In circumstances where personal views are in conflict with the host climate dissonance occurs.

Festinger and Bramel (1962) related dissonance to psychoanalytic theory. Both theories are concerned with cognitive conflict, both deal with conflict resolution, and anxiety results in both from the operation of dissonant cognitions. For instance, this is evidenced in mental defence mechanisms where restructuring of the psyche occurs in the face of unremitting anxiety.

Festinger and Bramel (1962) in their examination of projection observed that projections of unpleasant but accepted affect brought about by dissonant cognitions were aimed at persons who were liked in one’s own
group; projection only being aimed at an outgroup when a dissonant aspect was denied. In an experiential workshop, when cognitive dissonance occurs, a facilitator has much to gain in terms of those re-educative agents at his command within the group; for the group — inclusive of the facilitator — presents a screen upon which dissonant material can be projected, worked out and, in time reowned.

Interestingly, the credibility of the source of dissonance — in this discussion the facilitator — has been demonstrated to affect a subject's degree of attitude change (Bergen 1962). Studies reviewing the dynamics of attitudinal change in 'forced compliance settings', suggest that dissonance only occurs when subjects feel responsible for their actions (Cooper 1971). Experiential groupwork, which emphasizes individual responsibility, should therefore be expected to stimulate pronounced dissonance.

Sequencing I find is also an important variable. If dissonant information is given in an unknown situation it leads to a greater degree of conformity, than if it is given when the environment is better known and the subject is aware of behavioural alternatives (Gotz-Marchand 1973). This seems to offer supportive evidence as to why learners new to the learning environment engage in such high levels of compliance (3.3.); and why student nurses so quickly adopt the authoritarian defences of their profession (7.1.).

Even more central to nurses, who have been identified in this work as high in anxiety and defensiveness (2.1./7.1.), research with anxious and defended subjects suggests that once committed to a decision where the outcome is
seen as undesirable, they will nevertheless insist that they are satisfied with their strategy; conversely, subjects low in anxiety and defensiveness readily engaged preferred alternatives (Kogan & Wallach 1964). Many years of teaching nurses alongside other groups, leads me to believe that experiential approaches to education meet resistance nowhere near as severe as in the Nursing Profession. I say this, though I have taught experientially and facilitated groups with the Police, the Armed Forces and managers at the highest level.

Nurses, in my experience do not start out defended and resistive to change, it is more a consequence of prolonged exposure to unremitting anxiety (Festinger & Bramel 1962), enculturisation to nursing's systems of social defence (Menzies 1960), the sequencing of information in nursing education (Gotz-Marchand 1973) and the ensuing development and reinforcement of anxious defensiveness (Kogan & Vallach 1964). Entrants new to the profession are a joy to teach; by the end of the third year of nurse training questioning, openminded discussion and enthusiasm earlier found are now departed.

Cognitive dissonance, and those re-evaluative dynamics that ensue from it may be used for good or ill. A facilitator could well use their knowledge of sequencing and leadership skills to act out scenarios that met their own needs, rather than educational or group generated ones. Such manipulative behaviour may occur irrespective of the intentions of a facilitator, their projections emanating from an unconscious level of function (see Figure 16). I attempt to prevent the leakage of my own projective material by earthing myself in my humanistic beliefs and retaining ongoing therapy and
supervision to protect my learners and clients from subconscious aspects of my own manipulative nature. I also try keep research-minded inquiry to the fore, introducing arguments counter to my own to enable further testing and/or checking out that which I present.

My own use of cognitive dissonance theory is in line with the thinking of Bem (1967), who, in his critique of generalisations associated with it, noted that much dissonant behaviour could be explained by the influence of external cues and self perceptions. At a later stage of this work I hope it will be possible to identify - in transactional terms - just what these cues and perceptions might be and what effects are wrought in the psyche of those who engage within experiential groupwork.

The above rationale constitutes the theoretical sense-making I hold in mind at this phase of my inquiry and the perspective with which I approach the next step of my investigation.

Within this chapter I have extended upon the 'positivism-efficiency' dimension (Rowen 1981) of research: further tightened my research design; correlated information to problems; addressed research questions; demonstrated my stamina to pursue issues in a non-reactive way; and sought to present my data in illuminating ways. Issues of the 'political-patriarchal dimension' (Rowen 1981) have also been raised: I have shown an awareness of how social influences affect my practice; stayed alert to how my facilitation and research might contribute to patterns of domination - and attempted to break these down. I now need to examine political aspects of my work and focus upon the question: 'what exactly is personal change?'
CHAPTER 8

INTRAPERSONAL GROWTH: CASE ANALYSIS OF PERSONAL CHANGE

Preamble. Building upon previous investigations the researcher examines in more detail the culture of experiential groups. Using the reports of participants as a guide, he speculates upon those psycho-social factors generative of intrapersonal change and how he as facilitator contributes to this process. Looking beyond the boundary of his sessions the researcher now starts to examine variables external to the experiential climate. To this end the politics of experiential facilitation are examined and incidents relating to interpersonal conflict within the host organisation analysed. Detailed analysis of participant response through case study analysis is seen to support earlier observations relating to group process and intrapersonal change.

8.1 A methodological review

With an evolving technique, namely the ability to relate statements in terms of Transactional Analysis (Figure 20), though I feel more confident to make sense of arising data, I also sense a caution. What if I apply this linguistic tool to ever more studies - reiterating earlier patterns and establishing ever more validity for my position in the process - but discover nothing new!

I remind myself here that I embarked on this study to grow, not to defend my vision quantitatively by repeating my findings via ever more samples. I think I know how this research tension arises; too much qualitative inquiry and too little quantitative support and I feel my observations will be disbelieved,
too much quantitative processing and I fear I will lose the qualitative thread of this work.

Having recently performed a good deal of quantitative synthesis I now feel a need to balance this with a freer less intellectually structuring approach. To resolve this friction I need to step closer to the field, reflect more upon my own experience and possibly continue my investigations via a series of in-depth case studies. This process, in research terms, causes me to journey from a stage of Practical Knowledge to one of Experiential Knowledge, and to move out from my previous role of 'analytic scientist' to one of 'particular humanist' (Figure 2). Such movement dictates that I switch from a 'sensory-thinking mode' to one of 'sensory-feeling'. This perceptive shift serves to remind me that every group is unique and that it is my job to attune to what arises rather than impose my beliefs.

Adopting the above rationale I have opted in the following case studies to let participants report what they choose to, free of my influence. I am mindful of the cost of such an approach, without a frame I may end up with no one study comparable to another. On the plus side, I speculate that this approach might say something I would otherwise remain blind to and miss.

Having decided upon the above approach I immediately begin to feel 'at sea', the more so as I contemplate releasing the hard won clarity of Chapter 7. This is unsettling.

I think it useful to review the route by which I arrived at my present position. I originally decided to work in a collaborative inquiry mode (Chapter
1; 1.4.), but a focus upon my own process and its attendant biases skewed my perception inward (Chapters 2, 3). My vision next went outward as I examined the dynamics of facilitation (Chapter 4), but when making sense of group facilitation (Chapters 5, 6) I again re-attuned to intellect. Intellectual structuring was also a feature of the preceding chapter (Chapter 7). There is a need now, I feel, in the interests of this study to free myself from introspective model creation and return to observation of just what is going on.

I am aware of a new cycle of dialectic synthesis emerging here. Holistic influences are leading me towards a new map and a series of more sophisticated analyses informed by feeling. But just when things get clear new tensions surface. For instance I pause, realise a more subtle level with new inputs is open to me, and just as I start another cycle of inquiry and the route seems clear I am again thrown back into a personal world of uncertainty and confusion as the new levels of understanding emerge. This process, feeding back into the study then permeates the whole - so unifying it again.

The above discussion suggests to me an internal letting go, the relinquishing of my residue need for quantitative justification.

At this stage of my inquiry, having spent some five years upon this study I am beginning to feel more able to value my work, and experience myself more comfortable in a qualitative research perspective. I believe I have undergone my confirmation as a new paradigm researcher. The time is ripe - I feel - for me to unfocus my research vision and look to the wider field. I intuitively sense I am nearing the end of my research journey.
Pondering upon my research journey, I am aware of an omission, in that I have — in part — neglected to examine the infra-structure of group life, and the culture of the host organisation in which they unfold. To right this, in the present account, while examining the facilitator-group relationship I will include interpersonal politics of the group along with organisational effects of my work.

Following upon Chapter 7, where I was alerted to the intrapersonal movement individuals made in experiential groups, I now extend analysis with attention to the social milieu within, and out with the group.

8.2 Case Study 6: participants at the Resolution Phase of experiential groupwork

This sample is similar to Study 2 (7.3) in that it concerns nurses, predominately at Charge Nurse and Nursing Officer grade — drawn from General Nursing (medical/surgical), upon a health services management programme.

On entry to the experiential strand of the management course, entitled 'Personal and Professional Development', participants were at best expectant of a 'hard core' of factual information with which to pass the course exam and, at worst, felt the inclusion of experiential work an insult to their professional standing.
The amount of cognitive dissonance felt by this group - and upon managerial programmes generally - appeared to be of a very high degree. This was no doubt influenced by my approach during this period (1984-86), especially on first meeting; it may be expedient for me to say a little more about this.

Within the first session I generally invited participants to explore with me how best we could use our time together, to contract what they wanted of me. This was usually followed by a period of resistance.

As initial energy born of flight-fight died down and the climate grew more attentive I might ask the group to explore their response and reflect upon the dynamics of our immediate situation.

Sometimes silence would ensue for several minutes. It was my style at this time to wait and remain listening but non-directing. Eventually participants would usually begin to reflect upon their behaviour, draw comparisons between their present situation, relate these to their professional experiences and speculate as to how we got to where we were. Before the end of our first session a participant might note that they were beginning to share and trust one another, and, that the group was now becoming a 'real group'.

A participant's first impression of unstructured time, plus subsequent periods of silence seemed to make a lasting impression. Likewise, memories of these times and the intrapersonal gains associated with them remained fresh.

Students I meet many years following our sessions, often remark that their memories of our earliest meetings, and their lapses into silence are the
clearest of the time they spent within the College (R.C.N). Not that there appears to be any idealisation attached to these memories; participants share how hard these sessions were, especially at first, but add they wouldn't have missed them for the world. If I ask why this is, the response is usually that they still think of and use insights from these times. Sometimes, when I feel particularly self-doubting, I catch myself believing they mean that they gain strength from knowing nothing will ever be as bad again; the worst that can happen has happened and the rest is easy. When I'm feeling more positive I feel its because the sessions we shared are foremost to mind because participants felt most listened to, moved by, or, dare I suggest, self-actualised at these times.

To recap, the initial session of experiential groupwork tended to follow a format where:

1 - learners were invited to take responsibility for what and how they learnt, to reflect on their present state of need and to negotiate ways these needs might be met;
2 - a period of resistance arose, where participants by turns actively pushed responsibility back onto me or passively withheld from engagement via an extended spells of silence;
3 - I asked participants to attend to their arising awareness, consider the interpersonal dynamics of the group and relayed psychodynamic theory pertaining to group formation all the while relating this to current events within the group;
4 - participants commented upon their experience, shared irritations, interpreted events and related these to similar times, collaboratively processing the situation in which they were engaged;
5 - in plenary we explored the interpersonal and intrapersonal insights which had arisen in relation to the wider field of professional and/or organisational practice.

The sessional example above demonstrates how a group of two hours duration could itself progress through mini-orientation, identification, exploration and resolution phases of its own. Group phases, can thus be appreciated as operating on differing time scales and levels, simultaneously, occurring in short and long lived cycles throughout the life of a group. Later sessions, in an established group more usually start from 3 above, only fleetingly returning to stages 1 and 2 when the group felt threatened.

Evaluation of experiental groupwork from this sample was initiated at the end of the course, some two years after we had begun, by the question: 'how best can we assess our experiences together?' As the group felt 'intrapersonal movement' rather than academic competence should be assessed, methods used to evaluate other strands of the course were discounted, for these evaluated 'content' rather than 'process'. Eventually, after much discussion, other strategies were rejected in favour of four relatively simple questions:

1. What have you liked least as a consequence of this strand?
2. What have you liked most?
3. How have you changed as a person as a consequence of your 'personal development' experiences?
4. How have you changed as a manager due to your experiences of this strand?

Forms depicting these questions were duly typed-up, photocopied, distributed, answered, and brought back for plenary discussion. Apart from the possibility
of my recognising the handwriting of respondents, an unlikely event as few formal course papers were submitted to me, responses were deemed anonymous. I asked the group if I might use the resulting data to add to my chronicle of experiential research. This was seen as acceptable.

The results of the above exercise are presented sequentially and commented on below:

1. What have you liked least about this strand?

   a. Not knowing what was going on, particularly at the beginning, or how to handle my subsequent anger/fear & that of other course members.
   b. Initial feelings of helplessness & a lack of understanding, being totally unaware of the teaching method used.
   c. The difficulties & anxieties of some group members provoked by this strand; my ability to intellectualise about group.
   d. The disunity this strand created to group cohesiveness in early stages.
   e. Being made to come to terms with my own short comings.
   f. Other members not allowing themselves freedom of expression; my own inability to come to terms with other members and function at a higher level of commitment.
   g. Lack of commitment of other members — was the method to blame or the people? That I could have achieved more from the strand.

Earlier engagement with unstructured time and the ensuing distresses are still fresh even after the passage of two years. The emotional states of others appears to compound this process and remain sharp in memory. These others are noted to be resistive and uncommitted; possibly this is projective material?

There is also cognition of missed chances and recognition of the discomfort of facing up to personal short comings. What is described as 'group cohesiveness in the early stages' — in 'c' above — was to me more a conspiracy to avoid intimacy, superficial cock-tail party-like chat with little purpose.
I am reminded that breaking through light-hearted social chat, which served to deflect away from group processes and desensitise members, was an essential facilitative task in the beginning. I doubt if experiential group encounter would have made any impact if such deflections had not been undone. Indeed, I have seen more educational groups sabotaged by this than any other process.

2. What have you liked most?

a. Coming through all the aggro - beginning to understand; recognising behaviour patterns in others & knowing how to deal with them, is Child-Adult responses; getting rid of some of my inherent defences & being more open about myself & others.

b. Although slow, I have appreciated the group support, group dynamics & the ability to examine myself.

c. To sit back in the group instead of being under pressure to assume the leadership role I am used to; to be given feedback about my participation.

d. The process 'though slow' of opening up & being more revealing in oneself.

e. Being a member of a group.

f. My involvement in stimulating some sort of reaction within the group; other people seeing the light (sometimes I didn't even realise we were in a tunnel).

g. I’ve enjoyed understanding and being able to apply theory to practice, ie: the assignment on meeting analysis & using TA & Bion's work.

Group support is especially appreciated; to be seen and to have effect - meeting recognition hungers, to learn and to just belong via participating in a shared process - meeting of structure hungers - appears significant to individuals.

Surviving ‘the aggro’ and learning about oneself, not having to lead and assume control, and applying theory to practice are noted as gains. Simply, sharing and opening up to the group experience is taken to be beneficial.

One member focuses upon the processes of others, I wonder if this is deflection? I remember how communication itself seemed to nourish
participants, as if by contacting another an individual's own contact with self became enriched. Superficial contact, by contrast, though providing social structure appeared to leave untouched deeper and more meaningful levels of relating (Figure 15). As defences slowly fell away more authentic degrees of sharing were it seemed revealed in the self which in turn encouraged the same in others.

3. How have you changed as a person as a consequence of your 'personal development' experiences?

a. More tolerant, I hope; more able to understand why people behave as they do; more openminded; less opinionated (is this possible I ask myself); able to control my personal relationships better by understanding my own behavior & others.

b. YES (printed in capitals). I feel that I have developed more of an understanding of other people, & developed trust in myself & others.

c. I don't adopt a leadership role at work in group situations, vis Parent role; my knowledge has improved through the various handouts; I am using individual staff strengths more in counselling; I am less anxious at work.

d. Yes, I am less authoritative & much more prepared to listen to others; I feel more confident in groups & more able to gauge & analyse responses.

e. More confident.

f. Subjectively, I would say very little but others disagree; I'm a pretty well together person - aren't I?

g. I feel that I can now separate the emotions from anger; I am now more aware of being used by others.

Changes are noted to have occurred in ways of increased tolerance, anxiety reduction, and via enhancement of personal and social understanding.

Trust and self control are reported to have increased, work roles are less parental and self and social analysis can now be performed, further enhancing interpersonal performance and understanding.
One participant does not feel different but is told by others she is so. Listening skills are also seen to be increased.

Integration seems to result from the qualitative interpersonal processes we shared in together. It is noteworthy that cognitive as well as affective change is a shift here.

4. How have you changed as a manager due to your experiences of this strand of the course?

a. I have become less prescriptive & motherly; more able to let others grow and develop; very keen to give others the same chances as I have had myself.
b. I have become more open with my staff & now encourage them to reciprocate; prior to attending this course I was anxious re the risk involved in the above.
c. Use of staff strengths; adapting a less parental role; using group techniques more for staff support; adopted a strategy of work where individual staff help each other – pairing techniques.
d. I have made myself more approachable & tolerant of individuals weaknesses; I try and make these people help themselves.
e. I face up to problems and don’t let them worry me as much.
f. Slightly more tolerant; clothes are less loud than before – perhaps I’m becoming more conventional! Depressing isn’t it!!
g. I feel I am a more sincere manager; I now say what I mean whereas before I did not.

In their work role as managers, participants appear to be less controlling of others and more developing of their personnel. Managerial strategies seem to be following in the group mode, in that others are now let develop and encouraged to do so.

Openness has been carried into the workplace, staff support systems are now encouraged, sharing occurs and sincerity has entered the working managers role. This echoes other reports, notably in Chapter 4, where group culture was observed to begin to permeate the workplace (4.6).
I also note the humorous, unguarded and intimate way participants have approached their evaluation - the humour in 'f' above; such ease suggests to me that this exercise is more than a mere duty, consequentially, it is possibly more honest?

Tolerance and integration is noted along with reduced anxiety. Weaknesses in others are now accepted and those in need are facilitated towards self enablement. As we begin to address our own vulnerability it appears we can tolerate and work with it in others all the more. Perhaps we must own our own projected weaknesses before we can truthfully help others?

Personally, though I have no evidence from the participant’s workplace to substantiate their claims, my two years acquaintance with them suggests to me they were indeed more able to identify and voice their needs, to ask for support and to trust in themselves.

8.3 Review of researcher's facilitative style during the study

I am reminded when reading the above of my groupwork style at the start of this study. At this time I was essentially psychodynamic in style and reserved my humanistic vision predominately for the format of experiential workshops. In a group proper — that is to say in groups where it was desirable for participants to 'experience' the process they were engaged in rather than work towards a definite task, I was passive in facilitative style and economic of offering. Conversely, in educational facilitation I tended towards being active and energising. In hindsight these areas of influence seem uncharacteristically
remote one from the other; this is in stark contrast to my current facilitative style - some five years later - when, partly as a consequence of this study, as well as my own intrapersonal and facilitative growth, my educational and therapeutic influences more fluidly relate.

The style of my approach at the time of data collection - upon the above course - was to remain essentially opaque and reflective. I summarised, was interpretive in my sense making process and tolerant to remaining with the fraught silences that arose from time to time. Participants had to get themselves out from the unstructured time we encountered; I did not rescue, but neither did I lubricate their passage from discomfort via overtly facilitative interventions.

As our sessions together progressed I would share more theory and enact experiential inquiry into such as assertion, counselling, and intervention analysis, with the result that roleplay, psychodrama and pair exercise would punctuate our periods together. The group and my facilitative style would thus undergo change accordingly. At the first the newness of my method would seemingly draw negative projections, later on positive ones. Finally, I would be taken for what I was, another human resource.

Periodically, employing the profile created in Chapter 6 (6.11) derived from reference to Heron's work (1975), I would enter this on a flip chart and ask participants to rate my facilitative style on the dimensions provided.

Synthesising findings from the six studies to date: participants tended to rate my style in the beginning of our sessions together as:
As the group evolved, themes arose and more active experiential inquiry began. I would volunteer more information and structure, encourage experimentation and share my own sense-making processes within the group and actively work through resistances. Transferentially I seemed no longer to represent a Critical Parent so much as a Nurturing one. Participants would often at this point idealise me and project onto me their own abilities and skills. During this period my style tended to be assessed by participants as:

As the months rolled on and facilitator dependency diminished participants put into practice their own new found skills. Educationally, I was now used as a resource rather than a projective agent or a transferential figure; this in turn prompted a change to my facilitation. I no longer needed to direct the group as it became self facilitating:
I believe the above transition was born of educational and developmental appropriateness, for the educational menu underwent change as the group - and the individuals within it - evolved. Unstructured time and emotionalised stresses called for therapeutic address of the affective domain (Figure 9), as this subsided cognitive address was called for.

The above facilitative style - and its transition through time over the duration of a course holds true for most - if not all - of the studies described in this chapter. The last profile I note is nearer the one shared in Chapter 6 (6.15) gleaned from some 18 months of facilitated groupwork; it is possibly nearer to my core, how I am between demands, resting between facilitative gears.

The above profiles are drawn from collaborative assessments of my style within experiential groups following initial exposure, subsequent resistance, and just prior to completion of our time together.
Something of the effects of my initial style can be seen in Case Study 6's 'least liked' area of response where the beginning of the group merits especial citation.

The provision of 'unstructured time' and the anxiety that this creates may not readily seem facilitative. Why then do I retain this facilitative feature? The more so as it does not make the beginning of experiential groupwork nor my facilitative role any the easier.

In 3.3. of this work I note the resistances and expectations that learners bring with them into the learning climate. Unstructured time I propose confronts these resistances and provides a venue where these can be contacted in the raw and worked through. It allows an interactive arena to form where learners and facilitator may de-role. In 7.10. of this work I suggested via implication of cognitive dissonance how this de-roling process might possibly occur. These sources (3.3; 7.10) provide the educational rationale for my use of silence and unstructured time in facilitation, but, from a learner's perspective this might well be perceived as punitive.

I feel I must ask of myself if I house a tendency or desire to punish or chastise my learners.

Many nurse learners I meet are heavily defended and dismissive of much of their own and their client's humanity. This attitude in professional carers can indeed irritate me. Unstructured time is a rigorous tool with which to confront this pernicious professional disease; namely, the rejection of needy client-like parts in ones self and dehumanisation of the same in others. Perhaps there is
something about that sector of the nursing profession I facilitate that restimulates earlier angers within me?

I ask myself if I am possibly over-sensitised to those nurses the Institute of Advanced Nursing Education draws into the Royal College of Nursing (R.C.N.); many of whom have a middleclass veneer and are generally elitist in attitude.

A high proportion of R.C.N. students are drawn from London teaching hospitals; they are primarily white and polished in home county manners. This is in sharp contrast to the multi-racial nursing community which has developed in nursing generally, more especially in the fields of mental handicap and mental illness which have a much more pronounced a working class feel.

I acknowledge within myself the remnants of an earlier 'class' bias, but, this said, it feels an issue more alive in my adolescence. My working class biases are now historic, rapidly metamorphosing into middle class ones, and do not rule my head. I am aware of many workingclass, black, male participants from psychiatry who house the same bigotry I have isolated in white, female, middleclass general nurses. I believe depersonalising influences within care are the real enemy along with the ignorance and tradition that supports them.

On reflection - and with a mind to the evidence of my therapy and supervision - I think I am addressing a parental defence common to authoritative power holders: be they managers, teachers, carers or any others who act into Critical/Controlling aspects of Parenting to avoid contact with their own vulnerability and pervert values of humanism and care. I believe this might be part of a reoccurring script (1.2; 2.1) left over from childhood - a reaction
to non-trustworthy adults who let me down, and senior carers who perpetuated uncaring attitudes in the hospital who stimulated rebellion within me.

I am aware that I am sensitised to the inner suffering which superficial systems of control may cover. This stems from my childhood (2.6). My facilitative skill, in this light is a tool I have evolved with which to melt defensiveness, orchestrate change and liberate the underlying humanity. This I feel is as much my need as those I facilitate.

Understandably, there are opponents of my view; individuals who are content with the social order of things and have gained political power and respect that way; to them my commitment may be perceived as missionary zeal, rebellion or anarchy. My encounter with one such traditionally orientated individual is described in the incident below.

8.4 The politics of experiential teaching: examination of an intrusive encounter by an manipulative other and projective level work

I note a hesitancy within myself as I begin to share this account, namely because I have not asked for consent for this information to be shared. Although the main actor has read and received a copy of this record, I note I am tempted to withdraw it from this work. This said, I feel strongly that critique of my facilitation should be central to this research, and that the sensitivities of the individuals concerned are of secondary importance to the lesson entailed.
I believe I have disguised the actors sufficiently so that only they and I can recognise the circumstances recorded. The passage of years also safeguards their identity.

This is an emotive account which I am sure would cause discomfort if read by those involved. Still, my energy is to commit it to print. If I knew where the actors were I would contact them but, I do not. The choice is thus mine, and rightly or wrongly - and I feel rightly - I choose to go ahead, for I believe this record is an important one much can be learnt from. It also serves as a sobering caution to those who wish to follow in my footsteps, don a facilitative role before they have developed the necessary interpersonal skills or done the necessary intrapersonal growth, and are blind to the dangers that attend experiential groupwork. I strongly believe that considerable harm has been done by facilitators who write 'how to' accounts (Burnard 1985) and leave out cautionary material and facilitative warnings such as this.

Indeed, there appears a conspiracy - an unconscious ego defensive one - for group leaders to exclude from their publications their mistakes and the distress which can emanate from the facilitation of experiential groups. This is as true for psychotherapists as for educationalists. I now attempt to undo this, and break the taboo that facilitators are omnipotence figures who always 'know' what is best.

In the account which follows example is given of where an educational agenda slid against my wishes and in spite of all my skills into an therapeutic one, and where all my skill was needed to enact facilitative first aid.
The tutor who originally engaged me to teach on the management course in question, invited me in into her domain with scant regard to my approach. She knew I taught experientially, was accepting of this but naive as to what it implied. Eventually she type-cast my sessions as 'encounter groups'. I tried unsuccessfully to expand this viewpoint, but she was old in years, I rather liked her as a colleague and did not pursue the issue of re-educating her. I did though invite her into my sessions, but, this was refused.

In these early days of the management programme two external trainers were involved in its teaching. As they were familiar with person centred teaching and openly appreciative of my work - the course tutor herself felt comforted and trusted to my methods. Subsequently she left, a new tutor entered and the team changed around me. In quick succession my external managerial allies departed. To replace this loss a colleague who taught physiology entered into the management team.

This was typical of the mentality of management at this time; one tutor could easily be exchanged for any other; they would just read up a little more prior to teaching!

My new colleagues had a poor appreciation of process and scant regard for the concept of personal development, seemingly viewing their role in an instrumental task directed way. If my previous colleague had had a naive view of experiential learning, these two were bereft.

I did not dislike them as individuals, but, this said, professionally and personally I felt far from supported.
Knowing that my sessions caused initial turmoil within the student group I endeavoured to relay this to the new team. Experiential groupwork, I said, though in the short term generative of negative emotional material, would after a few sessions be seen as positive. This was a natural part of the process. I also stated the necessity for the staff team to appreciate that students might at various times show dependency and even treat tutorial staff as parents to be split and played-off one against the other.

I felt it important to emphasise that the boundaries of the course needed to be strong and united to enable emotional energy to be contained. Though at the time I perceived I was being heard, it will became evident in the account which follows that I was not.

The following incident made clear to me that my input into management courses was untenable given the existing staff. I originally wrote-up this experience shortly after the event with the intention of drawing upon it should my withdrawal from the programme be called into question. This incident more than any other made me aware of my own need to be a political animal if I was to survive.

In the context of this thesis the report below offers up - though it must be admitted under pressure and in extremis - example of my facilitative style under crisis at a time when the educational menu gave way to a therapeutic one.
Context: The following event took place in the ornate room of a large Victorian provincial hotel on the outskirts of London, on the occasion of the final weekend block of the aforementioned course. The content of the weekend had been previously decided by students who had invited me to attend.

Actors: The course tutor who has sat in two previous facilitated sessions and who appears to be appreciative of my contribution. Six students. The researcher as group facilitator for the programme.

Time: Sunday morning, 9.35am, I walk in to the ordained room, exchange greetings with the students and attendant course tutor and join them for coffee.

Event: At 10 o/c we sit in a circle to mark it is time to begin our session. I have been requested by students to enact further exercises upon assertion and to help work towards 'group closure'.

I set the tone for our work to begin, drawing attention to our previous two years together. I observe it is two years to the day since we first met in this hotel to initiate the course. There follows a reflective period. We those who are no longer with us, students who gave up the course.

Silence ensues this reflection for some 40 seconds.

A participant expresses her relief to be back in the group - a situation where she can feel supported and experience a climate of acceptance and trust.
I suggest we use interventions which facilitate support or 'check things out' rather than reject or criticise. I suggest at this late stage of grouplife, the Resolution Phase, that it is best to avoid being over judgemental or confrontative and opening up of new work.

As I finish speaking I note the course tutor appears restless and uncomfortable; I pause. He commences to speak in a cynical and attacking tone: "It's all crap. You're as authoritarian as anybody. You can't believe all that. It's not the real world."

Both my facilitative position and the trust I am attempting to establish are now threatened. Any resemblance of group bonding appears to ebb away. A growing anxiety pervades the group with regard to 'just what is going on?'

I repeat the rationale behind my earlier comment, gently emphasising the inappropriateness of awakening fresh conflict now. My fantasy at this stage is one of having offended the course tutor in some way.

Students are as confused and perplexed as myself with the unfolding drama; they voice concern regards the motives of the tutor concerned, who they ask: "Have you set this up as part of the assertion exercise?" "What game are you playing?"

I feel that the non-judgemental approach has been well and truly sabotaged. I stay quiet, waiting for more to be revealed and wondering what is behind this drama. When in doubt I usually wait to see what is emerging. This is a trained response, when a crisis is emerging I go into a reflective 'over-drive', an
objective witnessing state removed from the turmoil of my usual 'emotional being', yet finely attuned to the here and now.

A stream of thoughts starts to enter my head: the behaviour of the tutor is out of context, he had time over coffee to iron out any personal issues, I don't seem to be reaping appropriate responses!

I stay receptive and non-combative, but the attack resumes. I am accused by the lecturer in attendance of not meeting the needs of the group: "Are you prepared to face up to reality? How about hearing what others want?"

I state I am willing to meet whatever group needs I am able, or to support a process mutually agreeable to all.

This intervention to consider 'group' needs rather than 'individual' ones seems too subtle, for the tirade continues.

I start to feel a little bemused. The protagonist continues to demand the group's attention and time but nothing tangible is offered for us to work upon.

I share my confusion with what is happening. How am I to run a session on assertion yet alone work to group closure in the present climate where new needs are surfacing for attention?

The tutor in turn states he has no needs.
He goes on to make public what sounds suspiciously like 'privileged information'. He alludes to the needs of a certain member of the group to face up to conflict.

This information is relayed in a cold factual manner devoid of support with no eye contact. It is remote and without sensitivity to the person.

Suddenly, a student to my left makes a loud groan and runs out of the room weeping.

Another participant, now tearful, says she thinks she knows what's going on; the tutor is making points she earlier told him in confidence.

Be admits to this.

She then erupts, verbalises her anger, and reiterates fears of the past year when she has felt suicidal and in much despair. 'The Personal Development Group has made her aware of parts of her self she has earlier been able to deny. What right has anybody or the course to do this? Is it all worth it?'

The course tutor is now mute and looking downwards.

Others within the group shake their head and generally disagree with the allocation of blame upon the Personal Development strand; and indeed, myself by implication.
During this flow of blame I stay attentive, my eyes stay in contact with the distressed student and I find myself switching levels of consciousness; detached yet alert, hearing her distress while meditating on her emotional presence. With little objective evidence available I attune to my intuition and heighten my senses.

When the pressure of her speech subsides I intervene. I observe how throughout the year she has kept her sharing skills dormant; she was often missing from my sessions and today is the first time she has made an effort to be seen and known within the group. I share further observations. She appears to be blaming others for what are essentially her own feelings, and sadly, placing her strengths and assets also upon others. This is de-powering; it leaves little for her and implies others must bail her out.

At this stage she looks very needy. I am aware that though this is not specifically a therapy group - yet, here is an acute therapeutic situation.

Non-intrusive facilitation I view as unsuitable in this situation; a crisis has arisen which I have but a little time to put right. This crisis, of a distressed student within the last hours of a course, requires active redress in order to allow the individual concerned to work through her experience and reap the support of the group. Others of the group also need to let go of this issue so that they may complete their 'course gestalt'.

It appears to me that a sensory and tactile route will be the most immediate route for support. Her present developmental level of function feels pre-adolescent, desperate and isolated. I decide to follow my intuitions, move
nearer to the distressed student, kneel beside her, wait for her to look up, and offer my hand. She takes my hand, bends forward and starts to sob. As she draws towards me I put my arm around her; she now feels as if she is regressing rapidly back in years. I hear myself saying it's OK to let her feelings out here. She sobs loudly now. Intuitively I sense her to be very young; this issue may be reminiscent of childhood. Her crying continues.

During this period the course tutor remains quiet and the group watches attentively.

Gradually the crying subsides. It has been a hard year for her. Gradually she shares specific incidents of the year. She acknowledges these were not my fault but the sessions were hard and she never felt she really belonged. I acknowledge the truth of this statement; she never seemed 'here', appearing preoccupied and distant. I felt she was never available, never let anyone in, and consequently, was little supported by her peers upon the course.

Eventually, after some minutes she surfaces in the present and thanks me for my warmth and concern; repeatedly, she says she's sorry for what happened earlier - namely the course tutor's intrusion - for which she feels responsible.

Internally I reflect on events. I suspect the student's need for succour and sympathy led her to approach the course tutor, the educational parent of the course. He no doubt for a time became the 'good parent', an ally to help her fend off her sense of failure and/or persecute me, for I had become the repository of all those ills that befallen her over the past year. It has taken
courage to openly confront me and test out her vision of me; but, I regretted
the manner of approach she made; it was collusive and manipulative. But then,
perhaps this was the only way she knew how.

I break out from my reflection to convey that I feel privileged that she is
able to share with me at last, and regret she did not approach me sooner. I
also say I feel a little sad that our relationship is ending when it feels like
it just began.

She still thanks me, but now with eye contact, a smile, and a verbal
recognition that something has changed for her.

I note to the group: "We may be poor but we see life!" We end the group sharing
laughter together and break for coffee.

Over coffee I talk further.

For the last two years she has been avoiding me, today she risks full contact
and over coffee we chat like friends.

I speculate that catharsis has liberated attention, that insights of this may
now be consolidated in conventional world reality. Through emotional release
material of the transference and projective levels has seemingly been re-owned
and begun to be appreciated and anchored in everyday life.
During coffee the student who earlier left in tears returns to demand an explanation of the course tutor for his 'uncaring and insensitive confrontation'.

He in turn says he felt he was doing it for her own good.

It appears last night the student lately distressed had in confidence discussed her troubles and criticised the experiential group. Though others disagreed with this the course tutor had taken it on himself to attack me on her behalf. I suspect in this he was also rescuing himself from an emotional danger zone. It is possible he was also competing with me for student favours? In conversation I had noted how the person-centred, facilitative, and caring approach I portrayed appeared to rankle with him. Certain individuals, who see my values as diametrically opposed to business acumen and such 'street wise' beliefs as 'you get them before they get you', often dismiss the tenants of 'personal growth' as unrealistic. I believe he was such a one.

The second theme he worked to was, I believe, that of injecting a bit of harsh reality into the session; a participant was failing her interviews for a senior grading because she was not facing the 'real world'; my sessions compounded this process of unreality; he would therefore put me straight.

My subsequent tutorial dealings with the tutor concerned become more structured. I never allowed him into my sessions again, I also withdraw from further teaching on the management programme as I felt it unsafe to continue to practice facilitative groupwork such a climate.
As I write this account, I am reminded that the above tutor came to respect me, and I to like him. Myself and Marc—my son—joined him as crew on the maiden voyage of an old Edwardian trawler he bought. He chose me to crew it due to my tugman background, and because he felt I could handle what came my way. He had to test people before he trusted them. Half way between the Isle of Wight and Hayling Island it began to sink! I remember Marc and myself manning the sluice pumps either side the wheel house, the boat pitching and rolling, the hull leaking and steam rising from the engine as sea water entered. I would not have missed that crazy scary day for the world. This event typifies this time for me; in that I would good naturedly trust too readily and end up having to bale myself out; as with the group so with the boat.

Since the above incident I have never been as careless with my professional boundary. I have attended more closely to containment, organisational boundaries and put emphasis upon the 'learning contract'. I am also no longer prepared to work with anything and everything that percolates into group life. I think I take care of myself more and treasure my ability to be a 'thinking facilitator'. For too long I felt it my duty to attempt to work holistically with everything. Learning for me, personally, meant staying with conflict and facing every risk. It was if I was living a belief that 'what did not kill me made me stronger'. My learning at this time was great—but so were the risks.

In relation to this thesis, I hope the above incident illuminates a little of the resistance I met as a facilitative teacher, plus the culture and ground in which I worked while collecting data for this study. It also provides example of the cusp between transferential and projective levels of the group, and the way a facilitator needs to straddle these.
8.5 Observations upon culture and influences resistive to experiential facilitation

In reviewing the previous events (8.4.) certain impressions are raised to my awareness. Those professional defences outlined by Menzies: splitting of the nurse-patient relationship; depersonalisation and categorisation; denial of feelings; ritual task formation; avoidance of decisions and change; and the need to check and counter-check (7.1.), I find are extremely common and especially virulent in nurse managers and managerial culture. At one level this does not surprise me, for the ward - and the management of patient's constitute the core of nursing's 'traditionalism' and, as such, should be expected to be highly resistive to change.

Possibly the task vision required of most health service managers supports and maintains organisational defences, and frustrates reflection upon the social processes involved? Whatever the cause, individuals entering into management training appear particularly brittle and defended.

My experiential sessions, process based and person centred caused considerable dissonance for nurses within the College (R.C.I.). Professional preparation has a tendency to be elitist, to epitomise a 'right way' and to be ends directed towards formal qualifications. In this context experiential group inquiry appeared as an unnecessary diversion; just how could it help students pass the examination?

Not all my colleagues were so narrow in vision, indeed, more recently a younger wave of lecturers have entered - some of whom are ex-students of mine
who approach care holistically, teach experientially and value personal
development. But, for the greater part of my time in the Institute (I.A.R.E.) its
culture was reductionist and far from experimental in ways other than
curriculum design.

Teaching in a resistive climate tended to hamper the formation of group trust.
I do not see it as coincidence that nursing groups, such as the one described
above, initially spent much time hovering in a 'destructive mode' at the level
of transference (6.6; Figure 13). This was much more of a rarity when I
facilitated in other venues.

Perhaps 'culture shock' goes some way to explain why dissonance was itself so
protracted and heightened within the studies described. It would perhaps be
useful to say more about my experience as a facilitator of experiential groups
in general here, focussing perception on how groups developed within the
aforementioned culture.

Initially, in the Orientation Phase I felt myself viewed as an agent perveying
expertise superfluous to course needs. Groups in their Orientation Phase were
especially resistant and fought to cling on to the social level of function.
Time and again participants appeared to conspire to hang on to collusive
social resistances, enacting 'cocktail party' games where everything was kept
light and frivolous and issues of consequence could be kept at bay and
sabotaged by mild cynicism. Gradually, one member then another would tire of
such subterfuge, which was ultimately seen to be sterile and frustrating of
social nourishment, devaluing of the group, participants themselves, and the
ethics of professional care. As the facade of gaminess began to crack and
members began to volunteer true feelings, I would see this as evidence that the group had begun to 'turn'. The deflection of feelings long prevented movement of the group into the Identification Phase. Later, as students began to settle into the Identification Phase of group life personal contracts for development were identified and sense-making appeared to supersede emotional rebuff.

Reflection upon self and the course as a whole was often identified as a need at this point. During the Exploration Phase of the group the contribution of other approaches tended to come in for critique. It was my practice during these times to let discussion proceed, share insights as to the dynamics involved, for example scapegoating, but refrain from direct comment. Confidentiality both encouraged and allowed for such discharge, but I wonder at the degree to which my sessions contributed to and fuelled organisational splits.

In the Resolution Phase as my sessions drew to an end their worth was well established and a fair degree of grief at the death of the group would be manifest.

The Orientation Phase, prior to its turning, often presents a period when I experience the greatest ambivalence for the group I facilitate. My experience of being in similar circumstances in previous groups - and my knowledge of previous positive outcomes and expectancy of the same - does much to support me at times like these.

In highly resistant groups my tolerance and containment of negative emotion without undue retaliation seems to encourage participants to trust themselves
to deeper levels of their being. This is a little like the experience I reported in my encounter with John Heron (3.3.), but now with the roles are reversed.

In terms of the organisation in which I worked, experiential groups seemed to raise the hidden agenda, give voice to frustration born of conformity and generally raise spectres of the organisational shadow otherwise repressed.

8.6 Case Study 7: 15 participants at the Resolution Phase of experiential groupwork

This study concerns the experiences of seventeen mental health nurses exposed to educational facilitation over the duration of a thirty day course composed of blocks and study days addressing personal and professional development.

Participants were involved in regular facilitated groups and experiential workshops. The latter focused upon counselling, nursing models of care, facilitation styles, assertion and self-awareness.

Facilitated groupwork occurred alongside lectures, seminars, clinical placements and visits, the group process being attended to also in these sessions. The course's short time span tended to concentrate its experience and intensify its effect.

In this study we find a group prepared prior to the introduction of experiential learning and interpersonal skills in the shape of the 1982 training syllabus.
Most participants of the course were staff nurses and charge nurses from hospital and community care settings; though occasionally a nursing officer and/or tutor might be drawn into its frame. As selection was on a first come first served basis this group is representative of a casual sample of psychiatric nurses of mixed race and sex.

Though of a similar vintage to those trainee managers discussed in Study 5, these participants were far more questioning and less hampered by considerations of status or conformist behaviour. For the most part they were more concerned with personal rather than professional values; pride in their craft and skill rather than promotion drove them on.

On an average study day participants would meet and commence the day with a community group. There would often follow a silence of 2-5 minutes. Feelings relating to the previous day would usually emerge from a participant who felt strongly about situation of the previous day. Others to which these feelings related would be singled out, misunderstanding aired and attempted resolution performed. During these times I would often the groups view of events. Gradually feedback would surface. When the energies for investigation waned, further issues tended to emerge. At some stage a participant might spontaneously share something that happened at work and seek supervision; this might be acknowledged for further work in role-play or other workshops scheduled for the day. All this was very much in the mode of therapeutic community practice and drew substantially from its psychodynamic traditions (Kreeger 1975; Hinshelwood & Manning 1979).
These morning groups became a central feature of the course and served to orientate participants, check-out issues of relations pertaining to the previous day, and set intentions for the day. Roughly a third of course time was taken up by large community groups, these served to illuminate theoretical input relating to interpersonal dynamics, self image, personal skills and through personal engagement with the same - 'the client experience'.

As course tutor I planned the said course and taught three quarters of it. My relationship with participants was closer upon this course than upon previous studies described; this was no doubt because my own professional heart lay in this specialism. Any respect I was afforded came from my skills rather than my status. Formal presentations by parental lecturers were not received well by this group.

The educational menu of the course, which primarily addressed personal and professional growth, encouraged a greater depth of personal reflection than previously described. Comparisons between the 'student and client' and 'teacher and carer' roles were the common meat of discussion; likewise, educational aspects of therapy and therapeutic aspects of education. Reflections were more likely to be owned in such climates where personal skills were an intrinsic input into professional practice.

There also was no outside interference in the shape of an unfriendly team to contend with.
As in Case Study 6 participants upon this programme selected their own evaluative tool, which they enacted on the Friday of the final week of the course.

Four questions were selected to assess the course experience:

Areas liked most
Areas liked least
Gains from the course
How to improve

Lastly, an 'Overall rating' section was provided:

+++++  ++++  +++  ++  +  0  --  ---  ----  ------

Responses were initially shared in pairs before discussion in the group.

Subsequent findings are individually explored below:

Areas liked most:
1. Group exercises, group discussions, workshop on behaviour psychotherapy.
2. Role-play, workshops, groupwork, self-awareness, eye contact, counselling skills.
3. Groupwork, sharing of thoughts-feelings-fantasies; meeting colleagues from different quarters.
4. All groupwork, counselling especially; education v training; experiential learning; relaxation techniques.
5. Groupwork; sharing experiences; role playing; taking part in planning; last week of course.
6. Counselling sessions; visits to other hospitals, touching exercises were very good.
7. The unstructured groupwork; the silence; the use of energies; the honesty of people expressing their feelings; negative feedback and confrontation.
8. Participation in subject areas; chances for personal growth; groupwork.
9. All the relaxation/fantasy therapy; much of the roleplay etc; the work on counselling styles was excellent.
10. Participating and finding out about different group and counselling work. I liked the informal teaching; the uncertainty of each day.
11. Groups, self-awareness, self assertiveness, facilitation style, therapeutic relationship, eye contact and sharing of grief.

12. I enjoyed most sessions, with particular reference to the counselling, behaviour therapy, and models of nursing care sessions. I found the group great value as each member was able to show and express one's own view.

13. The groups; when we discussed personal and wary problems. When we had thee unstructuring groups.

14. Time away from the work situation to "recharge" myself. Depth of knowledge of Paul and his ability to articulate.

15. Groupwork; learning through experience; sharing skills and knowledge and feelings and insights.

The area liked most upon the course appears to be groupwork - which is mentioned in twelve of the above accounts; general gains in areas of personal skill are also heavily cited - self-awareness, eye contact, sharing of thoughts-feelings-fantasies, touching and relaxation and 'sharing' as a general theme emerge as supported. Interpersonal skill enhancement in such as counselling - reported in six accounts, meeting colleagues and sharing skills-knowledge-feelings-insights, and assertiveness seem greatly appreciated.

The general impression is one of pleasure at experientially exploring of 'self' and the knowledge which emanates from this. Participation is also favoured.

Areas liked least:

1. Theories, especially on nursing models.
2. Formal teaching. Y's talk was secretive and he wanted to predict his place of work as being exclusive.
3. Y's talk. Did not like when I was being confronted at the time. Formal teaching. Y's lecture on models of nursing.
5. Lecture on Roy's model of nursing. Talk by X. Four days spent on placement/visits.
6. Formal lectures from the general field of nursing. Y's lecture.
7. Placements, I would have preferred more groupwork. Course divided into days and blocks.
8. Some outside lecturers - too formalised in comparison to rest of course which made it difficult to tune in.
9. Groupwork, much of it directed to self-awareness, feelings, thoughts, and fantasies, I found this very indulgent.

10. The formal teaching sessions. The placement and visits.

11. Formal teaching like 'how to learn'. Roy's model of nursing. Theory talk by I.

12. Although I could see the benefit of the bereavement session, I still dislike the practical thing we did. I also did not like the break for visits and I still do not see the relevance of it.

13. The bereavement session, even though I saw the relevance of it and I feel that it has helped to accept death more.

14. Formal teaching sessions - two day visits could have been conducted in shorter time - ie one day.

15. Formal lectures, which are not in harmony with the content and style of course.

Least liked areas seem to be predominately theory, especially relating to nursing models, one session specifically relating to Roy’s model of nursing which was formally rather than experientially delivered by a middle-class teacher with a formal London teaching hospital manner reaped much comment - directly noted in eight accounts and alluded to indirectly by two others. I wonder if my own bias in this area has been fuelled by my own psychiatric nursing experience?

Interestingly, I have found my experiential sessions poorly tolerated on courses which have a predominately formal transmission mode. Scapegoating may perhaps occur regards any feature that ill fits into an existing expectation pattern?

The bereavement session, an experiential experience where we explored our previous meetings with death and the dying and said what was left unsaid re our departed evoked induced much emotion; it is viewed as a two-edged sword, relevant but uncomfortable.
Visits and placements though warmly welcomed in the briefing day for the course when first planned, did not live up to expectation.

**Gains from course:**

1. Re-evaluate my own skills and knowledge, testing out my own beliefs about psychiatric nursing skills, reinforce these skills and consolidate knowledge.
2. The course has been a new learning experience for me - giving me insight into new methods of learning and teaching, nursing process, besides being a refresher course. I can now participate more in a large group.
4. As a tutor I have gained a great many ideas about facilitating learning. Professionally, experience in groupwork. Personally, validation of my ideas and philosophies and interactions with people.
5. More insight into some of my weaknesses and strengths. Ideas to take back and apply to my working environment. Opportunities to take part in constructive discussions.
6. More experience, more expertise. It taught me to be more assertive.
7. More relaxed, confident, less communication barriers, accepting of my feelings and energies as something positive which I try to understand and deal with. Different approaches to people and psychiatry, new skills. Unity with the group and some interesting people.
8. Insight into a less hassled life-style - awareness of having to be yourself, taking it easy. Insight that change can be brought about even in difficult situations.
9. To have reflected on my role and what I've been doing. To have had some insight into our clients and their problems and how to help.
10. Greater knowledge of groups and different counselling methods. different ways of teaching.
11. Counselling styles, roles, self awareness, eye contact, assertiveness.
12. I am aware of my faults and how to correct them. There is no doubt I've gained a lot in this course. I feel my attitude has changed - I am able to accept people for what they are; I feel I am a carer now - but not before I did this course. Most of all I have learnt a lot about myself, and new nursing skills.
13. Confidence, assertiveness, knowledge, friends and new ideas, how not to become stressed with people. Accepting more and to be broadminded, and most of all, self awareness.
15. Personal growth and greater insights into the nursing process, how the nurse (me) can apply my skills to the greater benefit of the patient. I understand better how I feel. My counselling skills have improved.
Gains from the course appear mainly personal; re-evaluation and reflection upon self, increased awareness of self and others, gains in personal and social skills, understanding and alertness to one's own weaknesses and strengths, gains in confidence-acceptance-assertion-facilitative ability, new knowledge of the care role, counselling, and a general ability to better face and manage 'change'. To see oneself as others see us appears as a theme.

Theoretical input does not appear to have suffered, experiential group exposure seemingly enhancing cognition. On this course the community group, seminars and workshops fed into the group format. Professional and personal skills seem jointly tailored to by the experience provided, plus an ability to combat stress and appreciation of the client's position. In sum, a fair degree of attitudinal change is reported.

How to improve:

1. Much more group exercises and workshops as we had on Wednesday. Too much time spent on visits and placements.
2. Visits and placements on study days rather than on block release. More participation in real group situations - maybe involving clients.
3. On briefing day every individual to introduce himself or herself to the group. The course would have been more beneficial to me if organised on a six-week block.
4. Reduce visits and placements to two days and use the study days for these.
5. Less time on visits and placements. Some sessions changed to mornings, ie role play.
6. More visits should be made to hospitals which specialise in advanced psychiatric techniques.
7. Be more provoking, get people moving. Do not let the group become cosy.
8. Difficult to assess as group 'managed' the progress of the course - I thought that to be important.
9. Less emphasis on what I have seen as ideological stance, but put forward as undisputable fact.
10. To continue in study-day form, to take a chance in complimenting what I have learnt from the course.
11. By attending follow-up courses organised in groups like self awareness, assertiveness.
12. I feel visits could have been on the Tuesday sessions instead of mid-week, as it does break the continuity and interest of the week. Members should formulate and sign a contract at the beginning of the course.

13. To have visits and placements on Tuesdays.

14. Visits/placements cutdown to a day per week.

15. Remove or reduce the visits; if they remain put in one block.

Improvements suggested tend towards the practical, less visits and placements, shifting of these around, or better still - the replacement of these with more groupwork and workshops. One participant seeks clients to practice on; another wants formal introductions adhered to. On this course the participants were generally relieved not to go through the ritual of introducing themselves on the first day; one though, was all prepared and looking forward to performing in this way.

Some sessions are deemed by individuals to need reprogramming to the morning, others want the group to be kept non-cosy, criticise the way ideology seemed to be taken as fact, seek clear examples of advanced practice, want more of the same and follow up sessions post the course.

One individual notes the 'contracting' upon the first day and suggests participants should sign their contracts.

Participants to the course seemed to fall into two broad camps, those who saw mental nursing as 'just a job', and those who sought to develop themselves within the climate of their profession. In the former, the status of 'nurse' was the end point of their career; in the latter, it was just the beginning, a road to further development. In terms of supporting change, the former were slow to welcome challenges the course presented.
More progressive participants often felt held back by the slow movement and holding position of others. What seemed to occur within courses - such as the one described when this happened, was that a 'split' developed. What began as a difference between two participants at the extreme ends of the 'static' and 'progressive' continuum, could easily escalate, others being drawn from the middle position progressively into either one of these stances. This 'split' was especially potent when the original protagonists were respectively male and female. Such a division was not entirely negative, it could be used positively to engender understanding of the influences and effects of institutional career patterns, sexual and/or social stereotyping and life choices. Working on a split such as this was often indicative of much growth:

**Overall rating:**

- Participant 1. +++
- Participant 2. +++++
- Participant 3. +++
- Participant 4. ++++
- Participant 5. +++
- Participant 6. +++++ Course has been very beneficial and very informative.
- Participant 7. +++++ As I've had experience of this type of work before to contrast with formalised teaching; it was excellent.
- Participant 8. +++++
- Participant 9. +++
- Participant 10. ++++
- Participant 11. +++++ Very good.
- Participant 12. +++++
- Participant 13. +++++ Very good.
- Participant 14. +++++ Excellent work, very tiring but very worthwhile.
- Participant 15. +++

Evaluation appears positive in the extreme, considering that a ten point scale was provided and only the three most favourable headings have been used. Of the more negative respondents, respondent '9' dissents most consistently.
8.7 An example of student dissention: a critique of experiential groupwork

In the above presentation individual analysis is possible as individual responses are numerically grouped.

All respondents apart from '9' seem generally satisfied with the content, teaching style, and those personal and professional experiences they identify with the course. With regard to '9', to better understand their critique I have chosen to examine their answers in greater detail below:

Areas liked most: All the relaxation/guided fantasy/therapy; much of the roleplay etc; the work on counselling styles was excellent.

Areas liked least: Groupwork, much of it directed to self-awareness, feelings, thoughts, and fantasies, I found this very indulgent.

Gains from course: To have reflected on my role and what I've been doing. To have had some insight into our clients and their problems and how to help.

How to improve: Less emphasis on what I have seen as ideological stance, but put forward as undisputable fact.

Overall rating: +++

Skill centred sessions such as counselling and investigative techniques as role-play are praised, as is reflection upon the care role. What is particularly disliked is groupwork, and what the respondent deems to be self indulgence upon the feelings, thoughts and fantasies that were shared in the pursuit of self-awareness on these occasions.

Coupled with the latter is a critique of the 'ideological stance' of the course which the respondent saw as presented as if it was 'undisputable fact'.
The respondent accepts the experiential inquiry and self reflective mode of the course, but finds the groupwork and intrapersonal perspective indulgent.

The 'ideological stance' of the course, I suspect, refers to my proposition that as carers we also have an obligation to experience those self-same processes to which we expose our client's, namely, training to interpersonal skills and self awareness, groupwork and intrapersonal inquiry. The course was very much biased to the philosophy that to enhance care 'the person' of the professional carer needed to be addressed.

Noting the above commentary, perhaps the respondent has a case. They praise sessions geared to professional skill enhancement: counselling, roleplay, and even the relaxation and guided fantasy, so they cannot be entirely anti-experiential approaches.

Essentially, the respondent questions the need for groupwork, which they deem to be indulgent, and the ideological stance of the course.

Though personally and professionally my whole educational thrust and the premise of this work rests upon the need to develop the self of the carer, I feel I must beg the question: does self reflection within the context of groupwork really belong on a professional update course? Personally, I believe it does; though my approach is well thought through it nevertheless represents an ideological stance. I do not desire to change this, and, as a bias, it represents a core value I refuse to compromise.

In light of this respondent 9's critique is an accurate enough critique.
8.8 Case Study 8: seventeen participants at the Identification and Exploration Phases of experiential groupwork

The following study focusses in detail upon the first and second weeks of an introductory block for an E.M.B. professional update course for nurses from mental illness similar to Case Study 7.

For the most part nurses from psychiatry - mental illness and mental handicap - are more isolated from influences of the profession at large, less served by post basic education, and hence more likely to show greater rigidity of attitude and institutionalisation. Long ignored, they were also more prone to be grateful for whatever educational offerings they received.

The first week of any new course, especially one such as this geared to experiential learning and regular groupwork was particularly confusing and/or stressful to students drawn from traditional nurse preparation.

As a tutor within The Royal College of Nursing, an organisation which did not admit men until 1960 and had steadfastly stood against political action for increased pay and represented general nursing rather than psychiatry, I was initially seen as a part of this ethos and little trusted. This I believe contributed to high levels of suspicion, distrust of myself and a prolonged phase of Identification.

I note here that at any time a group may simultaneously house participants still at the home in the Identification Phase alongside others well in to the
Exploration Phase. A group termed to be at the Exploration Phase should therefore be seen as substantially in this phase more than wholly so.

The subjects of this study were mainly from large institutions, that is, two thirds of the group worked in an asylum setting. Most had also been trained prior to the introduction of the experiential and person centred mental nursing curriculum of 1982.

After a week of experiential learning and groupwork, when such topics as 'the role of the nurse', 'care versus control', 'models of care', and various interpersonal and self awareness exercises had been addressed, I entered the group on a Friday afternoon and invited participants to collaborate with me in assessing their experiences of the course, suggesting they considered a similar venture at the end of their second week. This homework-like task, to be written up over the weekend, I suggested might serve to make sense of the week in a researchminded fashion and fuel subsequent discussion of the nature of experiential learning; a topic to be addressed later in the course.

Participants seemed generally enthusiastic to this idea and were willing to be quoted in any subsequent research as long as their identities stayed secret to me.

Generally, the group were resistive to structuring their response. I shared with the group how earlier courses had found it useful to write under such subheadings such as Thoughts, Feelings, Sensations and Intitions, or to reflecton 'what they most liked' and 'what they least liked'.
After discussing the options available most chose a diary format to report their experience, that is, they selected to write a personal account without headings.

Subjects wrote as much or as little as they wanted; they also chose not to share their specific written responses with one another.

Subsequently, individuals shared their reflections indirectly, in sessions addressing qualitative research, process recording, experiential learning, therapeutic change and groupwork; so informing the themes addressed with aspects of personal experience.

The first week, described below by respondents, incorporated a morning community group where we recapped our findings and awarenesses to date. This community group occupied the first 1½ hour session and took us to morning coffee, following which the main theme of the day was addressed in seminar. Subsequent to lunch this theme would be further developed in workshop and via experiential exercises. Finally, the day would be evaluated and prospective changes in the light of new insights and/or needs made to the morrow's course programme.

The teaching mode throughout, excepting an occasional external speaker was learner centred and group based. Theory was continually applied to illustrate psychodynamics of the community group, the outcomes or findings of experiential exercises, or offered up for further exploration and validation through the course experience.
8.9 The first week: participant reflections upon the Orientation and Identification Phases of experiential groupwork

In the responses below, which I let speak for themselves prior to analysis, I have edited out overlong description of course description and tasks, but left integral statements addressing of person and process, explanatory statements of my own are included in brackets ( ):

Response 1.

The last week has been very stressful to me; the reasons are:
1) too much theory crammed into too short a time;
2) many topics discussed were very new to me, I would have liked more time with the tutor involved to ask many more questions;
3) as the course progresses it is becoming much harder, and it is getting very hard to understand the logic behind some of the topics;
4) group discussions are interesting when one knows the group participants or have some idea where they are from but can be threatening when you find to your horror these people are actually going to analyse and give opinions in your own private circle. I often wonder what the tutors aim in doing this really was. Perhaps it was a way of testing the group's capabilities or was this another form of teaching. Perhaps I shall never know.
I always thought I identified myself as a strong parent figure, but alas this past week, I was seen too often as the child.

Response 2.

The week began with a feeling of excitement, apprehension and expectations. I was aware of the opportunity to extend my professional skills. My initial thoughts were very muddled and I found difficulty in focusing on any particular topic.
Once I took time to think things began to fall into place, some topics were familiar, the others made me aware of what I need to research.
I feel stimulated and find my interest increasing.

Response 3.

My thoughts prior to the commencement of the course were ones of how necessary this experience would be to my future. However, as I have been in conflict in the past with much of the philosophy of the course I had great feelings of anxiety and apprehension.
Its been valuable in giving me time to consider my practice, to gain a little self awareness, but it hasn’t included as much experiential and groupwork or skill learning as I expected (I wonder about this statement, perhaps the absence of group games and warm-ups is what is meant). Hence I haven’t felt so apprehensive or anxious. I hope there will be more of these topics, my weaknesses to come and that I will participate in them.

Intuitively, the first week seems to have been one of having barriers removed, or reduced, of confidence improved, perhaps a week to build foundations for the lessons ahead.

Response 4.

I feel it is necessary to state how I felt before coming on the course and what I expected from the course.

I felt burnt out and depressed yet keen to make a new start in psychiatric nursing - a need for new knowledge - stimulation and reassurance.

My first impression was that the course tutor was quiet and received and would not give much away. I was pleased with the composition of the course membership, the mix of experience and skills. I also expected lectures on the Mental Health Act, monitoring, new training syllabus, community care and to share my views of the same.

What has happened is that I have been forced to examine my feelings, needs, energy levels and how I input into my life routine.

I have enjoyed the week and find the course tutor (myself) is active but not demanding - gives not demands and as a result a very stimulating course.

Response 5.

This week has been most surprising in many ways, and it has been an eye opener in many respects.

Thoughts: I thought that I would be doing more writing and taking many notes, it was therefore a very pleasant surprise to receive so many interesting and informative handouts. I thought that I would be rather shy when I had to express myself in a group setting, but was rather relaxed when my words did not fail me. I thought the tutor would have been much more strict, but his personality and informality has done a great deal to make light work of very heavy topics. Finally, I thought that EXERCISES (reported in capitals) were for kids, but after having done them throughout the week, I found how beneficial they could be.

Feelings: On the first morning when I saw some very strange faces I was filled with anxiety. I wondered how we would get on together and function as a group, given the different age ranges and disciplines represented (nurses from community, acute and chronic wards, managers and tutors came to the course). I was filled with elation at times some members of the group were quite humorous, and one individual in particular always made me laugh.

Boredom crept in, mostly during the afternoon sessions, and last but not least this great feeling of Anticipation is taking me into the second week, because I know it will be more Interesting and Informative if the programme details are similar to the first week, and then my hopes and expectations will be partly met to some degree.
Response 6.

For me I felt the week had been leading up to and was 'summed up' by Fridays relaxation session (here I employed muscle relaxation, guided fantasy and a regression to earlier years). I was powerfully aware of all the 'bad' attitudes plus self-limiting feelings I have learnt over the years and how different I felt when I was five or less. I felt warm, safe and naked. I had strong feelings of innocence but paradoxically was strong and aware. I had so much to look forward to and had no self or time limitations. I found myself not wanting to come back and found it painful and strange when I did. Reflectively, the week for me had built me up or rather 'broken down' some defences so that I was able to experience so much in one short session.

I think there is a strong bond between myself and every member of the group. Perhaps that is individual to me but I think that we've shared a great deal in such a short time and that has created some kind of camaraderie. I don't feel I've ever experienced that camaraderie with any group before. I am very interested and excited about what the rest of the course holds, yet still have a certain amount of apprehension.

Response 7.

Lost after the briefing day prior to this week, I must admit I am more with it now. But, still I did not think that it was going to be as such - interesting, knowledge sharing and most of all mental exhaustion at the end of the day. When Paul said about this course being 'Ours', I thought he was going to be the 'Tutor' as such and us the 'Pupil' behind the desk, taking notes all day long. I thought he was going to ask questions to each individual and whether I would be able to answer.

In the beginning, there seemed to have been some personality clash and a bit of aggression, but as the days passed by, their was more closeness, friendship and enthusiasm among the group, which alleviated my anxiety a lot and gave me more confidence to participate a little more. Some of the group exercises I felt were silly, but at the end of the day when I was able to relax at home and did a post mortem of the day, I was able to understand the ideas behind them and was looking forward to do more the next day.

Although the course subjects were interesting, I felt it would have been less so if the group's enthusiasm had not been as great. They were sympathetic, helpful, understanding and very close. All through the week, I was aware of my faults, my weaknesses and myself. At times there was anger in me, as well as frustration and embarrassment. I think I can now say that I am 10% better with what I learnt last week. I hope I will be able to use that knowledge constructively towards my clients and my colleagues. I cannot wait for the course to finish so that I can use it in full as I am sure it will be a 100% useful. I am also sure that I will be at least 50% better after, but I am hoping that I will not just forget about it after a while.
Response 8.

I am reluctantly putting pen to paper about the first week of this course. Paul, your last words on Friday have bugged me (you would call it mental activity) for most of the weekend (too long). All week you try to derole (my word) all of us from the teacher - pupil role (I agree with what you are trying to do) and you walk in on Friday and say your homework/exercise is, and this to me is putting us back into the teacher - pupil role, so on this note I am signing off (signed at this point).

Response 9.

Thoughts:
1 The course would have been different, mainly based upon the 1982 syllabus.
2 What does Paul think of me.
3 What do other people in the group think of me.
Feelings:
Felt frightened at first but as week went on I started feeling relaxed and less tense as I got to know group members.
Felt course has widened my awareness of job.
Also felt it has been a good learning experience.
Fantasies:
I hope that at the end of the course I shall be able to put into practice at least % of what I've learnt.

Response 10.

Thoughts:
Can I cope with this?
I am going to cope with this - be positive.
What do other members of the course and Paul think of me?
What do I think of other members? Who do I like? Who I am not sure of?
How can I use this course - get the most out of it? Now and in the future.
About Paul's style - what can I use as a tutor? What should I reject - why?
I am talking too much. Am I not contributing enough?
How much there is to learn and 'internalise'. Mostly questioning thoughts.
Feelings: relaxed, warm, safe at times. At other times quite threatened, pressured - assumption that as a tutor I know more about group work - feel flattered in a way. Feel angry, frustrated, impatient sometimes - selfish - ashamed about my outburst on Thursday about only scratching the surface - wanting to rush things - one of my problems I recognise. Annoyed with myself for initiating something while waiting for Paul on Thursday morning - why do I feel it was my responsibility to do so - Parental Tutor.
Intues/Fantasies: in a classroom with a group of student nurses employing group techniques.
Being a young student again.
About my image - trendy, non-authoritarian.
Found myself fantasising a lot, on the train, at home, about using open learning techniques as a tutor and in my contact with patients.
March 10th triggered off a whole new process of thoughts, feelings, intuitions/fantasies, many if not almost all had remained dormant for years! Apart from an occasional study day which rekindled my spirit! I breathed a sigh of relief when I heard that the teacher/blackboard method would not be employed, though I enjoyed school I knew there were other methods of imparting knowledge. I felt a little uncomfortable being away from the work situation - but quickly settled down with some warming up exercises - excellent for starters. From X's session on Tuesday I got a certain amount but it's still being churned over in my 'brain-box'! Being a facilitator in one of the groups I felt very conscious of being measured against you Paul! Did I measure up? Yes and no it takes time to fit into your shoes! I like the small groups and get more from them than the large one, however, I feel that the exchange that follows from the big group is valuable. Wandering back through the years (the guided fantasy) provoked joy and sorrow, I know you can't have one without the other. I had a wonderful happy childhood which I've taken into adult life, wonderfully happy home and friends - the sorrow, friends die, in fact before Christmas a school friend was killed tragically in a car accident - on Friday I received a phone call from home telling me of the incident. I shed sweet tears of sorrow and afterwards felt the need to tell my colleagues as we walked along Oxford Street. It's been a very beneficial week and how I wrestled with Freud and Jung, Paul you gave too much in a short time, that could have caused me an accident on the way home! Yes, Paul, you do herd and provoke and I see far more colours at the end of the week. Continue the good work! I'm looking forward to next week. P.S. I'm having a daily battle with myself since you raised the issues of 'likes' and 'love'. I've never been so tired for a long time. Not for circulation please. (Signed).

Response 12.

My impression of the first week was good. By 'good' I mean, all that we discussed was relevant to psychiatric nursing. I still think that we could spend more time talking about other subjects like 'Groups'. Because up to now everything that I was told about 'groups' I did not challenge. Now that I have a little knowledge, I am beginning to think for myself. I feel this course will allow me to see things in a multi-colour way. Up to now most of what I saw was in black, white or grey. I feel I will be able to deal with staff and patients in a more appropriate way. I'm looking forward to the rest of the course.
Response 13.

The week began with a feeling of excitement, apprehension and expectation. I was aware of the opportunity to extend my professional skills. My initial thoughts were very muddled and therefore I found difficulty in focusing on any particular topic. Once I took time to think things began to fall into place, some topics were familiar, the others made me more aware of what I need to research. I feel stimulated and find my interest increasing with the firm conviction at the end of the week that I have made the right choice.

Response 14.

At the commencement of this course, I thought then that I made an error of judgement by choosing to pursue the E.M.B. course 953. I must admit that I was not very impressed and this was probably due to the fact that I was at a loss. This feeling of loss and uncertainty gradually increased as my expectations were not being met - if not remote. The new environment and faces around were not much assistance either. When I opted to undertake this course, I was full of enthusiasm and had great hope for the future. I thought then this course was just the stimulus I needed to enable me to extend my knowledge in recent developments and trends in psychiatric nursing. To my great astonishment the very first day puzzled and bewildered me so extensively that I felt less motivated to proceed with the course. The introduction, in my opinion, was complex and meaningless as I was struggling and experiencing great difficulties to understand the aims and objectives entailed (the introduction - in the form of a pre-course briefing day - took the shape of the course members sharing with me what they saw as their needs, planning ways in which the course could meet these, and my sharing what I could offer and stating my willingness to buy in any expertise course members themselves could not provide). Nevertheless, as the week progressed, I started feeling more at ease with myself and the group. At this point, it became clearer to me what the aims and the objectives entailed. Having participated in various exercises, group work and discussions, I can now feel confidently intrigued. So far this study has given me an insight into the significance of interpersonal relationships in nursing care, a wide range of approaches, including psychodynamic and behavioural approaches particularly in group settings and also in self and personal awareness.

Response 15.

The initial impressions were from the shock of being taken out of my cosy safe world and having to be one of a group in such a context. The exposure made me realise how often I hide behind the role of Sister/therapist/Queenbee - it pointed to the myths I'd built around some parts of my work, uncomfortable. Aware of the skills of Paul - prodding when needed, pushing people, or pulling back - sensitive, sharp, appropriate - in tune.
Exasperated when some people didn't grasp the mood or theme at times, and presented their misunderstandings in some sort of attack. Aware of my intolerance.

A summary of the days:-
Monday - warm up exercise useful - physical contact good. Liking to touch and being touched. Good start, created the right feel to the day.
Tuesday - the discussion on confrontation without aggression, interesting, subtle differences - promoted body sensations - heat, anger, - reminded of incidents at work and things to sort out. Thought about session all way home.
Wednesday - X gave good material - but she reminded me of nuns and convent school days - probably her dress - kept thinking of stress laden days at the convent, couldn't concentrate - did not get the best out of it.
Thursday - Small group provoking, eye opening - how quickly I want to be O.K. and not give too much away and talk a lot as well. Didn't like parts of me - salutary feelings o 'Yes' I see ... Yes I'll try to change this.
Afternoon aware of strengths - I often take risks and don't realise how much I do it.
Friday - Brainstorming with Freud and Jung. Exercise on thoughts, feelings, sensations and fantasies with partner I became very moving - both sensitive to each others sadness and love of family life. The relaxation and trip back to childhood filled me with such sad thoughts. My father not being a part of our lives - the happy days of being loved and wanted, the security of family life. The joys of being loved and wanted - But also the rows and sibling rivalries - The bad memories are hard to face.
I felt grateful for X's maturity and gentleness - and to Paul for breaking the day. I and I spent the next hour around Oxford Street talking and sharing our stories. A pleasant experience, full of warmth and kindness.
This week was a flavour of what I expected - yet a lot more. I think were still warming-up, and there will be more prickly, uncomfortable, growing events ahead. I felt some change within myself. Hard to pinpoint whether grieving makes me sensitive to every move around me and that enhances what's going on in the course - or it's the course that encourages me to grieve (this participant had earlier lost a close relative).
This week at home I faced some unfinished business with some one from the past - 2 years on. Also did some tasks in the home that I'd put of for a long time. Feelings of change and growth. I like the people in the group - the people you love to dislike, the ones that are quiet and the politicians. I like the provocative mixture and look forward to whatever happens next.

Response 16.

(This participant opens with a complex and rather rambling definition of thought before saying) I thought the first week would follow-up on the guidelines of the syllabus ie: developments in psychiatric nursing. However, it turned out to be role-playing, which is a method of teaching principles affecting interpersonal relations by living the subject and assumes a part in a spontaneous play. Whether in psychotherapy or leadership training.
I have experienced and appreciated group discussions and group activities with a therapeutic purpose participated in by more than one client or patient at a time. I have also experienced self awareness which is personality appraisal through complex observations and judgements, usually based in part upon behaviour in contrived social situations.
Feeling is defined here in a similarly wordy and complex way as 'thought' was above before the participant shares) I felt throughout the week much more relaxed for simple reason that I was in a friendly group from the same professional background. (Intuition is likewise defined in the manner of 'thoughts' and 'feelings' before the following statement) During some part of the week I felt as if I was back at nurse training school all over again. I also imagined that having had the experience in self awareness and groups, I would be able to use these experiences when I return to work.

Response 17.

Very enjoyable week though extremely tiring. The first few days defensively relaxed did not feel threatened as a member of the group all in the same boat though as time went by it became quite evident that I was and had been feeling extremely anxious at times with all this energy locked away it become very uncomfortable, with the opportunity of using up this energy I was still very reluctant to risk it at first, I intellectualised to cover up, gave all sorts of arguments against performing the tasks but as I found out later once I had completed the task I used up most of the energy which made me feel comfortable and realised how the rest of the group who had not performed a task must have been feeling at that time. So to me the most important thing was to try out and burn off this energy, but I was cautious not to become a sheep.

I found the touching, physical groups very helpful and conducive to being more aware of how your body was actually feeling before and after the exercise. The whole new awareness of my body, feelings, thoughts, fantasies made me realise how controlled we are and how we feel we need that control.

The first week has really highlighted how unaware we are of ourselves and other people, especially people we meet through our work.

The method of teaching makes you think and work harder, but its also nice to have the teacher-student set up with X to compare and realise how difficult it is to learn by this way, but I found when we had to point out the negative and positive sides to Roy's nursing model in small groups it was difficult but very rewarding and easily understood when we eventually got down to it and completed the exercise.

Before summarising the whole, I feel it a useful exercise to condense the above material. This, besides rendering it more manageable will help me isolate the salient features of each report, and enable me to appreciate the attitudinal base-line from whence participants start. With this established I reason that I will be better able to compare and contrast evaluations of the second week, map directions of individual change, and more easily recognise underlying dynamics of the group.
Respondent 1 notes stress, which is suggested to be caused by too much new theory, the threat of new people and their inability to understand the logic behind the week.

Respondent 2 reports initial excitement, apprehension and expectation, plus muddled thoughts and an inability to focus. At the time of writing further reflection has changed this to an awareness to research the new, raised interest and increased stimulation.

Respondent 3 notes that before the course they were hostile to experiential development and felt anxiety and apprehension. They now note that the course has been valuable to reflect on practice, to gain self awareness, but has not been as experiential as they expected. Consequently they haven't felt as apprehensive or anxious as expected, but observe that barriers have been removed and confidence improved.

Respondent 4 says they felt burnt out and depressed prior to the course and in need of a new start. I was seen as quiet and receptive rather than giving and they expected formal lectures. Alternatively, they have been caused to examine their feelings, needs, energy and routine. They now look back on the week with enjoyment, now find me active but not demanding and attribute this to the success of the week.

Respondent 5 notes his surprise with the week, it has not been as formal or embarrassing as expected, indeed have been relaxed in discussion. Handouts, my facilitative style, and experiential exercises are seen as valuable.
Anxiety has given way to humour, and although boredom has been observed in some afternoon sessions they look forward to the second week.

Respondent 6 was much affected by Friday's relaxation and regression. They note their own self limiting 'bad' attitudes, and the warmth of earlier years. They feel built up rather than broken down by the week, and pays attention to the developing camaraderie. Apprehension coexists with interest and excitement for the unfolding course future.

Respondent 7 is surprised at the interest and knowledge the course generates, as well as the mental exhaustion at the end of the day. They expected a formal teacher-pupil relationship even though I said the course was 'ours'. They also note the clash and initial aggression of the group, and the friendship and closeness which has since developed. Exercises though they felt silly at the time are felt to aid understanding later. Group membership is positively appraised, the participants own faults, weaknesses, anger, frustration and embarrassment recognised, and a feeling of being 10% better noted. Clients and colleagues are seen as benefiting from the respondent's exposure to the course which is expected to bring 50% improvement.

Respondent 8 is vexed with me and my suggestion of this exercise which they reluctantly perform but feel placed in a pupil-teacher relationship by. Interestingly they choose not to refrain from the evaluation, possibly for fear of rejection and/or being seen to dissent with either myself or the group in general?
Respondent 9 expected a more formal course, wonders what myself and others think of her, felt frightened at first but now feels relaxed, states they have acquired job awareness, acknowledges the course as a good learning experience and hopes to put into practice at least \( \frac{3}{4} \) of what she learns.

Respondent 10 questions if they can cope with the course and wonders what course members and myself think of them. Many questions arise, how to use the course, how can they use my skills as a tutor themselves, are they contributing enough or saying too much, all is under question. As to their feelings these are reported as warm, safe at times, at other times threatened, that they ought - as a tutor - to know more about groupwork, angry, ashamed and see themselves as playing out the role of parental tutor. Sometimes they imagine they are back at school again, but, they also note the usefulness of the approach and contemplate using open learning techniques with their students and clients on their return to work.

Respondent 11 notes guided fantasy and regression has opened many dormant perceptions. They expected formal tuition but settled into course mode after warming up exercises. This participant reports that they identified with me at one stage and enjoy small rather than the large groups. Memories of the past have arisen; the recent death of a school friend is linked to heightened sensitivity; this has been shared with selected course members. My session on Freud and Jung was seen as brainstorming, more colours are now seen, and the issue of 'like' and 'love' is pondered upon. Finally, tiredness is noted, along with a request for this report to not be circulated to others of the group.
Respondent 12 sees the first week as relevant to psychiatric nursing but would like more discussion as they are starting to challenge their earlier knowledge and see things in a multi-colour rather than a black and white way. Staff and client dealings are expected to improve because of the course.

Respondent 13 notes the week began with excitement, apprehension and expectation, their thoughts were muddled and they found it difficult to focus. Later, reflection clarified this and now their interest is increasing and the course seems right for them.

Respondent 14 reports that on first meeting the course they were unimpressed, the first day left them puzzled and bewildered and let down in expectation, nevertheless as the course progressed they felt more at ease with themselves and the group, they participated in the exercises, and now have insight into care relationships, psychodynamic and behavioural approaches and themselves.

Respondent 15 states shock on meeting the experiential course culture and on confronting the scope of my facilitative style; they also share a realisation of how they hide behind their formal and/or special roles. Going through the first week day by day they point to the usefulness of warm-up exercises, a discussion on 'confrontation without aggression' provoked body sensations and was thought about long after; I's style also evokes convent memories. The participant is awakening to their group behaviour their risk taking ability, partner exercises were found to be moving and empathic, and the relaxation/guided fantasy brought memories of their fathers distance, being loved and wanted and rows. Informal sharing with a fellow student has been beneficial, and prickly uncomfortable growing events are further expected.
Sensitivity, grief, the facing at home of unfinished business '2 years on' have been stimulated by the course. Finally, feelings of change and growth, a liking for individuals upon the course, and expectancy regarding its provocative mixture are acknowledged.

Respondent 16 expected the training syllabus but believes they got roleplay. They demonstrate a need to define and share their knowledge. They state they were relaxed in the group (contrary to how I saw them) and note the friendliness of the group and its like professional background. They felt at times as if back at training school, but imagine their group and self awareness experiences upon the course will be useful when they return to work.

Respondent 17 notes enjoyment but tiredness. At first they felt relaxed, but with hindsight now see this as a defense covering anxious excitation. Intellectualisation is cited, this occurred when energy was sat on rather than expressed. The participant also notes they held back from performing for fear of becoming a 'sheep'. Physical encounters are seen as a helpful mode of inquiry. An exercise addressing thoughts, feelings, fantasies elicited awareness of personal controls and the way we formally control others. The method of teaching is seen to make the participant think and work harder, formal teaching upon the course - by contrast - is seen as useful in providing a negative contrast. Finally, small groupwork is seen as useful.

Support is found for the premise that experiential groupwork, with its emphasis upon personal responsibility, community processing and ongoing social and personal analysis reawakens and restimulates threats associated with psyche survival. Initial address and working through of this breeds confidence,
reaffirms the self, and seemingly helps bond to the learning community. The crisis intervention style of staying with and learning from difficulties, and the therapeutic community premise of talking problems through on a face-to-face basis adds to this. Sharing our vulnerability with similarly vulnerable others in a facilitated climate where people are prevented from blindly deflecting from issues, sinking into isolated despondency or flight and fight, seemingly helps to keep attention and energy to the fore.

Contact, even with conflict appears more nourishing than avoidance. In a facilitative climate where you win - or you learn, as is also found in play activity where judgements of failure and competition are suspended, allows much to be risked and much to be achieved. Old uncompleted gestalts - from the evidence above - are hereby able to be Spring-cleaned and completed, possibly on the transferential and projective level, and new confidence is seen to sprout from having taken successful risks.

I am aware of certain themes emergent in the above which support my own experience of experiential studentship. Insights from self observation, largely drawn from journal notes are offered as supportive evidence bracketed below; (note 'R' = Respondent):

Entry behaviours to the workshop have been variously described as puzzle and bewilderment (R14), stress (R1), apprehension (R2; R13), shock (R15) and fright (R9), veering to excitement (R2; R13), surprise (R5; R7), interest (R7), and the sense of expectancy (R2; R13); the initial meeting with the course and its demands appears to also induce physical tiredness (R17; R11), muddled thoughts and an inability to focus (R2).
This is much in keeping with my own impressions of how I feel when I first enter into experiential courses as a student: initially, I find a mixture of physical energy and mental excitation arises; when I feel comfortable with this my interest and attention is enhanced - when I feel uncomfortable this energy is interpreted by me as stressful. I need at such times to take risks to feel comfortable, find my voice and check out how safe I am before I can conquer a sense of ease. Indeed, confirming this observation one of the above respondents (R14) notes more ease with themselves and the group emerged from participation in the various exercises.

Though from a tutorial stance, as facilitator I view the cognitive input as low to moderate in amount, learners experience 'too much new theory' (R1) and 'brainstorming' (R11) and mental exhaustion at the end of the day (R7). The powerful combination of cognitive and affective learning, when first met within the experiential group is experienced as tiring; as resistance reduces I find tiredness gives way to excitement (R11; R17).

The facilitator, that is the author, seems an important reference point for the group. Initially one respondent saw me as 'passive and receptive', but later reframed me as 'active but undemanding'. Another notes they did not really trust my words that the course was theirs (R7), and one feels angry with me for suggesting this present evaluation as homework and making them feel pupil-like (R8). One member, a tutor, compares themselves to me and speculate as to how they will employ those skills I demonstrate in their own work (R10). Transferential levels of personal work seem here to have rapidly begun, and my presence seemingly refires earlier issues relating to other authority figures - both good and bad.
I ponder my role; possibly my tutorial function restimulates teacher–pupil transferences and memories of school days. When I enter as participant into new experiential encounters I feel myself regress, but quickly find myself growing as I engage actively with others. Though I am well versed with experiential groupwork and therapeutic processes, child–parent transferences still fleetingly arise. My skill is in my recognition of these; my confidence comes from having accessed their roots in therapy.

Other behavioural changes are generated by this first week of the course: excitement and apprehension along with muddled thoughts give way to researchmindedness, interest and increased stimulation (R2). Hostility to experiential development is superseded by self awareness and valuable reflection upon practice, the removal of barriers and the growth of confidence (R3). Depression and burn out is seemingly resolved by self examination, consequently the course experience is stimulating (R4). Anxiety likewise gives way to humour (R5), and the interest and knowledge the course evokes, plus recognition of personal weaknesses, angers and embarrassments lead to feelings of betterment and an expectancy of improvement at the end of the course (R7). Fright also succumbs to relaxation and practical professional awarenesses (R9), and much questioning (R10) and previously repressed memories (R11) are brought to life as earlier knowledge is challenged and perception enhanced; consequentially, professional interactions are expected to improve (R12).

There is much evidence of reintegration of unintegrated material, and reownership of portions of self previously split off.
Muddled thoughts and difficulty in focusing are replaced via reflection with increased interest and belonging (R13). Initial bewilderment and disappointment change to insight into care relationships and self (R14), and insights into roleplay and reaffirmation of risk taking lead to the completion of an old unaddressed problem (R15); relaxation is subsequently questioned and deemed defensive in nature, as reasons for holding back from the course and deflecting from meaningful contact are identified (R17).

The above leads me to speculate that experiential learning when conducted primarily through the medium of a group, fosters a similar working through process to group therapy, in that initial rejections, discomforts and anxieties are put into context and the more clearly understood. This is supported when we consider that cognitive and affective growth, and education to intellectual conceptualisation and emotional awareness, appear similar to that found in the earlier case material of Chapter 6 (6.10). There is also another feature that has commonly arisen throughout this work and is seen here to return again, which similarly echoes therapeutic process, namely, regression.

Regressive features are evident, especially in relation to the relaxation/guided fantasy on the Friday of the week in question; the warmth of earlier years (R6; R15), the pupil-teacher simile (R7; R8), imagining being back at school again (R10; R16), and memories of the past (R11; R15).

The presence of regressive phenomena testifies to the origin of the emotionality reported, suggests just what is being integrated, and explains the attachment of parent-child and teacher-pupil qualities to my role. This is likewise comparable to a therapeutic relationship.
I am reminded that in experiential groups everything seems to speed up, possibly because we are firing on all cylinders at once: thoughts - feelings - sensations - fantasies; like real life but faster and more intense. The threat of new people - according to one respondent (R1) adds to this. Cognitive material at this time I find is readily devoured and committed to memory. My own experience suggests to me that learning linked to 'feeling' keeps it sharp and fosters better retrieval. My experience also leads me to believe that when group dynamics are addressed and the hidden agenda of education attended to cognitive learning flowers the faster alongside personal growth.

A lot has happened in this first week by way of intrapersonal shift. Orientation to myself, the course and the community group, plus Identification of an intrapersonal personal menu for address emerges, and, Exploration is well on the well. What interests me now is the direction in which this is going and just where it is - intrapersonally - leading to.

8.10 The second week: participant reports of engagement within the Exploration Phase of experiential groupwork

Insights from the first week's evaluation were discussed and shared within the daily community meetings of the the second week. Participants reported upon their impressions, I shared the budding ideas arising in my mind, and we sifted these through together. My facilitative role, inclusive of helpful and hindering aspects of it were likewise appraised.
Some insights I withheld from the group, namely my suspicion that those least able were prone to blame me for their own shortcomings; possibly a projective allocation of personal failing to others. I am mindful here of possible projective material of my own. Perhaps I blame those students I have little educational impact on and/or who reject me? To check this out I ran the idea past four experienced group leaders I had co-facilitated with for a number of years on the Certificate in Therapeutic Community Practice. In their view, and from their experience of me in facilitative climates, I am informed that I do not seemingly project blame on students so much as upon authoritarian systems or unquestioning traditions! This is indeed in keeping with earlier themes of my life script (2.6).

The second week was evaluated in like manner to the first, that is by open ended personal reportage:

Response 1. (Unsubmitted)

Response 2.
The week began with a feeling of anticipation and expectation, the least I hoped for was to maintain some level of enthusiasm, but this did not last for very long, instead I felt frustrated and disappointed, the reason being that I was 'attacked' by the flu virus which left me feeling lethargic with difficulty in concentrating.

I was aware of and regretted not functioning as part of the group as I showed signs of disinterest but seemed to have very little control over my feelings. Having said this I gained more insight into models of nursing care and group dynamics.

Although progress was slower than expected, this week did have its gains.

Response 3.
I was very apprehensive when starting the course. I thought that I'd have to sit behind the desk again and take notes and listen to lectures. (Continues to discuss the difference of the first week to expectation).

I, for myself, quite like groupwork and group discussion about matters that are of concern in the field of psychiatric nursing. It has been quite an experience for me to be sharing views with other people with such varied experiences. I am quite aware of the fact that I am not as active as I could be in discussion, but when I look back I feel that I have come a long way from my passive existence in the group. My confidence is growing all the time and I
feel this course is really a stage for me where I have been able to test out my learned and experienced experiences. (notes that they have attended experiential awareness workshops before, and that this course has provided opportunity to explore more meaningfully earlier learning).

Obviously, my training as a psychiatric nurse was quite different.

Response 4.

I am more content with me in that I can accept my feelings as they emerge. I have gained some reassurance as to my ability to do psychiatric nursing, my knowledge base compares with the going rate.

What is difficult is to comment on the course in a logical way, as I am not sure how deep my learning is. Will I react in my old ways to life or will my experience in the course come into play.

I feel happy in the group, I believe in sharing feeling yet at times this is difficult. I am sure learning by feeling and experience is the better way - yet in the normal workplace one is often rushed into action without the necessary time to feel your way. My task is to become more expert in making time to allow more of me to be involved.

The video session showed me how my body movements followed my speech. The intruders exercise gave me feelings of insecurity plus concern for others not in the group.

The T.A. exercises gave me new insights as to how patients feel and I would like more knowledge on unhealthy mental habits and preventative care.

The counselling day was well organised and opened up new views on the counselling process. (Other topics appraised in turn). I believe the group could give more 'person to person' and collective experience - it is coming, I am looking forward to this.

Response 5. (Unsubmitted)

Response 6.

(The respondent notes they are writing this at a time distant from the course)

Anyway, I enjoyed the week, save that of the insertion of a few new faces into the group. I must admit it made me resentful, and to use your word 'precious'. However, it certainly made me very aware of my feelings and attitudes towards change - very unsettling! (Formality of I's session noted), and she called me dear!!

The groupwork I find very hard to evaluate in a communicative fashion. I enjoy it, I find it helps me to develop personally, I feel more assured, more assertive and more comfortable being me.

I continue to enjoy sharing experiences with all members of the course. I valued the opportunity of getting on a better footing with you. I still hold resentments and very childish feelings towards you and I'm glad I've got rid of these as I know it gives me more space to grow without impediments left over from the past. (This participant had some 4 years before been a student of mine in a small psychiatric unit; I am unsure as to her resentments, but remember that she was in a student group who I believe was critical of me; I divorced at this time and wonder if this has bearing upon her attitude).

Response 7.

Already eleven days have passeded now and I am still seeing faults in me which I am sure I may never have known existed. Mind you, I am more aware now that one never stops learning.
At the beginning of the second week, I thought it was going to be tougher, more exciting and valuable. I thought this is it, I must get something out of it to share among my clients and colleagues. I found during the week all my bad feelings about some of the group members were disappearing, I was beginning to welcome and accept them more. It was getting like 'a kind of intimacy'. I was aware of my weakness, my childish behaviour, and my attempt to be a parent at certain stages.

There were moments when I felt very 'down graded', unable to express myself, and stupid. At times during that week, I was so embarrassed about my behaviour, i.e. things I had said and/or done. My heart rate increased and decreased. Some of the things other members of the group experienced and felt made me sad, but at times I also felt unable to help. I did not know what to do and at other times I feel I should respect their views by not doing a thing. One thing that was fresh in my mind, on Friday, when Paul (the researcher) was helping I to solve her anger. During the course I felt like calling Paul a 'Bastard'. I tried very hard to hold myself and it was not until they stopped and I smiled that I realised Paul was being the 'good guy'.

To conclude the second week, I would like to say that it has put more 'insight into me', already I am beginning to feel my clients and colleagues are going to enjoy my company and work. That week has made me realise how often I hurt people, do not listen as I should, which means I do not help as I should. We all think we are the best and are doing the right thing. It is only when someone else comes along and puts something else in our thoughts that we realise we must change. I am so glad and grateful that I am part of that group. But my only fear remains - how long will it be before I forget it all.

Response 8.
My thoughts on the course so far. I went on this course for two reasons. a) To get away from the ward for 6 weeks. b) A piece of paper after 6 weeks. I have changed. I can state it in writing or say it but I have changed, I'm becoming more aware.

When I discuss this course with people at work at times they think I am cracked. In the way I think you are at times Paul, but the more I think of the course I personally feel it would be so beneficial to all qualified RMN's (Registered Mental Nurses), if not SRN's (State Registered [general/medical] Nurses) as well.

Response 9.
Before I started the course, I thought it was going to be a sort of refresher course but as the course progressed, I found out most of the course subjects were practically new to me.

So far, the course has been a an excellent learning experience for me. Before I was'nt actually very keen on group work but so far the course has opened the door for me to change my attitude and my role as a nurse.

The various role plays and the groupwork, plus the teaching methods has increased my awareness and improved my approach and intervention with patients and staff.

I hope that by the end of the course, I shall be able to help my colleagues and the patients by putting into practice what I have learnt.
Response 10.

Back to work after two weeks of the course. What a lot to think about. Feeling very stimulated. Wanting to put my ideas into practice. Good opportunity as I am preparing a group of students for their 8 week psychiatric secondment. Have abandoned formal classroom sessions. Resistance but still persevere. Found the study day on Tuesday very revealing - never seen or heard myself on T.V. before (a video recording), not sure if I like what I see and hear. Well that's how I am so will have to get used to it.

(Notes a counselling session gave food for thought) ... find it hard not to allow my own feelings to intrude negatively. Had an opportunity to practise with a distressed student this week. Pressing on with my informal, group approach to theoretical sessions in the school. Find it quite exhausting but beginning to be accepted by some of the students. Still resistance from others.

Response 11.

Paul, I'm afraid I'm very much behind - I mean I'm still in week one. I wrestled over the weekend with Freud and Jung and having battled with them went on to 'take-on' a previous days work of 'likes and loves'. What a weekend! (Describes a formal session by I when he/she switched off into 'likes and loves; continues with a role play account for a member who was applying for a job, which following this exercise - in real life - they were later offered). Wednesday yes, Paul a good day 'to set the cat among the pigeons' - enter the 'invaders', 'aliens', clinical teachers in training - I could sense an almost feeling of 'hostility' from our group, indeed, I felt embarrassed at some of my colleagues reactions - a valuable experience (a time when I brought two experiential course groups together).

I recall being supportive to a course colleague in the afternoon when she was being tearful about childhood experiences - this carried on until we parted company at Oxford Circus station. (Describes factual course topics, a contract regarding what they feel they can and can't do in the group). The afternoon found us discussing some of our colleagues sex life, a scoring session - this for me is lust - not interested in lust discussion, switched off. (Relays a holiday in Ireland starting next week) I can wrestle in the heart of the country with Freud and Jung and 'likes and loves' and this is what I hope to do - among other things! Thankyou for an excellent week.

Response 12. (Unsubmitted)

Response 13. (Unsubmitted)

Response 14.

Ny concepts and intuitions about the new trend in psychiatric nursing today are now very much justified as the course progresses. In my mind and without prejudice, I am benefiting immensely. As an individual, I am able to examine and learn from my own experiences and simultaneously share these experiences with others. It has also given me an opportunity to extend my knowledge and widen my self awareness skills which are vital for all therapeutic intervention. The course also provides a model on which one can construct, develop and evaluate one's skills in the profession.

The topics and the structured exercises, including games and role plays are very much the sort of training necessary to develop the skills of the psychiatric nurse. They lead to a greater depth of meaning and understanding to the consumer and practitioner likewise.
Response 15.

Monday: (discusses lecture topics)

Tuesday: Mock interview for X - I got swept in a tide of harsh and critical comments - thought how easy I dish them out and how hard I take them myself. Didn't like myself in that experience. Checked with X later - he said he didn't mind. Relieved when he got the job - especially after we adamantly agreed he wouldn't get it.

Wednesday: Strangers added to group (here introduced tutor students to the group). Hostilities and changes in group culture - felt frustrated and wanted to get on - irritated by games people play.

p.m. Feeling sad - comments of being too compliant flashed memories of a sadistic nun in convent school making me kneel on floor and hitting me for not being compliant. The memory was so unexpected I felt frightened at the feelings the memory provoked - I felt sad and angry at my father that he had to pay fees to send me to that school - and the realisation he wasn't part of our lives anymore. I could'n't share this at all, felt relieved that group didn't push me and accommodated me quietly. Finding it difficult to own my own feelings. Did more grief work at home with X. Felt drained but relieved that something is happening.

Thursday: Fed up with the men discussing their sex life in scoring terms - felt very conscious that there weren't enough females on the course. I find the body awareness type of work very good for myself.

Friday: Unsure feelings when group was doing group work - felt alien and unsafe. My experiences have been mainly as a member of a small group, felt difficult to have personal intimate disclosure in such a large group - general mental unease. Finding it hard to look at self behind layers of defences. Alternative type of groups that form outside in pub are just as useful and interesting - really enjoying the movement and change despite the unease and fear of acknowledging all the feelings provoked.

At work since course I have had conflicts - D.N.S. (Director of Nursing Services) trying to take some staff nurses and replace with auxiliaries - we said we would leave if they made us compromise our standards - got final backing of Prof; I wonder if I'd have been so challenging and risked my job had I not had input from this course.

Response 16.

(Starts off defining observation at some length) Upto now I have observed a relaxed atmosphere which I think has encouraged members in the group to relate to one another. I have experienced self awareness as well as awareness of others; which has helped to discover myself and my feelings. It has given me strength to go out and not only meet other people but also to experience true communication with them. I am also learning about myself and my reactions to situations, and learning about other people. I have also learnt about group techniques (describes a list of these and their own use of same in groupwork).

On the whole, members of the group have participated, listened to others and confronted each other during group discussions. Lastly, I have observed support for each other in the group. To me it is more like a family setting.
Response 17.

(This participant opens by praising the course and her fortune to be on it, and relates its usefulness in personal life and work). Now I am more aware of 'me', the feelings I hide, guilt, loneliness, selfishness, happiness. Now I talk openly about them with my friends. I question why I carry out routines, I stop and think how I feel. What I'm running away from or running to. I give people time to relax to say what they would really like to say. I try not to adopt the role of a philosopher or a psychiatrist or priest. I also notice at work that my work colleagues feel uneasy when I behave in the manner above and I have great difficulty in convincing them that I feel great. In my personal life I feel much more confident and relaxed in new company. (The participant goes on to say how she looks forward to the RCN, the people and group). I have great difficulty in switching back to expressing my feelings early on in the morning to the group. I just feel blank especially if I am tired, and to be fair with myself and the group, the best thing to do is to opt out. (The respondent then describes a meeting with an ex-client who went high after a management course where confrontation and groupwork were enacted). I wonder how I will feel after our next two week block. The group has become very cosy, probably just as we would like, and its nice when this cosy feeling is disturbed it increases the interest and a whole new story begins.

To me the above reports testify to the enactment of cognitive integration. It testifies to the truth of experiential groupwork to marry together and generate higher levels of educational attainment (Figure 17; 3.4; 6.15) along with emotional growth. Perhaps culture shock and/or the conversion phase of meeting and owning something new has begun to wear off and issues can now more thoroughly be worked through?

Respondents 1, 5, 12 and 13 chose not to submit a second week evaluation; no reasons were given for this, and as the activity was a voluntary one I did not pursue the matter. On reflection, bearing in mind the personal nature of the above disclosures, I wonder if this was a rejection of myself and/or the course rationale in any way. Examining the dissenters evaluations of the first week for evidence of this, I note that respondent 1) reported stress and too much theory, did not appreciate the logic of the course and feared being analysed;
they also felt they were often seen as a child. There is a noticeable absence of positive regard for the course.

Respondent 5 noted surprise, was expecting a more conventional approach, but reports benefit. They also note their boredom, and hope the second week will meet their expectations in some degree. My general impression is that they are not overly committed to the course.

Respondent 12 differs to the other two, they were enthusiastic about the course (week 1) but noted a need to spend more time talking; this said, they were looking forward to the second week.

Respondent 13 is likewise positive and feel they have made the right choice to come to the course.

Overall, the non-respondents are divided into two at the negative end of the evaluative continuum and two at the positive. Also, though respondents 12 and 13 write little, the accounts of respondents 1 and 5 are of average length; any lack of motivation or resistance to the act of writing is thus unproven and the motivation behind non-return speculative.

Standing back from the level of individual response, the experiential community process has seemingly slowed down (R2; R7).

Reflection on 'the past' from the vantage point of 'the new' (R3; R7; R8; R9) orientates and synthesises earlier gains. Motivation is not so much concerned now with surviving the experience as contacting this more fully (R3; R6).
Impulsivity is diminishing and acceptence upon the increase (R3; R4; R15); transferences are entering awareness (R6) along with hidden aspects of self (R7; R10; R4); emotions are more clearly recognised and appreciated in oneself and others (R7; R11; R15; R17) and new behaviours are risked (R4; R7; R9; R10; R15; R16; R17). It appears participants are beginning to take charge of their own change and identify and appraise ways they wish to grow and to attend to the directions they desire to go in. In part this appears to be an anti-climax: the initial excitement fades as fantasy, magic and excitement are replaced by aware reflection and finer degrees of perception and attention. In a way the work is just beginning, and tiredness attends awareness of the enormity of sustaining the intrapersonal change now begun.

In sum, there does indeed appear to be increasing integration of social and personal insight, higher order learning in both affective and cognitive domains, therapeutic menu setting and some redress of this.

8.11 Comparisons of first and second week experience: a synthesis of what constitutes personal change.

Comparing the earlier reports of the first week to those of the second week the following observations of individual participants may be made:

(Respondent 1 no submission)
Respondent 2 moves from excitement, apprehension, a recognition of the need to research and increased interest in week one towards ... frustration and disappointment — attributed to an attack of flu, consequently, progress has been slower than expected.

Respondent 3 moves from earlier conflict with the course philosophy and acknowledgement of having barriers removed in week one towards ... further reflection on their apprehensive entry behaviour to the course, their previous expectancy of lectures, and an admission that they now quite like groupwork and value sharing with others. They also note their own inactivity in discussion, though feel themselves less passive than previously. They report their confidence as growing and that the course has provided an arena where their skills can be tested and meaningfully explored. Finally, they note their psychiatric training was quite different to this.

Respondent 4 moves from examination of their feelings, needs and energy levels in week one towards ... more content with how they now accept their feelings, professional reassurance, and a concern that the gains they have made will be lasting. Experiential groupwork approaches are now preferred to other ways, they note how the workplace pressures them into impulsive action and that they need to become expert at making time — so that more of themselves will be able to contact reality. Personal insights are arising from bodily communication, mental defenses and counselling, and they look forward to the evolving nature of the group.

Respondent 6 moves from awareness of bad attitudes and self-limiting feelings, earlier memories, acknowledgement of bonding with the group, and excitement tinged with apprehension in week one towards ... resentment with the exercise where new faces were introduced to the group — even though this has provided insight into change. Recognition of growing through groupwork, enjoyment in sharing, and previous resentments towards myself are owned, along with an awareness that the latter is being worked through.
Respondent 7 moves from interest and mental exhaustion, surprise at the student-centred approach and closeness and enthusiasm of the group, plus awareness of personal faults in week one towards ... seeing even more personal faults, a conclusion that we never stop learning and a realisation that their bad feelings towards others are now dissipating. Intimacy is seen to be developing, but alongside this runs an awareness of times when they felt down graded and embarrassed upon the course. At times they have been sad for/with others, but felt helpless or withheld from intervening out of respect for the same. Note is made of when the researcher - as facilitator - was engaged in pairwork helping another to deal with anger, a time when the participant wanted to call him a bastard, but later saw the helpfulness of the intervention being made. Greater insight into self and relationships plus speculation on how long the effects of the course will last is reported.

Respondent 8 moves from reluctance to report and irritation with my suggesting the first week's evaluation exercise towards ... an admission that they came on the course to escape the ward and gain a paper qualification. They speak of the course at work now and have come to see it of potentially benefit to all nurses.

Respondent 9 moves from speculation on what I and others think of them, orientation stresses and increased professional awareness towards ... further reflection upon the newness of course topics, new enthusiasm with groupwork and the potential available for attitudinal change, and its enhancement of and application professional skills.

Respondent 10 moves from questioning how they would cope, how others will perceive them and how to adopt my teaching skills to their own role, the feeling they are only scratching the surface of what is available, reflection upon their own parental tutorship and concern with their authoritarian image in week one moves towards ... awareness of being stimulated towards a desire to put ideas into practice. They share that they have abandoned formal classroom approaches, reflect upon the unfamiliar sight of themselves on video, and describe - with example - how they invest negative feelings into counselling. How exhausting their new found facilitative teaching is, they
reflect, and how divided in response to their experiential methodology their students are.

**Respondent 11** moves from awe with memories rekindled by guided fantasy, recollections of early family life, old and recent bereavements and wrestling with new subject areas in week one towards ... a feeling of being still in week one and preoccupation with its themes (Freud and Jung). Embarrassment with their colleagues hostile reaction to new members is owed, though the experience itself is valued. They recognise - also with example - their ability to be supportive. Finally they review what they can and can't do in the group, reflect on a time when participants discussed their sex life and they personally switched off, and look forward to next weeks holiday and further reflection on course material.

**Respondent 14** moves from initial puzzlement and bewilderment with the course approach, evolving ease and clarity and increased interpersonal and personal gains of the first week towards ... recognition that they are benefiting immensely from sharing in experiences with others, extending their knowledge, awareness of self and therapeutic effectiveness. The experiential approach of the course, inclusive of its games and exercises is seen to lead to greater meaning and understanding of and for care givers and clients.

**Respondent 15** moves from shock of being plucked from their own cosy world and a loss of formal roles, awareness of my facilitative skills, their own intolerance, ability to risk take, sensitivities to others, grief and change within self and completion of unfinished work towards ... review of lecture topics, awareness of how they can dish out harsh criticism but how poorly they take the same, frustration with new members and, irritation with colleagues games when they themselves want to get on. Memories of convent school days and earlier grief flood to mind. Such memories of the past co-exist with current feelings of being fed up with men discussing their sex life, a reluctance to disclose in the large group and finding it hard to look at self behind defences. Informal groups, such as those in the pub are deemed useful. Finally, movement and change is seen as enjoyable and new found assertion at work is suspected to result from the course.
Respondent 16 moves from an over concern with definitions and unease with the teaching method, and developing appreciation of group discussion in week one towards ... further definitions, an observation that the group atmosphere is now relaxed and that self and social awareness has increased. Renewed discovery of self and feelings, enhancement of communication skills and group awareness are seen as due to the course, which is now viewed as supportive.

Respondent 17 moves from description of the first week as enjoyable though tiring, recognition of own defences, awareness of locked up energy and later release of same via structured exercises and an awareness of feelings, body sensations, controls and the benefit of experiential exposure towards ... praise of the course experience and recognition of their own good fortune to be on it, an increased awareness of self, the feelings they hide, their guilt, loneliness and selfishness. They say they now talk openly about their feelings to their friends, question their need to carry out routines, motives and roles, and report the unease of work colleagues with their newly acquired behaviours.

There is speculation upon future growth, concern with where this may lead them - a client went high after an experiential management course, and recognition that the disturbing of cosiness increases interest and provokes new themes.

When we step back again to review the experiential group process as a whole, it appears as one where individuals new to the experience report a good deal of culture/reality shock, a weakening of the usual social threads which hold the world together, resistance to the new, a sense of vulnerability and over exposure, self confrontation and questioning. In this, the Orientation Phase of experiential groupwork, participants experience:

- stress, feeling over burdened with too much new theory, confusion, excitement, anxiety, apprehension, muddled thinking, quietness, weakness, anger, embarrassment, inability to focus, the ability of the course and its experiential groupwork to remedy burnout and depression, awareness of own self limiting attitudes, boredom, frightened, puzzle and bewilderment, an expectation of teacher-pupil relationship and formal tuition and a sense of feeling let down in expectation when such as these are not met, there seems to be so many questions, participants note their imaginings of being at school
again, the clash and aggression of the group, feeling silly in exercises, self-conscious re what others think of them, an awareness of their own intellectualisation and holding back, questioning if they can cope and how to use the course and if they are contributing enough or saying too much, feeling ashamed at being parental, identification with the tutor, memories of the past, shock on meeting experiential culture of the course and expectations of meeting the training syllabus.

This seems to give way to an intermediate phase where participants begin to reflect more deeply upon themselves, to give themselves permission to experiment, to experience a high as they realise they are beginning to belong and find answers to those questions they previously raised. Here, in the Identification Phase of experiential groupwork, the following experiences are reported:

examination of feelings, needs, energy and routines, growing researchmindedness, raised interest and stimulation, humour, reflection on practice, increased self awareness, the removal of barriers, improved confidence, activity, enjoyment, a sense of success, increased excitement for course, surprise at the degree and range of knowledge generated, feeling 10% better, relaxed, hopeful of putting their new learning into practice and questioning of how they will change as a consequence of their experiences, finding themselves settling after warm-up exercises, pondering upon issues, tiredness, acknowledgement of relevance to psychiatric nursing, developing less black and white vision, being at ease with themselves and the group, gaining insight into care relationships and psychodynamic approaches, realisation of defences, awakening to risk taking ability, expectations of provocative mixture of course, feelings of change and growth, expectations of prickly growthful events, friendliness, and an awareness of the usefulness of the small group.

With environmental safety established participants reflect ever more deeply upon events. Confidence is on the increase and potential recognised. In their second week participants begin to synthesise and cognitively map where they are, what they need, and where they want to go. Limitations are now recognised,
but alongside this runs a commitment to grow, a celebration of self and speculation on what the future holds. In this newly acquired Exploration Phase of community life movement is thus towards:

reflection upon earlier apprehensive entry behaviour and previous expectations of course and an emerging liking for groupwork and sharing, feeling less passive, growing in confidence, an awareness of the course as venue for skill testing and exploration arises, plus the difference of earlier training from the one they are now experiencing, contentment with acceptance of own feelings, professional assurance, preference for experiential ways of learning, recognition of the need to be less impulsive and make more time to better contact reality, insights also into body movements and mental defences, acknowledgement of better counselling skills and growing through groupwork, a looking forward to the future of the evolving experiential group experience, owning previous resentments, being aware of personal faults, the dissipation of bad feelings, acknowledgement of times of sadness during the course, growing insight into self and relationships, speculating upon how long course effects will last, a confession that they came to the course to escape work and to gain a paper qualification, realisation of course being of benefit to all nurses, enthusiasm with groupwork and its potential for attitude change and the enhancement and application of professional skills, stimulation to put ideas into practice and movement from formal instruction, awareness of own negative attitudes in counselling, recognition of own ability to be supportive, review of what can and can't be done in the group, recognition of benefits of course, a switching off when sexual topics were discussed in group, awareness of self and therapeutic effectiveness, gains from an experiential approach and belief that course has given greater meaning and understanding regards the caring relationship, aware of how they dish out criticism but are poor in taking the same, frustration with group response to outsiders, memories of earlier grief, reluctance to disclose in large group and look at self behind defences, usefulness of informal groupings, movement and change is enjoyed and assertion newly found, relaxedness of group atmosphere, increased social vision, renewed discovery of self and feelings, enhancement of communication skills and group awareness, celebration of being on course, knowledge of feelings, guilt, loneliness and selfishness often hidden, being able now to share feelings openly with friends, questioning of routines, motives and professional roles played out, speculation on future growth and where this may lead.

A two week period on an experiential course gives the impression of being a very long time indeed. So much happens and so much is awakened and learnt.
Though not therapy, there is much therapeutic change, in that individuals travel deeply into their own psyche and share profound aspects of their being.

Participants, in light of the above evidential base, enter into experiential groupwork with expectations of meeting a traditional teaching format where a conventional teacher-student relationship will be enacted and lectures performed. When they find these expectations unmet participants react with a variety of emotions in which anxiety, threat and confusion predominate. Cognitive dissonance appears to develop at this time. When the initial wave of emotional energy recedes, when the group is found to be safe and divergency tolerated, reflection begins at a deeper level upon the issues involved and relationships of the host environment. Bonding now develops along with intimate sharing. Heightened awareness is retained as contextual re-framing of the experience occurs, no doubt due to the progressive experimentation and exploration enacted in the community group at this stage.

As the Exploration Phase continues gains from personal and social integration are further acknowledged and reinforced, limitations identified, and effects of the future duly considered.

Standing back from participant report to consider the whole, when interpersonal processes - as recorded in this chapter - are arranged sequentially, a developmental model of group movement emerges: Figure 21. This model, synthesised from respondent reportage, discussed with learners and in peer supervision with co-facilitators in this study's collaborative research frame (6.1), suggests which levels, intrapersonal and interpersonal engagements are brought into play as the group evolves. This seemingly supports all that
FIGURE 21  PHASES OF INTRAPERSONAL MOVEMENT WITHIN EXPERIENTIAL GROUPS

Entry →

ORIENTATION PHASE

Initial holding back from the new experience, regression, engagement with experiential inquiry resisted. Social Level of group clung to, dependent and counter-dependent swings in Transferential relationship with facilitator, Projective Levels of interpersonal relations begin to emerge out of participant awareness, Primordial energy high, erratic influences from this within the group.

IDENTIFICATION PHASE

Gradual working through to experiential engagement, gains from change perceived, faults with traditional vision and professional culture isolated, resistances less overt. Projective relations to group may now be glimpsed, facilitator may begin to reap positive Transference.

EXPLORATION PHASE

Testing out of group boundaries and facilitator’s authority, experiential culture questioned rather than impulsively responded to, conversion to experiential culture as own needs met, change strategies filter through to the workplace and effects of these fed back to the group, confidence in process grows, role and self move towards integration. Transferential, Projective and Primordial Levels of work explored, conceptualisation of these processes now helps participants to psychodynamically appreciate them in group-work terms.

RESOLUTION PHASE

Final synthesis performed, issues now seen in less of a black and white way, working compromises produced, themes of grief and loss arise with imminent death/end of group. Social Level appreciated for what it is, limits and benefits owned, and Transferential interpersonal insights and Projective intrapersonal effects recognised as part of relational process for future acts. Reluctance to end. → Exit
has gone before, relating experiential levels (Social; Transferential; Projective; Primordial) to developmental phases (Identification; Orientation; Exploration; Resolution) and intrapersonal and interpersonal affects. All this happens alongside, and possibly because of the performance of those facilitative/therapeutic tasks identified earlier: Figure 17; 6.11-6.14).

As to my part, with an eye to the behaviour I role model in my facilitation of the above processes, evidence of my facilitative record and co-researchers (6.1) suggests I embody the following qualities in my leadership role:

- distress free authority working to an open agenda previously negotiated with the group;
- supportive confrontation to raise to awareness unaware projections and group transferences;
- the sharing of my own sense-making as it emerged so as to provide orientation to what I was perceiving in the midst of experiential groupwork;
- non possessive warmth and sensitivity to individual and social processes;
- respect for the autonomy of the person and their views and intrapersonal process when different to my own;
- a thirst to explore and test out all that percolated to group consciousness.

The above qualities, also appear to be what I ideally, hope to instill in others, and are representative of the end to which I work.

Pausing to reflect on this chapter, I sense the germ of another cycle beginning. Intuitively I start to scan back through the data for evidence of a completion. It is becoming hard for me to know when to break off; I catch myself wondering if this study will ever really be finished?
As I stand back, conscious of my need to synthesise the whole, I realise that I have arrived at a point where there is a lot of data and a fair degree of interpretive review. Evaluation is again necessary before I engage the next cycle of inquiry.

From detailed analysis of this chapter's case studies I now have better appreciation of what Rowen (1981) calls the 'political-patriarchal' dimension of this research, its social context and those patterns which subvert it.

A great deal of detail has been cohesed in this chapter. I now need to reflect on where I have been, where I am, and to perceive what is unfolding from what has already occurred in the whole of this work. In order to do this I will further surrender my present role as a Particular Humanist (Figure 2) attentive to experiential knowledge, and engage a conceptual role more suited for exploration of my arising Propositional Beliefs (1.5).

Intuitively, I also feel a need to examine what holistic research means to me, how this and experiential group facilitation relate, and to look to my initial account as a member of an experiential group; so to complete the cycle from self, to group, and back to self again to draw this research to a close.
CONCLUSIONS: THERAPEUTIC PROCESSES AND OUTCOMES OF EXPERIENTIAL GROUPWORK

Preamble In the following account the author reviews the data of previous chapters relating to experiential group encounter, suggests hypotheses as to the effects of experiential groupwork, and supports these by evidence of this study. Initially, the researcher reflects on those processes he engages in his experiential psychodynamically informed approach to research. From this introspective exercise a model for holistic research is framed. Qualitative processing is suggested to be similarly present in experiential groups. The experiences of individuals exposed to experiential groupwork are then analysed at depth, contrasted with experiences of the researcher's own, and elements common to both isolated for commentary. Further individual reports and case histories are now drawn into the study to supplement existing data illuminating the causal link between individual experience and developmental group processes, and the role that conflict plays in experiential groupwork. Finally, this chapter examines transpersonal factors generative of intrapersonal growth and altered states of consciousness in experiential groups.

9.1 Insights pertaining to holistic research

As a researcher who chooses to honour personal and interpersonal process, I often find it necessary to straddle several dimensions at once. I must be aware of the particular - the group studied, while attentive to the abstract - the research process, stay intimately involved as a participant observer - in order to process the unfolding experience - while simultaneously detaching myself to conceptualise the relationship of my experience to the group and the study as a whole. This change of dimension and scale is a constant frustration.
and returns to haunt me afresh every time I return to write up my field notes. As an ever constant thread in this work it deserves further consideration.

While acting as a participant observer I am aware of being primarily attuned to my feelings and sensations; later, when writing up my field notes I catch myself attuned to my intellect and trusting to my intuition to provide creative insights. Intellect and intuition I find need time to ferment and come best via quiet reflection. Feelings and senses, by contrast, follow rapidly from external events.

When I list the differing dimensions at play in my research frame, these appear in this thesis to cluster around five continuums: Figure 22. Of these dimensions thoughts and intuition are primarily engaged as I write up this work, and feelings and senses when I engage the field: Figure 23.

This continual jumping between microscopic and macroscopic levels of problem resolution, attention to inner and outer realities and use of differing perceptive sets is not dissimilar to the act of group facilitation. Within the cut and thrust of group activity I am bombarded by the immediacy of my senses and feelings; later, as I write up or reflect upon the group experience - thoughts and intuitions predominate. There is also another perspective involved in research and group facilitation, that of orientation to the past, present and future.

In relation to the dimension of time, I find I may think about the past or find myself alive emotionally to previous events I relive, but it is to
FIGURE 22  DIMENSIONS OF EXPERIENTIAL RESEARCH

PAST - - - - - - - - - - - - - FUTURE
(Where the research has been)                      (Where the research is going)

FEELINGS - - - - - - - - - - - - - THOUGHTS
(Emotional motivating energies)                       (Making sense of what happens)

ACTOR - - - - - - - - - - - - - OBSERVER
(Playing a part in the play)                         (Watching the play unfold)

ABSTRACT - - - - - - - - - - - - - PARTICULAR
(Looking beyond the field to new forms)             (Focusing upon a detailed part)

SENSES - - - - - - - - - - - - - INTUITIONS
(Perceiving external events)                        (Creating new syntheses)

FIGURE 23  FUNCTIONAL ASPECTS OF REFLECTION AND DOING IN RESEARCH

THOUGHTS AND INTUITIONS                              FEELING AND SENSES

Internal sense-making                              External perception
objective model making                              emotional energies
balanced against creative                          balanced with external
insights, world as taught                           data, engagement with
modified by world as                                 world as felt modified
imagined                                          by world as found
intuition I look to comprehend the future. My senses are essentially of the present.

In Figure 24 I have attempted to convey the multiple realities I see myself pursuing as a researcher, the questions these respective perspectives raise for me, and what they each contribute to the study as a whole.

Four dimensions are seem to be to the fore:

- the 'External Present' - physical and social phenomena of the objective conventional world I inhabit informed by my thoughts and senses;
- the 'Inner Present' - my own internal subjective experience much shaped by my feelings and intuitions;
- the 'Past' - my orientation to my history and reflections;
- the 'Future' - my awareness of change and progress and possible future aims or permutations of the inquiry.

These four dimensions, I suggest, are addressed by separate perceptive processes – which in turn form the inner quadrants of the model:

- my thoughts: from whence speculation and reflection arise to form 'Theories of Reality';
- my senses: from whence feelings and special senses emanate to form an appreciation of 'Reality as Sensed';
- my feelings: which provide my energies and inspiration for 'Reality as Felt'; and
- my intuitions: from where my meanings and hypotheses rise to effect a 'Creative Reality'.
FIGURE 24  AN HOLISTIC VIEW OF THE RESEARCH EXPERIENCE

EXTERNAL PRESENT

Physical and Social Phenomena

Theories about Reality

"What do I think is happening now in the light of previous experience?"

Reality as Sensed

"What do I see and hear in the world about me?"

---

Historical Influences

PAST

Reflections on Past

THOUGHTS

Speculation & Reflection

FEELINGS

Energies & Inspiration

SENSES

Observation & Participation

INTUITIONS

Meanings & Hypotheses

---

REALITY AS FELT

"Where do my energies lie and how am I affected?"

CREATIVE REALITY

"What does this mean to me and what can be done with it?"

INNER PRESENT

Internal Experience of Facilitator
These perceptive functions we have noted also interrelate within my facilitative role; indeed, good therapy is itself research-minded and the type of research in which I am involved is itself essentially therapeutic and facilitative.

Whether I perform research or therapy four questions are readily to mind:

- 'What do I think is happening in the light of my previous experience?'
- 'What do I see and hear in the world about me?'
- 'Where do my energies lie and how am I affected?'
- 'What does this experience mean to me and what can I do with it?'

On reflection, as I pause from writing this account, I acknowledge surprise at what my experience as a researcher is starting to generate in terms of unplanned awarenesses. One such awareness, starting to reoccur within this study, is that common processes may be at work in qualitative research, experiential education and therapy.

As to the form this commonality takes, speculation upon previous testimony leads me to believe this to be in the area of ego related perception.

Already in this work I have suggested that the Parent (exteropsychic) relates to thinking and 'the world as taught'; the Adult (neopsychic) to sensing and 'the world as found'; and the Child (archeopsychic) to feeling and intuition and 'the world as felt' (see Figure and Chapters 7 & 8). It is but a small step to apply Transactional Analysis (T.A.) to Figure 24 and perception and to suggest
that 'theories about reality' relate to the Parent (exteropsycbe); 'reality as sensed' to Adult (neopsycbe) function; and 'reality as felt' and 'creative reality' to Child (archeopsycbe) functions.

The way in which I now speak of the qualities of the above egos takes them substantially beyond the conceptual frame of Transactional Analysis, indeed, I think the terms Parent, Adult and Child are now too 'worldly' and in a social sense too 'conventional' for the use I am now beginning to make of them. I am drawing nearer to a model of perception than one of ego formation and structure, though I still acknowledge the interrelationship of these within and to my model.

The reduction of perception to four elements, as suggested in Figure 25 is not wholly my own, it originates from Jungian theory concerning functional types. This said, I believe I have taken these 'functions' further and used them in a way that evolves a uniquely new perspective by which social processes and individual reality may be explored.

It is perhaps wise here to examine how my use differs in type and kind from Jung's own.

Jung related perceptive function to extraversion and introversion, and postulated that thinking was opposed to feeling and sensation to intuition. A person who adapted to the world in a predominately thinking mode is likely to function poorly in matters of feeling; an intuitive individual would likewise - he suggested - be deficient in areas of sensation (Storr 1973 p76). I do not
subscribe to this scheme of conflicting opposites nor find the extraversion-introversion continuum a particularly useful tool. Storr (1973), in his account of Jungian theory quotes from Jung's Tavistock lectures (Jung 1953-79) to explain the four functions:

'Sensation is the function by which men realise that a thing exists. "Sensation tells me that something is: it does not tell me what it is and it does not tell me other things about that something; it only tells me that something is".

Thinking is the function by which one tells what a thing is. "It gives a name to the thing. It adds a concept, because thinking is perception and judgement".

Feeling, in Jung's view, is concerned with questions of value. "Feeling tells you for instance whether a thing is acceptable or not. It tells you what a thing is worth to you".

Intuition is concerned with time. The intuitive person is able to "see round corners", to have hunches about things, and is more interested in the possibilities of things than their present experience.' (Storr 1973 p76).

Superficially I support the above statements at a general level, but make a substantial departure in the specifics of their use and inter-relationships.

Sensation, I accept as verifying the existence of a thing; but am aware that sensations come from two different environments: what we see and hear in the outside world and, from physiological organic movement and change within our bodies.

Thinking, I suggest, occupies itself with as much time constructing labels for experience as analysing and judging, but, as I accept that we by and large only perceive that we can first conceive, I support Jung's view of thinking being a perception.
Feeling, as described above I have most resistance to. Emotions liberate internal energy so that we might better engage the world. Acceptability and meaning I suggest are attributed later and come from thoughtful reflection and/or intuitive synthesis post emotional arousal.

Intuition represents to me a synthesising agent which proceeds by creative leaps - rather than by logical progression - to generate meaning.

Jung puts thoughts and feelings together to make an introverted view of the world, senses and intuition to make an extraverted one. My portrayal of thoughts addressing the 'external present' and feelings addressing the 'inner present' (Figure 25) depart from this. I am essentially more concerned with how people make sense 'now', in the moment of their occurrence, and how perception relates to this on-going current processing. I look to a much wider field than that represented by psychological type.

In sum, though Jungian texts may have planted the seeds within me, the growth recently produced has evolved along routes of its own.

Exploration of 'what is happening now' I see as relevant to all my research endeavours; it is a central process which threads through each of those roles I enact and examine in this research frame; for example:

- my experience as a qualitative researcher;
- my experience as facilitator of groupwork;
- my experience as a groupwork participant;
- my experience as an observer of others exposed to facilitation.
I notice that as I journey further and further into this study the boundaries between the above roles become ever more blurred as my attention is drawn towards those common underlying process illustrated in Figure 25.

The personal development this work has enacted for me, my growth as a person as much as researcher, has to do with my becoming ever more 'role congruent'.

Though I still maintain boundaries, there is more similarity in what I do now than difference; this was not so when this study began. Integration is thus a very real gain.

As a teacher I approach my facilitation therapeutically with attention to group processes, as a therapist I am alert to my educational function. In either the educational or therapeutic domain I am a qualitative researcher.

Whether I act as a researcher, a facilitator of education or therapy or as a group participant there now exists a co-ordinated core of knowledge and belief within me that remains constant without. This feature, more than any other, sums up for me the developmental growth available through research. Simply, it is as if this work has enabled me to characterise information which prior to this venture was known but not really owned by me. This is possibly a 'therapeutic' side-effect of qualitative research, in that it acts as a catalyst and integrator of the researcher's own ego functions. This is an important process of research which should not be under-estimated; it will be addressed in detail later in this chapter.
9.2 Review of the model: current insights and future directions

Having examined the research process and its intrapersonal influences upon me, I feel more able to stand back and focus on this study 'as a whole' so as to appreciate where it is taking me. Overview is an essential part of this research. Now, when numerous studies have been performed and much has been assimilated, review is both a constant companion and a lifeline, for it is all too easy with so much data to hand to wander into a maze of my own creating by losing sight of what has gone before.

In this, the resolution phase of my research I feel a compulsion to firm it up, conceptualise and draw it to conclusion. This desire for completion is partly because time is running out and this study is due in a few months time, but, it is also because I have never felt entirely up to date ever since this work began. I am forever writing up events from which I have moved on. As soon as I complete a study it is past and gone, yet, in writing it up I am condemned to relive my history in place of my present.

Tension, born of a need to be thorough — holds me back from completion. I want to speed ahead but having to finely sift through data continually brakes my progress. Intuitively I 'know' what awaits, but working intellectually I can only manage gentle movement ahead. A part of me is impatient to get on with the experiential hunt. This research could so easily become the whole my life.

Again, I ponder on the similarity of my experience to that reported by participants in experiential workshops: they express a need to re-engage with their everyday world, but are often reluctant to let go the intensity of group
life. This again suggests a need to investigate my own process, for, if the experiential dynamics I experience as a qualitative researcher are common to those I facilitate, and I am beginning to believe this is so, then by studying my own intrapersonal process — which I suggest parallels theirs — considerable insight will be afforded into experiential encounter.

Parallel processes, I am reminded, are capitalised upon in psychotherapy training, where personal therapy forms an integral part of the trainee therapist's experiential education. While performing qualitative research I believe I re-enact experiential learning in a similar way to those I study. I also suspect that self-aware introspective research processing is both what I do and what I facilitate in others.

Before I pursue the above theme I feel it necessary to step back from the specific, review this work and synthesise the evidence to date.

Evidence suggests that those therapeutic tasks previously identified in group facilitation and staff sensitivity, such as establishing contact and confidentiality or exploring the expectations of the group and drawing attention to its boundaries (Chapter 6; 6.10), are necessary to educational groups (Chapters 7 and 8) in a like manner to the therapeutic/staff sensitivity one originally described (Chapter 6).

Data and field engagement also leads me to suspect that Orientation, Identification, Exploration and Resolution phases of group life are comparable, whether or not facilitative activity occurs within a therapeutic, educational or staff sensitivity setting, and that facilitative/therapeutic tasks, as portrayed
in Figure 14 (Chapter 6) progress in a general form up the educational hierarchy irrespective of venue as the facilitator–group relationship develops. Groups may pass through the various phases at differing speeds, and therapeutic tasks may appear more covert in some groups than others, but the general developmental process remains intact.

Ancestry of the above developmental theme has been thoroughly recorded in this work: it was first suspected in Chapter 4, refined to a model in Chapter 5, used to frame the analysis of Chapter 6 and reapplied to the field in Chapters 7 and 8.

Though participant reports are absent from the study of Chapter 5, which went some way to suggesting a model of group evolution, I am caused to suggest from the vantage point of participant observer and subsequent process analysis of the studies to date, that experiential groupwork, whether in sensitivity, therapeutic or educational settings kindles a similar process.

This process, is one which:

- restimulates repressed and/or forgotten memories and emotions;
- allows updating of intrapersonal material in the present;
- facilitates experimentation and support within a group setting;
- enables safe regression so that intrapersonal redress may occur;
- provides opportunity for individuals to re-write their behavioural scripts.

This restimulation of earlier material associated to nurture and the family, is abetted by the attendance of a therapeutic parent in the shape of a facilitator.
In Chapters 7 and 8 we find support for the developmental model described, in that collaborative questionnaires (7.3-7.6) subject to linguistic analysis (7.8) and case studies of personal change (8.9-8.11) suggest therapeutic outcomes can occur in educational groups as readily as in the sensitivity/therapeutic group illustrated in Chapters 5 and 6. This process is similarly confirmed when we pool together data amassed by this study.

9.3 What happens in groups: structural analysis of experiential community development

In the beginning of this study a schema of variables attendant to experiential groupwork was described (1.5; Figure 1). It was proposed that participants brought to the group their intrapersonal processes (IP), were in turn influenced by the group context (GC), the facilitator (F), his facilitative influences (FI) and the interpersonal relationships (IR) enacted within the group; subsequently participants reaped intrapersonal effects (IE) from their experience which they carried with them after the group had run its course.

Interpersonal Processes plus the Group Context and Interpersonal Relationships divided by the Facilitator and their Facilitative Effects generate Intrapersonal Effects:

The above variables have since been expanded upon in this study:
Intrapersonal Processes:
Participants entering into a experiential group bring with them their personal history, personality, life script, transference and present state of neediness (5.3; Chapters 4 and 5). Developmentally, they look for special kinds of relationships within the group which meet their needs for recognition, structure and stimulation (5.6), recapitulate unresolved psycho-social issues of their life and enact relationships which allow them to exercise control over psychodynamic events.

Interpersonal Relationships:
Within the group participants act out their individual scripts in the presence of others, creating a dynamic community where social relations take on a life of their own (Chapter 4). If left to itself the group will tend to remain social and unco-ordinated - I have evidenced this at first hand - but, if facilitatively engaged, heightened levels of intrapersonal awareness and much social insight can be produced (Chapters 7 and 8).
At various times influences of the Social, Transferential, Projective and Primordial levels of the group emerge to effect individuals and the evolving community (Chapter 5). As a community the group acts as a surrogate family where individuals can recreate and act out earlier familial patterns, learn from these and have opportunity to try something different. Whatever has been learnt can be unlearnt. The group here provides a social mirror in whose reflection a participant may appreciate his behaviour and test out new ways of relating (Figure 21; Chapter 8).

Facilitator:
Into the group comes a facilitator of a given age, sex and personality, who is hopefully aware of his/her transferences and countertransference, who represents leadership and in part invests their own idiosyncratic and socio-cultural value base (Chapters 1 & 2). Physically, the facilitator may embody earlier figures of an individual's life, come to represent authority, split off elements of a participant's psyche, or come to symbolise a resource to be fought over. Sexual agendas and issues attendant to leadership will be stimulated by his/her presence, plus earlier emotional themes linked to a similarly sexed parent. A skilled facilitator keeps such issues as these to the fore - as psychic grist to the mill.
Facilitative Influences:
The school to which the facilitator belongs, whether he/she is analytic or humanistic, disclosing or non-disclosing, directive or non-directive in style (6.15; 8.3), plus the experience and values they bring with them into group life effect community growth (Chapters 1-3). If the facilitator is seen in a nurturing light by the group - creativity is high, if seen to be critical - destructive dynamics ensue (6.3; Figure 15).

When a therapeutic facilitator-participant relationship forms phases of Orientation, Identification, Exploration and Resolution developmentally emerge (Chapters 4 & 5); how a facilitator engages these phases and addresses the problems therein will in turn effect participants and the community. High level qualitative interpersonal and social processing can result from skilled facilitation (Chapter 4).

Group Context:
Prescribing the boundaries of the group, its life span and general purpose is its context. Is it created for therapy or education? Does it occur in a work or educational setting? Is it to be open or of closed membership? Answers to these questions plus the effects and power of the authorities and/or organisation who set it up or host it (7.4; 8.4; 8.5), all influence participants, leadership and facilitation, and the expectations and aims of those involved (Chapters 6-8).

Intrapersonal Effects:
After a period of time the group begins to exert effect; if the facilitator is skilled and the participants committed, considerable personal and interpersonal gains can accrue (Chapters 4-8). These gains - and or costs when groups fail to be productive - participants take with them when they leave the group.

To date, this study concentrated primarily upon interpersonal relationships, facilitative influences and interpersonal effects. This said, I have performed considerable analysis of myself and my facilitation and considered the effects
of experiential groupwork upon the host organisation wherein these were performed (5.7; 6.16; 7.4; 8.4).

Though I have concentrated the focus of this study upon experiential groups in educational settings, nevertheless, groups facilitated in other settings have served to acquaint me with universal processes (see the Introduction to this research), that is to say, problems and effects unaffected by situational change (GC).

Concentrating upon groups referenced in this study, when data is pooled together and ordered as to the developmental phase to which each relate, the following sequential pattern unfolds to illuminate what happens in psychodynamic informed educational groups.

In the Orientation Phase, Study 5, we find that participants on first exposure to experiential groupwork (7.6.) invest interest coupled with unease:

they are unaware of what is wanted, expectant (13/13) as to what the group will be like (12/13), experience uncertainty, curiosity (11/13), apprehension, discomfort, reflect on just what they have let themselves in for (10/13) and wonder if they will do well (9/13).

Study 1 highlights this questioning process, participants illustrating such quandaries as:

embarking on a journey but to where? How committed am I? How committed are you? What are we committed to? Have we really chosen to be here? Who will be boss?
Evidence of this work suggests that regressive features predominate in the Orientation phase as participants realise that their social word will not be maintained in a conventional way (5.4). Fears of losing control and/or the respect of others, or of losing self respect also peak at this time from out of unmet recognition hunger needs (5.6).

Initially, such deflective ploys as cock-tail party banter and mild cynicism may arise in an effort to hold onto social reality (Figure 7), but pastimes like these tend to quickly give way to dependency and transference levels of work (6.6) and/or stereotyping and projective communication when time is not constructed as expected. Silence and day-dreaming may follow (5.6) this, or active resistance in the form of counter-dependency and scapegoating emerge (3.5).

As primordial influences arise within the group, silences, may be felt to have taken on a noisy quality (6.6). Needs for structure and recognition are now overwhelmed by stimuli. Cognitive dissonance flowers (7.10), critique is to the fore, there is a dearth of nurture and a good deal of acting out and resistance (7.9).

Archeopsychic influence is most disturbed and stimulated in the Orientation Phase and hampers the computation ability of the neopsyche; it is now difficult to think, unstructured time having aroused much primitive energy (5.4).

Study 8 (8.7) participants, reflecting upon the Orientation Phase from the vantage point of the Identification Phase notes such effects as:
stress, the threat of new people, confusion as to the logic behind
experiential groupwork (R1), excitement, apprehension and
expectation, inability to think or focus, but coupled with this
experience increased interest and motivation (R2), the removal of
barriers and new confidence (R3), introspective self analysis (R4),
surprise, anxiety giving way to humour, boredom (R5), identification
of own 'bad attitudes', apprehension plus interest (R6), mental
exhaustion at end of each day, aggression giving way to closeness,
a sense of betterment (R7), a feeling of being back in a pupil-
teacher relationship (R8); though fright gives way to relaxation
(R9) fears of not being able to cope still occur; there is
uncertainty as to what is an appropriate degree of participation,
threat and warmth (R10), the opening of dormant perceptions, the
surfacing of memories, tiredness (R11), increased awareness (R12),
awareness of bewilderment giving way to ease (R14) and a
realisation of hiding behind formal roles; participants begin to
review previous relationships, start to identify unfinished
intrapersonal issues (R15) and begin to see the relevance of the
group to work (R16) while noting their defenses (R17).

I am aware how imperceptively close the Orientation and Identification Phases
appear in print, though in reality, qualitative changes are more obviously
perceivable.

In the Identification phase social conservatism continues as participants quest
after clarity; fantasy tends now to be less to the fore (5.4). Though
regressive features continue these feel the more balanced, and resistance is
the more rational and may be presented as a critique rather than unaware
acting out (5.4).

Study 8, (8.9) newly entering the Exploration Phase find they are:
beginning with a sense of anticipation and expectation but note a loss of enthusiasm (R2), are aware of their holding back but realise they are nevertheless moving away from passivity and growing in confidence (R3); they are now able to accept their feelings as they emerge, identify future areas for intrapersonal growth, are beginning to realise how clients feel (R4), find that the group helps them feel more assured and assertive, and note they are comfortable being themselves; they now enjoy sharing, are aware of earlier traumas (R6) and perceive 'faults' which they were previously unaware of, and now observe that their negative feelings about the group are beginning to recede; participants recognise their parent and child parts, report increased insight, realise how they hurt people (R7), are still resistive and feel exhausted (R10); the previous weeks material is still foreground but they now tackle issues and wrestle with the new (R11); prejudice is lessening, benefits are felt, and intrapersonal exploration is underway and it is now much easier to share; self awareness is now seen to benefit professional activity (R14), intrapersonal scripts are being worked through and repressed memories are returning to mind; old griefs are felt at this time and irritation with others is owned; intrapersonal change is celebrated (R15); the group as family emerges as a theme (R16), routines are questioned, and listening skills are seen as on the increase along with social confidence (R17).

Here thinking through has obviously begun and emotional energies are more openly acknowledged than at earlier phases (5.4).

Study 4, further into Exploration (7.5.) after the group has turned, that is to say when it has moved out from resistance, bonded, and begun to use the facilitator as a resource rather than a threat, note that:
the group can be used to support learning, they have different experiences but much in common, confirm that the group is beginning to be a group (19/19) and acknowledge that learning does indeed take place (18/19); interest is still increasing and the group is growing, they are just beginning to appreciate where the group may take them (17/19); there is also general recognition that experiential group work is worthwhile; they now expect gains and note that people have bonded (16/19).

As critique and anger recede a reflective Zen-like state may arise (5.6); when this in turn subsides there is new won confidence at having come through.

With Exploration well established supports are clearer and objective appraisal is able to begin (5.4). Critique is now lessening and archetypal influence is seen to be more positive and trusting (7.9). Study 5, in the midst of Exploration, have likewise begun to converge towards a more positive outlook, they note:

they are learning new approaches, that the course has become more constructive and interesting, appreciate that they are more positive as a group, can share their knowledge, are aware of the need to define their professional role and act as agents of change; they are appreciative of the course, trusting and self aware (13/13) and find theory is coming alive, relevant to professional practice and evident in group life; previously quiet members have become active in the group; individuals appear to be coming aware of their feelings, are more able to listen and starting to enjoy the group; participants note surprise at their own lack of therapeutic skill, but remain enthusiastic and optimistic and find the group to be rewarding (12/12); gains in areas of interpersonal skill are reported plus personal development; participants are becoming aware of the needs of others as well as realising that
they are growing in awareness of those responsibilities their professional role involves; they now feel more supported and less self conscious about working in the group.

The group mind is now highly active in neopsyche energies, the archeopsyche is seemingly held and positive, and the exteropsyche dormant.

In Study 3, twenty-five student nurse teachers in the Resolution Phase of experiential groupwork (7.4.) report increased person centred awarenesses and self discovery, and in evaluation note that:

education should be about people (25/25), that experiential groups are thought provoking (24/25), provide reflective time to examine personal feelings and ideas regards teaching, and have expectations that the learning they have acquired will be on-going (22/25); they also note the importance of experiential groupwork to teacher preparation, wish to develop further upon their insights in practice, note how beneficial experiential groups are when properly used, acknowledge that the group has influenced their teaching style, and believe that in the long term their experience of the group will benefit them in personal and professional ways (21/25).

During this phase analysis is performed to further integrate the experience as it nears completion; work is now reality orientated and takes place in the here-and-now as gains are consolidated and plans for future development made (4.5). Analysis of the group mind parallels this process (Chapter 5). Synthesis is now obvious, neopsyche activity is sufficiently higher than when the group began, and archeopsyche activity is broader in functional range as evidenced by increased intuition and emotional expression (7.9).
Study 2, participants, at the end of a two year nurse management course with the Resolution Phase drawing to a close, further confirm the above intrapersonal change when they cite themselves as more:

affirming of self and others, aware of their options, themselves and their relationships, able to make practical use of these insights, aware of intrapersonal mind-body relationships (7/7).

They also report that they:

feel they have grown as individuals within the group, describe heightened sensitivity, acknowledge exploration and support as emanating from the group, want more experiential groupwork and now see this as an essential component of their management course (7/7).

Such gains would not be out of place in therapeutic, let alone an educational settings. Indeed, with the exteropsyche considerably more nurturing at this stage (7.9), participants appear to give themselves permission to be more self caring and intuitive. The expanded awareness and ability to witness self and others described by the sample as a whole (7/7), suggests to me that the neopsyche and 'reality as sensed' is especially enhanced.

Participants of Care Study 7 in their Resolution Phase note:

re-evaluation of their value base has occurred, skills have been reinforced and knowledge consolidated; counselling and groupwork skills have been transferred to them along with assertion and the ability to make good eye contact; feelings and energies are
now viewed positively and person skills are seen as increased; role analysis is now ongoing, strategies are now seen available to correct personal/professional failings and they reportedly have gained an ability to appreciate themselves as others see them.

Finally, the evidence of participants in Care Study 6 suggest intrapersonal shift is manifest in the direction of:

increased tolerance, ability to understand the behaviour of others, openmindedness; perceiving themselves as less opinionated, better able to monitor and control their relationships, to trust in self, and have less anxiety and are less authoritarian at work; participants now note they can gauge and analyse the responses of others better, are better able to differentiate between emotions and are less prone to manipulation.

An earlier insight is again in the bud for me here. Those reality quadrants illustrated in Figure 25 and ascribed to the research role, do indeed appear to be facets of groupwork. In this light the gains described above may be said to result from the inculcation of 'researchmindedness' within the group, inclusive of enhancement of perceptive clarity, education to external and internal realities and the organs of perception, and an integration of perspectives relating to the past, future, and the eternally unfolding present. I wonder if this is an independent groupwork phenomena or one largely influenced by my own researcher and/or facilitative bias? My experience of individuals - co-facilitators and psychotherapists - who have sampled a considerable period of personal therapy in various disciplines, suggests to me that integration and characterisation of qualitative intrapersonal processing is a universal
process. Rogers (1983) supports this universality premise in his view of the person post therapy, namely:

- This person would be open to his experience;
- This person would live in an existential fashion;
- This person would find his organism a trustworthy means of arriving at the most satisfying behaviour in each existential situation (Rogers 1983 p285-90).

Qualities as the above are essential to a qualitative research and need to be cultivated in the researcher themselves.

Reflecting upon the reports of participants newly exposed to experiential groupwork (Study 8; 8.9) I am struck by the image of people coming alive, gaining hope and enthusiasm, acknowledging distresses and joys, and awakening to the life within and around them. By the time they are in the Exploration Phase this introspection seems to have deepened and personal contracts for the future begun to form. Life still abounds but idealisation is now tempered with realism.

Participants do not always need extensive exposure to experiential groupwork for this release to happen, a few hours, or more usually a day within an experiential workshop is enough to start the process off.

In field notes recording numerous one day workshops and inaugural sessions, I have observed a developmental processes, similar to the above occur, though in a less robust way and at substantially less depth than in groups of long term duration reported in this work. It might be useful to share this now.
My field informed view suggests experiential groups journey – in the broadest sense – through six stages. This sketch, representative of the expectancy set I carry with me into new groups, serves as a rough guide to what I might intrapersonally and interpersonally be expected to meet:

1) EXCITATION: In the Orientation Phase initial meeting with experiential groupwork awakens participants to their internal energies. Sensory awareness is also heightened at this time, the facilitator is watched very carefully, and silences are generally filled very quickly.

2) PERSONAL GAMEPLAY: As the Identification Phase begins and the facilitative agenda unfolds, there is a clawing back of social normality as participants act out their individual scripts to avoid the unconventional world immediately to hand. Here there may be 'doing for the sake of doing' and performance of such individual scripts and personal gameness as:

- The Cocktail Party: where an individual attempts to keep interactions light and shallow and of little consequence.
- The Show Must Go On: an individual attempts to make something happen, anything just so long as there is movement.
- Work Hero: there is a plea for some task to be enacted, it is implied we can't sit here wasting time and doing nothing; at its most desperate the individual may ask 'tell me what you want me to do and I'll do it'
- League of Gentlemen: where everything is kept light and jocular, mildly cynical and avoiding of confrontation.

Habitual individual scripts - such as rebel or victim - may be played out at this time and the facilitator tested with regard to how good or authentic a parent/authority they represent.

Such behaviours especially arise when the social menu appears exhausted and silence threatens or has begun.
3) GROUP DEFLECTION: Emotional energies are now acknowledged and projected into group life, catharsis is enacted in disguised forms and there is flight from personal responsibility. What was previously personal avoidance now becomes group deflection with:

- Intellectualisation: theorising out of context with events as experienced;
- Pairing: two or more individuals team up to debate in animated fashion;
- Invalidation: denial of the group's effect and process reality;
- Counter-dependency: critical attack of facilitators' worth and authority;
- Dependency: waiting for instructions;
- Scapegoating: blaming of individuals or systems external to group;
- Rescuing: individuals approaching an emotional zone feared by the group are compulsively rescued and prevented from infiltrating group culture.

Group silences at this time are poorly tolerated, feel noisy and emotionally busy, and may be used to get back at the facilitator or stop group movement.

4) PERSONAL INTROSPECTION: As the Exploration Phase gathers momentum, participants begin to own their reality and emotional energies, acknowledge earlier life events, identify intrapersonal crises as yet unresolved and rekindle repressed griefs, angers and joys. A group reaching this stage has begun to turn; now earlier beliefs and behavioural scripts can be redressed, gestalts worked through to completion and more intimate sharing and contact develop. Group silences are now reflective. Groups sticking at this stage never evolve into true groups, but rather act as a receptacle for individuals; personal work may be done but there is a dearth of empathic interrelationships, individuals appearing together but isolated.

5) CONTACTFUL ATTENTION: Participants reflect upon the reality they are experiencing, check out thoughts, feelings and fantasies they hold about others and invest more self honesty and empathy into communication. Personal contracts start to emerge, and participants are able to function as a group. Silences may naturally arise and continue for some fifteen-thirty minutes, being perceived now as non-threatening and as having a meditative 'shared' quality. Groups sticking at this stage produce 'converts', individuals who are confluent and have difficulty critiquing or communicating their experience.
6) INTRAPERSONAL CONTRACTING: During the Resolution Phase participants evaluate and firm up for themselves those awarenesses they wish to retain and reaffirm, and refine those experiments and strategies they intend to further try out and live by. Here the group experience is integrated to life - out there - beyond the group.

I am aware that a series of practical and experiential insights arise as I read the above, for instance at the point of Personal Introspection the group may be said to have turned, resistances are on the wane and the real work of the group can begin. Relating the above stages to the setting of a days experiential workshop - irrespective of topic, I find the following processes generally hold true:

- Excitation has a startle-like quality, participants tending to be wide eyed and watchful, searching for cues as to how to behave and what to expect. This stage is usually short lived, the first 15-30 minutes, though some individuals may hold onto their excitation considerably longer.
- By coffee break, some 1½ hours into a group, I expect Personal Gameness and Group Deflection to be partially worked through. In groups newly formed where participants are unknown to one another, I find Personal Gameness will be protracted while participants establish their position in the group. Where participants are known to one another and group culture formed, I find the stage of Group Deflection is often more established and used to test out the facilitator - the new member.
- When I am found credible, my authenticity established and I am perceived as a worthy group member Personal Introspection unfolds. Here, participants relax their defences - which are strenuous to maintain and become faintly ridiculous in the absence of overt threat - and test out authenticity as a way to be. This may be rapidly reached in mature working groups, who may even start off at this stage, but in a days workshop can take until lunch - some three hours into the experiential group.
- With Contactful Attention comes a checking out of all that was previously accepted. Participants, now more in touch with themselves begin to get more in touch with others. Experimentation is high at this time.
- As the day draws to a close participants begin to reflect on their experience, evaluate its gains and costs and Intrapersonally Contract what they wish to take with them from the group.

The stage of Intrapersonal Contracting was not so obvious to me when I began my facilitation, it rather emerged gradually to perception as I followed the internal logic of process unfoldment.

As a raw facilitator some years ago I felt my work complete at the stage of Personal Introspection; later I had a tendency to stop at Contactful Attention; now, nothing short of Intrapersonal Contracting feels satisfactory to me. There may even be another stage I have yet to conquest; indeed, I feel this exists and I have already had glimpses of it in the transpersonal domain.

Returning to the evidential base, when we review Rogers (1973) observations of encounter groups, individuals are noted to progress in a similar fashion along an authenticity continuum towards greater integrity and group maturity:

- Communication is about externals and there is an unwillingness to communicate self;
- Feelings are sometimes described but as owned past objects external to self with the individual remote from subjective experience;
- There is much description of feelings and personal meanings but these tend to be seen as unacceptable or bad;
- Feelings and meanings are described as present objects owned by self though their intensity is described as not now present;
Feelings are freely expressed in the moment of their occurrence and experienced in the present where they are now owned and accepted; feelings previously denied are now experienced with both empathy and immediacy and are accepted rather than denied - feared - or seen as something to struggle against.

I am aware that a process of intrapersonal growth has been inculcated within me as a consequence of qualitative research. That is to say, this experience has wrought affective change upon me. I have increased awareness as a result of a much broadened conceptual frame, increased group and self understanding, and by reflection upon my own process have gleaned more intimate appreciation of how my intellectual and emotional functions interrelate and are informed by my life history. This causes me to speculate further upon the therapeutic effects of qualitative processing, and to wonder how long lived an individual's change is post their experience of groupwork. Simply, is there 'growth' after group death suggestive of that characterisation I have made claims for? Follow up studies could validate this.

I also speculate upon how my facilitative influence stimulates and/or consolidates the above stages.

In experiential groups of short duration I am aware that I work primarily to a gestalt format (after Zinker 1977) where I:

- set the climate for inquiry;
- negotiate a learning contract;
- locate the energy available within the group;
- focus attention upon arising themes;
- generate self-support systems;
- choose a series of experiments;
- enact these with reference to the learning contract;
- encourage participants to share their findings in plenary;
- evaluate the whole.

In Figure 25 I have attempted to relate the aforementioned six stage process to the above facilitative map in order to reflect on the interrelationship of the facilitative and group agendas I experience in new groups. There is obviously a link here, in that my 'Facilitative Intentions' solicit something of the 'Interpersonal Effects' I reap.

I find in day workshops with time at a premium I have a tendency to speed things along; this may be why more resistances flower here in the Identification Phase, rather than the Orientation Phase of those longer lived groups earlier described (9.3).

Sequentially, the following processes appears to naturally jig-saw together in a general cause and effect way:

ENTRY  
→ 1) Excitation  
→ 2) Setting the Climate of Inquiry  
→ 3) Negotiating the Learning Contract  
→ 4) Locating the Energy  
→ 5) Personal Gameplay  
→ 6) Focussing Attention on Arising Themes  
→ 7) Group Deflection  
→ 8) Generating Self Support Systems  
→ 9) Refining Experiential Experiments  
→ 10) Personal Introspection  
→ 11) Encouraging Qualitative Exploration  
→ 12) Contactful Attention  
→ 13) Sharing Findings and Celebrating Gains  
→ 14) Evaluating Whole  
→ 15) Interpersonal Contracting  
→ EXIT
FIGURE 25  RELATION OF INTRAPERSONAL PROCESSES TO FACILITATIVE INTENTIONS

Facilitative Intentions               Intrapersonal Effects

<table>
<thead>
<tr>
<th>ORIENTATION</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Setting the climate of educational inquiry: sharing of expectations, defining the rules of engagement.</td>
<td>Excitation: internal energies evoked, flight and fight plus heightened awareness manifest, facilitator watched for behavioural cues and depended on for cultural lead.</td>
</tr>
<tr>
<td>Negotiating a learning contract: what we want to work on, how we want to work, what we wish to aim for in the group.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IDENTIFICATION</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Locating the energy: identifying interests and emotional energies.</td>
<td>Personal Gameplay: conventional action, maintaining social self via acting out of personal scripts: Cocktail Party, Work Hero, League of Gentlemen, Victim, Rebel etc.</td>
</tr>
<tr>
<td>Focussing attention on arising themes: alerting participants to is psychodynamically unfolding.</td>
<td>Group Deflection: as in Pairing, Intellectualisation,Invalidation, Counterdependency, Dependency, Scapegoating and Rescuing.</td>
</tr>
<tr>
<td>Generating self-support systems: fostering permissiveness, reality confrontation, experimentation, communalism plus humanism.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPLORATION</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Refining experiential experiments: collaboratively selecting issues and themes for investigation.</td>
<td>Personal Introspection: individuals attune to themselves, rekindle awareness of intrapersonal issues left unfinished or incomplete, intimate sharing of self.</td>
</tr>
<tr>
<td>Encouraging qualitative exploration: supporting interpersonal inquiry and psychodynamic experimentation as determined in the learning contract.</td>
<td>Contactful Attention: participants empathically relate, share with, &amp; check their perceptions of others.</td>
</tr>
<tr>
<td>Sharing findings and celebrating gains: results of experiential experimentation shared, awarenesses reaffirmed and celebrated.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RESOLUTION</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluating the whole: sense making, sharing gains and costs of group, and the fresh gestalts glimpsed.</td>
<td>Intrapersonal Contracting: members decide what insights to take beyond the group as strategies for life.</td>
</tr>
</tbody>
</table>
Overt to educational group facilitation, I believe the above is nevertheless present in therapeutic facilitation to constitute the hidden agenda of therapy. Indeed, when facilitating therapeutic sessions, groups and individuals, the above qualitative experimentation cycle is present for me. Co-facilitators have confirmed those 'intrapersonal effects' I report, as have informed learner groups (6.1); my participant observation from the driver's seat - plus co-facilitator feedback - similarly supports the above sequencing of my 'facilitative intentions'. With collaborative evidence fresh to mind I find myself looking out from a perceptive frame awake to:

- Experiential groupwork as generative of research-mindedness in action.
- My own research/facilitative bias as an influence within and upon the group.
- Role congruence and integration as a product of experiential encounter.
- The ability of the group to bridge internal and external experience.
- Wondering how individuals fare after group life - post resolution.
- The role conflict resolution plays in intrapersonal development.

The last point appears to follow most naturally from the present stage of review, but I am also aware of conflict resolution at stages 5) Personal Gameplay and 7) Group Deflection, when dissonance seems most pronounced.

Conflict as a catalytic agent needs further address in this study.

An earlier awareness also now returns to mind: I am reminded that the evolution of a group through its Orientation, Identification, Exploration and Resolution phases is not linked to time, so much as the catalysisation of the above intrapersonal processes - Figure 25.
A short term group - or even a single session I have found - might journey through all four developmental phases - Orientation; Identification; Exploration; Resolution - but at a level and degree substantially shallower than that of a regular group meeting weekly over the course of an academic year. This is similar to the experimental process described in this research; though each chapter begins a theme and works this through, at a mega level of resolution - as we step back to review the whole - further cycles are discernible. What we find at the level of case study fades into the background to form another pattern when we look to map 'the story so far' in our research journey. Old patterns - new patterns, close ups and long shots, microscopic and macroscopic vistas, glimpses of grains of sand and of the universe, it is this multi-faceted world that this qualitative study seeks to appreciate, and it is this rich contrast of perspectives which infuses the researcher's world. Though I speak of 'a group', or the intrapersonal gains of certain individuals, I am still exploring me, and in exploration of myself glean a glimpse of the cosmos itself.

As I reflect back upon the above passage, I am reminded of how richly poetic qualitative research can be, how enlightening and expressive this interweave of science and art is for me personally. I hope my enthusiasm also reaches out to the reader and that I have brought this inquiry to life. As an educator I do not want this study to lie dust laden on a library shelf, one more academic tombstone of learning long since dead. As I write this sentence I feel as resistive as ever to neatly packaging my learning so it might be read the quicker, examined by learned men, and ultimately - forgotten the quicker and put out to pasture alongside other bovine theses. I feel passionate about my life, personal growth and this inquiry. The conferring of a doctorate upon this
work is now secondary to it being a true expression of my own process. This firing of my own intrapersonal processes, seemingly born of aware reflection and a newly acquired sensitivity to self, are illustrative of the cumulative effect of this research to be growthful for me - personally. At the beginning of my research journey I hoped this would occur and framed an intrapersonal contract to this end (1.4). I even suggested how this might happen, namely, that the research record would itself rekindle processes similar to intensive journal therapy (2.6) as reported in the work of Progoff (1975), where new connections, self directions and intrapersonal threads might arise; this has occurred.

In this research I am aware that I have engaged in a process, similar to that reported in Figure 25, where this inquiry and my intrapersonal processes have followed a general route of:

<table>
<thead>
<tr>
<th>PERSONAL PROCESSES</th>
<th>CHAPTER THEMES</th>
<th>CHAPTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>→ Excitation</td>
<td>→ Setting the Climate of Inquiry</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>→ Negotiating a Research Contract</td>
<td></td>
</tr>
<tr>
<td></td>
<td>→ Locating the Energy</td>
<td>2</td>
</tr>
<tr>
<td>→ Personal Gameplay</td>
<td>→ Focusing Attention on Arising Themes</td>
<td>3,4</td>
</tr>
<tr>
<td>→ Group Deflection</td>
<td>→ Generating Self Support Systems</td>
<td>5,6</td>
</tr>
<tr>
<td></td>
<td>→ Refining Experiential Experiments</td>
<td>7</td>
</tr>
<tr>
<td>→ Personal Introspection</td>
<td>→ Encouraging Qualitative Exploration</td>
<td>8</td>
</tr>
<tr>
<td>→ Contactful Attention</td>
<td>→ Sharing Findings and Celebrating Gains</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>→ Evaluating Whole</td>
<td></td>
</tr>
<tr>
<td>→ Intrapersonal Contracting</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This is an exciting new insight for me, a totally unaware pattern has surfaced which offers an exciting and appropriate research design for future
collaborative inquiry into experiential groupwork. Sadly, coming at the end of this study it is too late for me to consciously explore it now. This said, it appears to have already informed my research at a subconscious level.

Reorientating myself to the study at hand, as I move on I take with me speculation on 'catalytic moments' generative of group movement, group participants as engaged with research-minded processing akin to qualitative research, and a desire to look at long term effects of experiential groupwork.

9.4 Study 9: participant reports regarding the long term effects of experiential groupwork

To examine intrapersonal change in the longer term - whilst staying alert to the presence of 'catalysts' and qualitative processing - I will now draw evidence from a recall day enacted some six months following an experiential programme.

Participants for this post course review are drawn from a mental handicap professional update programme, 30 days spread over a six month period. Being the nominated course tutor for the said course I provided a similar core component of facilitated groupwork to Studies 4, 5, 7 and 8 previously addressed.

The recall day, facilitated in a fluid person centred way without prearranged agenda, consisted of an initial community meeting, a series of student initiated activities, and a final community meeting at the end of the day.
The purpose of this day was to assess the effects of the course, its heavy component of experiential groupwork and, the longer term effects of this upon professional and personal practice. These themes were addressed in a collaborative research manner, inclusive of community, individual reflection, pair and subgroup work.

Information for evaluation was first obtained nominally, participants reflecting upon and jotting down their personal impressions. Those responses participants chose to share with the researcher and others of the community entered group discussion. Participants early in the day chose to relate their 'impressions' experientially with a minimum of writing. Assessment was therefore performed in an open ended way without overt recourse to structure.

With hindsight, participants on the recall day 6 months post their course, report their gains from the course's experiential groupwork as:

Sharing our personal and professional experiences and coming together as a group (...) reviewing my own thoughts and perceptions of my professional role as a nurse in a service that lacks adequate resources (...) confronting - and to some degree accepting - the initial feelings of pain re self disclosure in the group (...) the feeling of pleasure when sharing thoughts and feelings (...) support as a group member on course (...) enjoying opportunity to be away from the work situation and to reflect on opportunities to facilitate and initiate change (...) helped me to question the things I do and to question people in authority more, which I did not do before. Has helped me understand my residents and talk to them as people on the same level as me. Where before I spoke to them as children I now have more patience to listen - even to slowest talker who
stammers (...) helped me to understand my staff and give praise when due (...) have enjoyed and noticed my personal development - even my husband has noticed it (...) able to communicate better, think of the other persons point of view - residents point of view (...) hope I am a better person (...) tend to stop and think while making decisions, able to communicate with higher management with a positive attitude, not so negative now, more assertive and able to join in group discussion (...) right up to last block did not seem to be getting anything from the course, since course ended realise how much it has helped me in work and outlook (...) found it much easier today to join in group discussion and share (...) have gained insight into myself and my profession and gained a tremendous amount of energy to explore options and openings (...) it has opened my eyes to what others should experience, insight re my job, awareness of clients and staff, given me a more professional approach to work, more realistic and more contented with my job than before (...) beneficial to my self confidence and skill (...) able to apply for new job - accepting risk of interview - though in past frozen (...) knowledge and analysis comes back to me at work, reflect more constructively (...) fired me with renewed enthusiasm for my work (...) my feelings about mental health substantiated.

Participants following the course appear to be applying their insights to practical situations at work and subjecting to question professional values.

Catalytic periods remaining fresh in mind centre around:

- sharing with others;
- bonding to the group;
- stepping off the treadmill of life to reflect the more deeply;
- surfacing questions which cause re-examination of self and work;
- the pleasure and intial pain of self disclosure.
Participants evidence in their reports increased reflection and questioning, the two essential components of qualitative research, and find a newly found assertion emanating from this. They are now seemingly able to function as change agents, clients are approached more as people than patients, and learning is still active and undergoing consolidation six months following the course.

Professionally, there is an increase in enthusiasm, energy to explore and take risks, along with increased contentment and job satisfaction.

Generally, the risking of new behaviours along with gains from enhanced levels of intrapersonal and interpersonal skill are reported, research-minded processing is present and personal conflicts are the more able to be resolved.

I am reminded that conflict is an ever present factor in groupwork. I suspect it is ‘conflict’ - and its facilitative resolution - underpins major intrapersonal change.

Interpersonal conflict is ever present but is rarely faced - let alone resolved - in traditional educational settings where it tends to undergo repression, thus feeding the hidden agenda. Consequently a good deal of conventional education lacks energy, is reported as boring, and, in remaining unrelated to the person and denying of reality breeds further conflict via its laying up ever more layers of unmet need. I note my own bias surfacing in the previous sentence.
Conversely, experiential groupwork, which addresses hidden emotional agendas and treads where education generally fears to tread - treats conflict as grist to the mill. I have in mind two forms of conflict here, intrapersonal conflict where internal values within the individual psyche contest one against the other (7.10), and interpersonal conflict where individual members - and/or subgroups - enter into rivalry (7.4; 8.4; 8.5; 8.6).

I note an earlier study where intergroup conflict provided a continual tension within the group.

I would like to break with the review convention of this chapter and include this new data, as it provides a useful reference to the role and effect conflict plays within groups, and offers insight as to how this may be facilitatively approached within the experiential climate, for I suspect there is a general lesson to be learnt here. In educational groups - and educational theory - intrapersonal and interpersonal processes are often overlooked; consequentially, conflict is often unproductively handled because teachers are provided with few facilitation skills and little psychodynamic vision. If group awareness was taught in more teacher trainer programmes, personal development could be fostered alongside general education. Emotional growth and interpersonal understanding might then flower within our schooling.

Sadly, I perceive much schooling as working towards social control, and see creativity and intuitive perception as too often left behind in the kindergarten. When education forgets intrapersonal and relational processes learners grow ever more mechanical in heart and mind.
9.5 Study 10: the role of conflict in experiential group encounter -
individual reports

This sample, which was drawn from mental health nurses on a professional update course similar to Study 4 and Study 7, on the last day of their experiential programme, typifies a phenomenon I find common to many professional groups, namely, a contrast between high flying aware professionals and traditionalists who fought change every inch of the way. This is a common group event, it acts as a demarcation between 'caring as just a job' and 'caring as a vocation'. Those participants who hold it to be 'just a job' seem to house no great professional ambition; those who see it as a vocation conversely, appear to seek further personal satisfaction and recognition through professional activity and merit.

As to the mode of data collection, we adopted a cavalier attitude to this, respondents reporting what they saw fit, leaving these unsigned and giving me permission to publish as I saw fit.

Facilitative impartiality was hard for me in this group, my ideological sympathies lay with the progressive challenging group, yet, I believe I achieved it, as both parties treated me with respect though generally resentful of each other.

My response as a facilitator to the split which formed and intergroup conflict, was to keep this to the fore and participants in negotiation, and, to generally encourage members to own those projections they placed upon each other. I was not entirely successful in this endeavour and a good deal of unresolved feeling
remained at the end of the course, as is evident comments of a participant from the more progressive sub-group below:

"Created experiences for sharing of experiences, feelings and beliefs, and provided opportunity to develop and explore ideas (...) freedom of self expression (...) thought provoking and at times threatening in demands for self-disclosure (...) better self awareness, heightened consciousness of strengths and weaknesses of my interventions (...) gained courage to take risks and share feelings (...) the need to be more questioning (...) frustration with banal comments passed around for hours within the group."

Here the exploration, testing out new behaviours and sharing are to the fore. Interestingly, the need to be more questioning is isolated, plus frustration with the banality of others. There was a considerable split in this group between those who wished to travel quickly and squeeze everything they could from the experience, and those who resented this high flying group and wanted to go slow and survive the course without undue change. The above respondent felt very much held back by the slow movement of others. This said, gains from the group do not appear diminished.

Participants of the slow moving 'nursing as a job' sub-group also made gains, conflict did not appear to hamper learning, in fact the reverse:

"I had a lot of energy but I don't think I was channelling it very usefully (...) receptive to doing and feeling but very few seemed to feel the same way (...) sharing ideas increasing my knowledge, and awareness of role (...) gained ability to look at conflict more objectively and increased my self awareness."
Here focus is alluded to, plus again recognition of unwilling others. This said, knowledge and self awareness are increased along with a new found objectivity when dealing with problems.

Perhaps people learn best when emotionally inspired. Competition and conflict generally serve to spur people on, but I find these need to be highlighted and opened up for discussion for learning to occur, rather than let them fade from consciousness and fuel aspects of group reality which remain essentially unseen.

A lack of confidence is cited by one member to hold them back, yet, when group interaction was faced, intrapersonal conflict due to interpersonal threat gave way and liberation occurred. Celebration of this 'experience of a lifetime' is indelibly etched upon the mind, along with learning laid down at conflictful periods:

"Often uncomfortable, experience of a lifetime for me when I was able to overcome my fear of interaction within a large group (...) improved insight into aspects of nursing (...) I come away totally mixed up as to how much I knew and what if any skills I possess, I've been working over-time on this matter and still find my thoughts 'mumbo-jumbo' (...) much information in a short time, feel brain-stormed, it will take some time to digest (...) don't like the negativeness and how we think of each other in group (...) annoyed because I feel nurses have been trained rather than educated and this is responsible for many of the problems which exist within the profession (...) why did I get so worked up the 2nd week (...) pace seems to have generally slowed down, don't feel we have really started to really share feelings as a group. I felt that if we had the full two weeks together we would have got rid of the shit that
still persists in the group. I still feel there is a barrier in the group - we are all too nice - are we honest with each other (...) back at work I feel I am putting into action much of what I've learnt in the group, confidence to be myself more. I'm more assertive, honest and flexible.

Facing up to discomfort, staying with this and working it through seems to be foreground for this individual, who was one of the most negative and fell - to my mind - into the slower moving, resistive sub-group. Nevertheless, there is much processing still on going at the end of the course, much information still in ferment and questioning as to earlier responses which now - in hindsight - seem foreign to them. Professional preparation is critiqued. The group process is seen to have slowed down, the quality of sharing speculated on, and its problematic nature acknowledged. Intrapersonal change by way of assertion, confidence and honesty, plus ability to be flexible and oneself are noted. There are obvious gains for this individual emanating from the acting out of resistance.

Polite non-contactful cold anger, the type that hides behind social nicety was especially resented by the participant below, who seemingly projected her own holding back upon others:

"I felt there were two groups not one within the group. I thought we were supposed to be helping one another but everyone was directing anger towards someone else, everyone was putting on an act of friendship and closeness, we want others to be like us. To me this is disgusting and selfish, I am so frustrated and angry with group (...) these past weeks have taught me more about the group's attitudes to each other."
Again, interpersonal conflict does not appear to have prevented intrapersonal learning, though irritation and intergroup rivalry was ever present.

Interestingly, the stages of Personal Gameplay and Group Deflection (Figure 25; 9.3) which individuals initially fought to hang onto - are now dispised; anything other than emotional honesty is rebuked by the above respondent.

At the end of the day, in plenary - post this collaborative inquiry into the group experience - a good deal of bridge building was further undertaken by the group. I did not attempt to overtly peace make, it was rather I asked the group to consider finishing any remaining business, for individuals to consider how they usually ended relationships, and this time, for them to give themselves permission to try something different. What transpired was a good deal of sharing of resentment, but also the owning of qualities liked and respected of individuals in the opposing group. All or nothing judgements were thus undone.

I am also alert to a psychodynamic feature which might be at play here, which is, that it is often easier for participants to fall out with each other rather than fall out with me.

In family terms, sibling rivalry may be unconsciously felt as preferable to disagreements with the parent on whom you depend. In this context, gripes with me may have become displaced and expressed via participant conflicts. There is a fair degree of circumstantial evidence to support this supposition. The less receptive and resistive group was seemingly frightened of those new approaches to care I represented. They felt less equipped. But unlike those who were excited by the 'new' these individuals appeared to cling together for support.
They were as much dependent on me as they were on each other, although, what I was purveying was discomforting and cloying for them. With this group I believe therapeutic redress was more to the fore than educational update; they were also the most regressed and dependent of subgroups.

The more progressive camp by contrast were less dependency-bonded and functioned more as individuals in their own right. They were impatient to get what I had to give. They were thus more competitive with me, accepted the symbolic challenge I represented and took me on.

Looking at the sample as a whole, generally, the insights and gains of earlier phases remain, but there is an impatience to get on and become immersed in the group before the course ends. This is where the energy seems to lie. This is similar to a process described in 'the career of supervision' (Atherton 1986), where, in the final fortnight prior to leaving, an individual supervisee will discover renewed enthusiasm to take risks previously denied in order to squeeze out the most in the time which remains.

Experiential group encounter entails much threat. Strangers meet, are thrown together in an unconventional setting where personal vulnerabilities rapidly surface and bonding born of forced intimacy cements group relations. Intrapersonal conflicts must now be contacted head on, as escape into flight and fight are prevented. Facing up to and and working through conflict in a reflective social climate highlights skill, which is acquired through understanding formed during crisis intervention.

In this study conflicts are listed as being:
- a threatening demand for self disclosure;
- frustration from having to endure long periods with banal others;
- fears of interacting within a large group;
- being subject to brainstorming;
- having to remain with negative group feelings;
- being with angry others.

In situations where conflict is on the social menu, open and contactable, skills which have previously lain dormant now of necessity come to the fore. As in the supervisory relationship individuals travel through such stages as:

Stage fright: 'I can't do it'; a startle-like effect when learning is paralysed. Sink or Swim: when an individual has started to be committed and asks: 'Is this really me doing this?'
Trial and Error: where the initial fears abate and experimentation begins, failure is acutely felt and success brings an emotional high.
Relative Mastery: when things are felt to be turning out more often right than wrong and confidence grows.
Those Who Can Teach: knowledge is now passed onto others and the individual is able to verbalise what they do without fear of it destroying it; they can now develop further their skills (Reynolds 1965).

At the latter stage fears are now faced and degrees of awareness and levels of skill previously hidden behind defensive structuring released. Consequentially, participants develop in ways of self expression; assertion; questioning; sensitivity, honesty and flexibility, and find themselves better able to risk new ways of being; engage in qualitative processing; deal with conflict and work towards problem resolution.
Conflict in this spectrum is productive; harnessed to learning it enriches contact, commitment, and stimulates greater self insight as realisation of the negatives surface and hidden agendas are worked through. Conflict avoidance groups travel slower in my experience than conflict addressing ones who appear to develop better degrees of trust.

Where conflict exists it appears learning may be enacted.

9.6 An individuals account

In my experience, even the most negative course members who act out rejection of experiential groupwork, on severance from the course, were able on reflection, often many weeks or months following to acknowledge intrapersonal gains. One such extreme case is chronicled below.

This account, covering some 14 sheets of hand-written script and entitled 'Unaware - My Experience', was handed to me on the aforementioned 'recall day' (9.2), and is condensed below to illustrate the nature of that post course process and shift from a negative to positive stance as experienced by one individual.

My inclusion of this report fulfills a request the respondent made of me: to use it as I saw fit to inform and raise the awareness of others.

Words in italics have been inserted by me to improve the communicative flow.
The aim of the following piece of writing is to increase awareness and understanding among health care providers. It is extremely important that the health care profession be recognised as a stressful occupation by health workers themselves and that people who administer the care to clients are at risk with respect to their own well-being. It is important for care givers to be able to recognise danger signals and avoid the pitfalls, to utilise the support systems and organisations available to them and to have a humanistic approach to each other.

Having set the scene, which echoes much of my own intrapersonal/professional history described in Chapters 2 and 3, the respondent shares his experience of that stress syndrome he attributes to carers:

"Stress is a much abused word today, used by most people to give some meaning to the unpleasant feelings they experience such as anxiety, anger, frustration, fatigue and restlessness due to the excessive physical and psychological demands being thrust upon them. But I like most people used words such as stress without ever really understanding their meaning or how it was actually effecting my mind and body. I never gave myself the time or opportunity to try and understand my feelings and anxieties, but went along with them without recognising how they were changing me or evaluating my coping methods - of lack of them, and found it difficult to ventilate my feelings for fear of embarrassment and a feeling of being a weakling. And I'm supposed to be caring for people from an understanding basis ... On my arrival into nursing I was baffled by the way carers treated each other, they appeared to have two personalities, one caring for clients and the other nasty side directed towards the junior members of staff. Switch on switch off techniques. The training schools and senior members of nursing management did not - and do not - seem to realise that junior care givers have feelings.
and needs which need to be expressed and dealt with, if ignored or ineffectively dealt with or combined with over work and commitment they may eventually lead to burn out. A syndrome which I felt I touched on 3 years ago which finally led me to leaving nursing, holidaying for a few months and reflecting back on my two years in nursing. I believe I was fortunate enough to realise that I needed a break, plus I had no financial or family commitments, and it was only during this time out that I could see so clearly the stages of stress gradually moulding and taking up permanent residence in my body. Now I would like to take you through my experience in the following piece of writing ...

The split so aptly described by Menzies (1960) reported in Chapter 7 (7.1) comes graphically to life, along with the consequences of emotional repression and the sense of helplessness that emanates from out professional infantalisation.

The author goes on to describe his completion of general nursing and his staying on to staff on a ward and in an area his heart was not really in. Late duties and short breaks are noted, "being told off like a bold child" when he questioned procedures, little encouragement, the attitude of qualified staff who seemed more interested in maintaining the system than attending to the clients or helping junior staff.

The unwholesome parts of the senior carer, their denied and shadowy areas were projected upon juniors who dared question the professional parent; reminiscent of all too familiar events already related in this work (2.1; 7.1):
"They smile politely and mechanically when face to face but gossiped about each other later ... the questioning, confronting student was singled out and taught a lesson ... I started my new post with precious little knowledge about the responsibilities being thrust upon me, my only thoughts were negative ones carried from my student training. I felt totally unequipped for battle, the only formal preparation I received was one weeks block eight weeks later. I felt helpless and lost and clumsy, silly in my white uniform, tunic pants and white shoes. The only real comfort I received, besides leaving the ward for my breaks and going off duty, was caring for the old patients who took their time and allowed for meaningful conversation to take place, this allowed me the time and space to express my feelings through methods of caring, giving, receiving and sharing. But then I gradually found my feet, got to know the routine - which I adhered to strictly, afraid to take chances or question authority. Then due to staff leaving I found myself to be the second most senior nurse on the ward. I felt good about being the leader, the decision maker, powerful; but I also felt vulnerable ...."

Perhaps the respondent's care for his clients is an enactment of the care he desperately needs for himself? It appears that exposure to experiential groupwork did something to undo negative professional introjections. This account, for me, has zeal alike to a reformed alcoholic who is still brittle with his change and angry at having hooked himself for so long to a position of despair.

The author continues, notes how over the months he became full of "idealistic enthusiasm" and came to a point where his life revolved around his work. He was at this time keen to develop new skills and make a desirable impact on others - be they staff, clients or relatives. His confidence and safety with
work routine generated a sense of success, but he was beginning to feel he had achieved these goals at the expense of his own wellbeing; the very meat of burnout:

"I began to realise the reality of all the demands I had placed upon myself with laudable but unusually unrealistic precepts. The principles, priorities and goals of professional demands came into question, that 'I', the enthusiastic energetic helper moved into a very definite slowing down stage. I felt depleted of energy ... my whole motivation decreased, my principles, goals and priorities were no longer pursued with the same vigour ... it was at this stage I began to experience disappointment with my work expectations. The enjoyment had gone. Caring did not hold the same importance for me as before. I felt dissatisfied, my personal needs could no longer be satisfied entirely by the job, my life outside work began to take a new meaning, my interests, friends, and sport especially took precedence over work. I arranged work around my social life. I hated going back to work after days off. I'd sit in the report totally drained, listening occasionally, thinking of nice events coming up inside the next week or so, with little thought or concentration to the report or ways of dealing with problems that may arise throughout the coming day. At this time I began to feel anger and frustration, and I started to question the reality of all my previous goals ... the high helping goals of the Profession are often thwarted and unrealised. The frustration I felt arose from the fact that I was unable to satisfy the clients needs plus the fact I was sacrificing my own needs in order to satisfy the needs of the client, ie: short breaks, late off duties. As this process continued I became increasingly frustrated; my interest in work clients, colleagues diminished rapidly. This was a time when death had a major impact on me. Being alone with the body, no life within, the still quietness in the room, the nurses moving in a steadfast manner trying to be respectful but also realising the job in hand
and the time allocated to perform the task of preparing the body, counselling and informing the relatives of hospital procedure. Dazed, sense of failure, the end of life for us all - hopefully not in hospital. I always found it helpful to allow some time alone with the body, to be aware of the feelings, your thoughts, what you wanted to say to the person, the peace and quiet in the room. Then you usually snapped out of it by occupying yourself with work or with formal superficial conversation.

As this pattern of behaviour and thinking continued I began to experience 'apathy' creeping in with regard to my work and my attempts to provide care for the clients. Apathy, the last resort, my final attempt to deal with the ravenges of continuing stress. It presented itself in different ways, late for duty, leaving early, work unfinished, unclean uniforms, unkept appearance, everything was a struggle. I carried out the basics in a very mechanical fashion keeping to safe and secure routines in order to avoid incurring any extra work or responsibility upon myself.

I discussed frequently the disadvantages of nursing: poor pay, no perks, the system, the policies, its just a bloody job, a means of acquiring some money to pay the bills and life a very simple life. I've listened to those comments so often. It was at this stage that I realised my personality and temperament was changing; irritability, anger and despair surfaced, I was unthoughtful and uncaring to my closest friends. I was unhappy until it got to the point where I knew something had to be done. I had to get out of nursing, and once I made that decision I counted the days to the expiry of my notice; it was only then that I felt free. I was so full of joy to leave it all behind, and lucky to realise - maybe a little late - that for me it was the only way of coping with stress.

As I look back on those happy and unhappy days, it frightens me to see how unprepared nurses are for the work they do ..."

Burnout would appear to be a natural state for carers. Indeed, from my vantage point as supervisor many nurses I meet seem to be rapidly approaching,
enduring or just recovering from such a syndrome. Work hero mentality and martyrdom I have found legion in nursing.

The author goes on to note his realisation that he needed to be more aware, to pay attention to the demands made upon him in his work and social life, and when necessary call a halt. I am reminded that most carers have problems getting their own needs met and maintaining their boundaries. Compulsive giving to ease the fear of rejection and role insecurity appear as the norm. Care of self is seemingly banished from the professional nurses psyche; care is for clients, coping for staff.

Finally the respondent stipulates experiential groupwork as a remedy for professional stress.

"But in order for this to happen the training schools have to change their approach, the tutors must come out of hiding behind their title, be more humanistic, shape feelings, generate more interest in developing understanding ... for this to happen we have to remove some of the control which cushions us ... be willing to take risks and question more the values being imposed upon us. Its upto each member of the nursing profession to develop their own self awareness of what their function is and should be.
It took me two unpleasant years in nursing to realise what I wanted out of work and life ... the attendance of course 953 reinforced the positive ideas I'd gained from my experiences. Shame I did not have this knowledge years ago, but I'm glad to have come through it and fortunate enough to attend the course, its never too late to start living and learning."
Honesty appears to be poorly nourished in nursing. Tutors are often seen to attend to the science of nursing but seemingly split themselves off from their heart; as indeed I once was (1.3).

The author finishes his account describing how he is awakened to his childhood when he lived by a big lake, and his present joy when fishing with the peacefulness and quiet solitude he finds. Lastly, he provides a list of interventions to help him cope in future, and a quote – which I believe comes from a Bob Dylan song:

'There is no success like failure, and failures no success at all'.

Qualitative processing, I conclude, does indeed appear to predominate, especially in regard to analysis of self, and experiential groups are reported to nourish, redress burnout and undo the damage of years.

9.7 Personal and transpersonal integration from experiential groupwork: evidence from the researcher's own process

The above account testifies to the effect of an experiential group on one of its individual members. It contains features common to many verbal reports I have received from ex-students of experiential workshops; it also lends support to earlier suppositions of this work, for example:

- Even 6 months following completion of the course and its experiential group a desire to share the experience persists. It is as if insights of the course
are still active and being worked through. This is consistent with the verbal reports of other students whom I have encountered, some many years post course events.

- Personal themes, often traumatic but not fully owned surface via the group experience. These are now contacted with an intimacy previously denied.
- Introspective self analysis is ongoing, used to resolve earlier psychological conflicts and seemingly generates a greater degree of self and interpersonal awareness.
- Learning is recognised as a valuable ongoing process.
- Sharing of parts of oneself previously withheld is now possible, and enjoyed.
- Earlier behaviour and life events are reviewed in the light of newly acquired understanding of oneself.
- Commitment is made to a new direction, as if the individual has forsaken their old scripts and written their behavioural blue-prints anew.
- A sensitivity to self and others has seemingly developed. One individual reported to me their inability to now shoot deer, poaching had been his hobby.
- The experiential group is seen as a turning point in the subject's life, valued, and perhaps even idealised.
- Old angers and loves more lately denied return to be felt again. Old unresolved gestalts hereby are completed and unquenched needs are permitted some degree of satisfaction.
- Professional values and routines previously left unquestioned are now subject to question.
- Commitment to life in general appears to bud.
- There is less dependence on others and more resilience and responsibility placed on and owned by self.

Change, of the magnitude reported above goes to the root of human experience. Loosening our conventional perceptive focus we journey to a new reality.

Following an intuitive path we are able to evoke from the unconscious mind - our store of forgotten wisdoms - material previously perceived unconsciously. This intuitive style of learning, informed by feeling and intuition, which
evokes the retrieval of unconscious material, seems to require that we stop our chattering mind and the clamorous demands of the physical-social world.

What I often see as happening in others - and experience as happening in myself - is a process where intuition - born of deeper intrapersonal insight throws into awareness an answer to an imagined question as yet not consciously asked. I note how my research journey has thrown into relief questions regarding my own intrapersonal integration. Perhaps we synthesise from a wider field of experience than we are consciously aware, all the while gleaning insights illogical to intellect or senses; these insights, expressions of experience, are more akin to artistic perception than observable scientific facts.

Intuition I have found, seems to work via a process of subconscious mindfulness which never forgets what has gone before. In this it is like an extremely wide and alerted perceptive set. Many times during this study I have seemingly been drawn to the one book I most needed at a particular period. I might be walking past a secondhand bookshop, a car boot stall, a library book sale, and suddenly alight on the very text I need without prior browsing. When retiring to bed with a problem relating to this work - it is common place to awake clear as to how to express my earlier quandary. A part of me works on it while asleep; as if once committed to this study I carried it around continually.

Insight can come at any time, but more commonly when I am resting, mind blank and this work is the last thing on my mind. Suddenly a whole new theme emerges which flows inspirationally on to the word processor screen the
moment I sit down before it. Such perception, on the cusp of objective subj

Intuitive insights transcend normal perception. Imagination, perhaps informed by transferential, projective, or more usually primordial levels of knowing are hereby used as a means of research. There is a psychic level at play here which turns logical progression upside down:

"In psychic matters, the same accurate proof cannot usually be applied to what the imagination may suggest. But, nevertheless, if a light touch be used, it is both interesting and useful to experiment along lines of the imagination to try and discover what may be the psychic truth about a situation. And sometimes one will be surprised to find how one's imagined forecast of events, or one's estimate about a situation, is later proved accurate and true to the facts." (Payne & Bendit 1943 p 182).

The above passage presented itself to me yesterday, when I drove out for a break from this work, mindful of how I was to express transpersonal influences, and found myself picking up this, the very book I needed, and opening it at the above page - to trigger the chain of thought shared in this passage.

My first exposure to experiential groupwork in education, in a workshop addressing experiential learning, I recorded some years prior to the present study (September 1981). This gives concrete example of what I consider to be transpersonal change; that is change which transcends the more usual ego constraints. For example, I note intrapersonal restructuring at the deeper
level in a dream experience populated by my facilitators, a dream which serves
to sensitises me to experiential encounter the following - and final - day:

"In a dream I float in the sea, the water swirls and I fear for my
direction. Some ones voice: 'If you wait the sea goes out'. Within
the water James and Gunnar (the facilitators of my recent workshop).
I agree to abide. Suddenly, the waters withdraw and I am washed
onto sand. Looking down I see jewel-like shells, exquisite and
shining with inner light. I bend to pick them up. The sky is bright,
the cliffs reflect the light and all is peace and illumination.
The following day upon the experiential course, dream informed, my
agitation is diminished. I have given myself permission to open
myself, drop defences and pick the riches within me.
The last day of the course was itself alive with illumination. I
study an ant within the grass. There is one, then another; more
come into view. I see myself in the picture, looking, yet at one
level foraging around like the ant, investigating first one blade
of grass then another, collecting experiences yet going nowhere.
The planet is alive with life. The ant, the grass, myself are
one breath existing singular yet together; links in the universe's
web of feeling.
I feel changed. My emotions and thoughts are no longer locked in
isolation. My being moves and feels and thinks as one.
This last day of the course alerts my internal witness; a part
distinct from my emotions and behaviours yet watching my actions
and thoughts without attachment. The last minute of the course
my insight sharpened by the tears and isolation of the childhood
of others awakes. Another weeps for his childhood. His pain is
six years old - when his father died. James shares his personal
pains: 'My father went to war and returned a different man.' 'My
father never came back' says Gunnar, she looks lonely and suddenly
young - she is a German child sharing her grief with James's
English child.
Later we wind up; seated, Gunnar states an empathy with me.
Originally I had rejected her non-smiling and emotionless frame,
but I find myself saying I too recognise her as if an old friend. 'A friend I've walked along the same path with but never met.' Tears rise in me, I experience them but show nothing, it is too late to work them through. James states he has felt great empathy with me. I didn't feel this. 'My mind, intellect feels empathy with you, yet my body felt more towards Gunnar.' My reply rejects him yet forces me to recognise my own dependence upon him. I feel like a child in a warm family being loved by mummy and daddy. My witness within acknowledges my feelings and I verbalise my awarenesses: 'My father died before I was born. I have internalised him, idealised him, and made myself in this image; punishing myself for my mistakes. I have become my own idealised father punishing my emotional child.' I know now why I love my son so much.

When driving home I note my difference. Peaceful yet alert. Listening and receptive on the motorway my consciousness embracing the car, the music, the landscape, the sky and myself. The pureness of experience without the attachment of negative feeling.

The above experience went far beyond mundane experience or insightful perception for me. Take for instance the observation I made of the grass and the ant; compare now the experience below of a trained clairvoyant:

"I was sitting on the seashore, half listening to a friend ... Unconsciously to myself, I looked at a film of sand I had picked up in my hand, when I suddenly saw the exquisite beauty of every little grain of it: instead of being dull, I saw that each particle was made up on a perfect geometrical pattern, with sharp angles, from each of which a brilliant shaft of light was reflected ... such beauty left me breathless ... suddenly, my consciousness was lighted up from within and I saw in a vivid way how the whole universe was made up of particles of material which, no matter how dull and lifeless they might seem at first sight, were nevertheless filled with this intense and vital beauty. For a second or two, the whole world appeared as a blaze of glory. When it died down, it left me with something I have never forgotten" (Payne & Benit 1943 p184).
Experiences such as mine, and the one reported above transform what is perceived; this is more an appreciation of wholes, Platonic divine forms rather than details. Such insight is timeless and spaceless and cannot be expressed intellectually in language of the senses, which is essentially analytical. Perception may tell us what things look like, but intuitive insight reveals an imaginative truth to tell us what they are. Such in depth awareness is born of a deeper layer of the self.

Comparable analysis regarding 'indications of change' noted in studies (9.3; 9.4; 9.5; 9.6) and my own experiential diary, show creative energies such as these are rife.

As a subject I think new qualities have also arisen of a spiritual/intuitive and/or transpersonal nature, in that:

- I perceive myself and my perceptive field in a holistic way.
- My subconscious processes seem to have been activated in the direction of vivid dreams which illuminate in a transcendental fashion.
- There is a purity of experience that equates with a cleansing or rebirth.
- A web of sympathy with all things is developed.
- Consciousness is expanded.

This experience, I suspect, is a far more tangible and contactful than one born of drugs; it is also longer lasting. Perhaps phenomena I have related to the Primordial Level of the group, are but the superficial covering of another range of awareness akin to mysticism? Scratch the surface of the Primordial Level of the group or ourselves, and beneath fear of what is unknown and untamed we may find our spirituality? Becoming integral with oneself and
opening up to the experience around you, which has the feel of conversion, is in one sense 'just' realisation of self. We are more than we have been taught to be; we are more than we have been socially honed to conceive, we are more than we consciously know; and this is a natural way for us to be.

Some weeks following the course (October 1981) I entered to diary the following report:

"3 days ago I sat outside the classroom shaded by a tree entering the stillness of myself while watching the wind upon the leaves. A fox walked slowly from the hedge across the field of my vision, thin, cheek-bones showing, in its skeletal form more cheetah than dog, dull of eye, coat threadbare, tail thin to the bone. It squats - a well fed black dog appears - the fox's age is shed as it moves ghost-like into the bushes. An old man, grey, deep within himself wanders cross the landscape entering that space a little before filled with the fox. Fox and old man merge. I find a sympathy with fox, old man and myself. In the hedge the black dog thrashes through its emotions missing the fox.
I feel a deep sadness for the old man and the fox, who walk through each others space yet never meet - the eternal space between the quick and the dead.
The starving mangy fox reminds me of me before Anna joined my life. A thing dying alone. The old man my future. Myself today calm in the universe as my black dog emotion is allowed to run through its instincts and leave me in peace."

The above shares something of the effect of the experiential group. My activity was less frantic, more considered, and my vision retained a poetic flavour for long after the course."
Personally, I felt less need to earn the respect of others through being constantly engaged in purposeful 'task orientated' activity. I think I lost the obsessional need to be 'doing' which interfered with my ability to attend to the present. Following the workshop I was more content to be myself. The quality of my life was richer and I was happy to engage more intimately and fully in the process of being alive. My emotional energies quietened, empathy increased, and, I retained a sensitivity to myself earlier denied.

I was now able to perceive symbolic interlinks, to see relevant patterns and was myself the more related to my environment.

My hard won intellectual controls had begun to melt. I was softer and more flexible than prior to the course, and less armoured; as if my heart had begun to open.

Internal wisdoms continued to flower in my journal at this time (October 1981); themes were less ego driven and more synthesising of unimagined wholes:

"To be trapped in a feeling is great indulgence, to go where it leads you is a great victory ... The main problem is how you relate to the universe, and how you express it without sounding like someone contemplating their navel and uttering platitudes. Again, the more you try the harder it gets; forget about it and all will be O.K."

I appear in the above to be acting as guide to myself. Confirming my wholeness I speak from a place of intuitively based wisdom This newly accessed sage has elements of the 'Intuitive Sage', Natural Child' and 'Objective Witness'
described in Figure 20, but is much more integral than these. Perhaps wisdom emanates from ego fluidity and integration?

Six weeks following the course a new synthesis was beginning - 'idealism tempered with realism' as reported in Study 8 (8.9; 9.3):

"My feelings today can best be expressed as puns: I'm feeling anxiety because I've forgotten what I'm trying to forget - old habits are returning, but I notice they no longer belong to me, and when they vanish I feel empty for a while. Possibly I'm mourning for my old self, the one that doggy like chased its tail and gained security in movement. I'm now chasing my soul but can't get it between my teeth.

If I'm a bloody stranger to myself, what the hell will I be to others! I'm forcing all those who know me to change into a different gear. I'm losing 'friends' by the bucket-full, but the ones I'm gaining are beautiful. I keep finding myself tuned to the Universe - like a pull from within - like a part of me is alive and dead simultaneously."

Appreciation and a love of life informs me still, but there is a cost implied to 'change'. The restfulness has gone. Ten months later (August 1982) my next entry finds me reporting:

"A year's gone since I started this diary; I'm beginning to close again and have lost much of my sentimental warmth, yet have more dynamic peace, like I can now form the picture while still holding onto the negative bits...I've a new job, more money, improved prospects, and all this came when I was least ambitious. The more hungry I was the further I pushed the object of my search further away...I'm working something out in life, yet I still can't isolate just what it is...I am not happy with
my lot, I still have a need to push the boundaries. I've a
sneaking feeling I'm pushing away from people after years of
being dependent upon them. With some people I'm diminished, I
love them - but they're left over experiences floating from the
past, am I'm far out from their universe and trying harder to
strike out a bit more. Probably I'm too drenched by experience,
time I squeezed a bit more out...The world gives us ourselves and
nothing more; the rest, including 'time' and 'love' are on loan.

My previous peace is now giving way to another awareness - existential
loneliness. The social world is seen for what it is, a vehicle to meet social
needs and construct time by. I note discontents with my life and work and
appear to be shedding another layer of defensive skin as I work out new rules
of engagement with the world. Fifteen months post the original experience I
note with clarity the salient features of my change:

"I'm losing my need to be nice, I'm content to be - 'just be'
without any of the gloss or 'trying to be' desperation. Sometimes
I play into my old manic humour to make something happen or to
gain attention but now it is a folly I choose rather than a way of
being; clothes to be disgarded when the weather changes."

Treating oneself experimentally and qualitatively processing experiential
experience seemingly constitutes 'growth'. Education to intuition and the
emotional self is an essential part of this process (9.3; 9.4).
In this context, experiential groups represent an affective form of research aware education which parallel - and I would argue surpass - intellectual training; what is more, such groupwork conquists a range and depth of knowledge denied in most academic preparation, while achieving higher level cognitive goals (6.15; Figure 17).

9.8 The group as a gate to the universe within: the many realities of selfhood

Madison (1981) makes the point that in perception there is just enough of a framework to touch off past experiences. In terms of energy, a relatively slight incoming stimulus can arouse very powerful internal energising systems. Experiential groups can turn everything you believe in upside down, fragment social reality or form a new one. They are a powerful medium needing to be approached with respect. Everything that is incomplete we have lately seen can surface for completion (9.6; 9.7); all that stock of unwholesome social experience gleaned from the family, school or work groups, those intimate relationships we have repressed and felt damaged by - return.

Collaborative inquiry and facilitation in a variety of settings (6.1), suggests that clear, well organised stimuli account for very little of what we receive. Much we perceive and retain therefore demands completion, and unresolved feelings are especially susceptible - it appears - to restimulation.

As so much of our social and intrapersonal learning has been proven to occur in groups (Mead 1934; 1937), many impartial gestalts are left over from
earlier group experience to clamour for completion. Participant observation suggests to me that when partially resolved gestalts relating to psycho-social crises pertaining to development, as described by Erikson (1965), have in some way been reworked, new levels of an existential or transpersonal nature open up for integration of a higher order (Maslow 1960). This is evidenced in experiential groups when participants leave behind their mistrusts and fears, begin to attain Personal Introspection and conquest Contactful Attention (Figure 25).

Transpersonal awareness is part and parcel of becoming familiar with oneself, when the rest is in harmony it arises naturally; when we are ready:

"To the Raja Yogi, 'siddhis', or psychic powers, are incidental to the greater quest for truth. They come at the proper time, and not before, to help the student on the road to enlightenment." (Payne & Bendit 1943 p.188-189).

But, what is this transpersonal element of human nature alluded to above?

Substitute 'existential awarenesses' for "psychic powers", 'integration of the self' for "truth", and 'self actualisation' for "enlightenment" and the above passage is more amenable to the Western tradition of person psychology; namely:

'Existential awareness is incidental to the quest for self, and comes at the proper developmental moment when an individual is ready for self actualisation' (Kelly 1956).

From earlier accounts, it would appear that what I have called transpersonal awarenesses are a facet of self realisation liberated when we sever ourselves
from intellectual-sensory fixation, suspend task-minded vision and open ourselves to 'process awareness' (9.6; 9.7).

In experiential groups we encounter the above and meet aspects of that personal 'I' we carry around which are unfamiliar to us:

"Very much as fear means primarily a state of feeling, or its expression, and not darkness, fire, lions, snakes, or other things that excite it, so 'I' means primarily self-feeling, or its expression, and not body, clothes, treasures, ambition, honours, and the like, with which this feeling may be connected." (Cooley 1964 p 172).

When we discover we are more than we thought ourselves to be - reality likewise grows (9.6).

In a developing experiential group - my observations suggest, the individual adopts a 'group self' so as to identify with a corporate 'we'. Projective reality in turn pervades individuals: everybody's desturbance then becomes our own - likewise their growth (Krikorian & Paulanka 1982). Individuals, in adopting a communal psyche become phenomenologically 'more' themselves. I am reminded that patriotism is similarly constructed: in that people first identify with and then become 'The Nation' (Cooley 1964).

Experiential groups, especially large ones, I have seen shift consciousness. Indeed, the qualitative shift described in participant reports of this work (8.6; 8.9; 8.10) hint at altered states of consciousness, not attributable to mere pathological process or regression:
"Freedoms previously untasted can lead us to all manner of unique and exotic discoveries...as much about the self as the world...and just as you are not the self you thought you were, the world is not the world you thought it was. If not one and the same, you and your world are at least mutually interdependent." (McFarland 1988) p 61).

Integration of self alongside awareness of the interactive field, without boundary blurring and confluence, when philosophically extended suggests: 'we are the universe and it is in turn a part of us'. There is no magic here, cosmic consciousness involves identifying with and integrating ourselves to the total environment in which we belong. This is essentially what I experienced in my own exposure to the experiential group (9.7).

For example, Deikman (1966) in his examination of that altered consciousness equated with mystical experience, notes such phenomena as deautomatization, the questioning of routines to the degree that existent "...psychological structures that organise, limit, select, and interpret perceptual stimuli..." undergo profound change, the formation of new "...hypotheses of sensory translation, reality transfer, and perceptual expansion ..", all of which have been commonly reported by participants in this study (8.6; 8.9; 8.10; 8.11; 9.4; 9.6). Add to this list other phenomena associated with altered conscious states (Tart 1969), such as renunciation of the previous self, enhanced realness and reports of a new perceptual capacity, plus the very high value placed upon the particular experience (Deikman 1969), and there is a strong support for the supposition that experiential groups alter consciousness to a considerable degree (9.7; 9.7).
Those Zen experiences reported earlier as emanating out of groupwork (5.6) no doubt do so because ordinary reality is in abeyance. This should not surprise us. When prolonged silence unfolds and individuals attune to their inner worlds while sharing in a meditative social field, normal sense impressions fade, cause and effect influences fall away and group consciousness forms. You now meet with a very different sense of self. It is natural for perceptive functions and mental states akin to meditative ones to arise here.

This may explain a little of what happens in experiential groups.

Meditative reflection is not unknown in psychotherapy, the area to which experiential education most closely relates:

"If the patient would resolve his intimate psychic problems, he must bring the symbols which expose them, either in dreams or in meditation, into higher levels of consciousness. Stimulation of the deeper levels of the unconscious is the art of psychotherapy, which really can be described only by the unscientific term 'exorcism.'" (Kretschmer 1969 p228).

Experiential groups exorcise the social conventional world, they induce states of consciousness different to that individuals more usually experience, and confront them with a sense of selfhood little - if ever before - experienced. This is self analysis at the meta-level; where the person becomes an object to themselves.

I can remember times in groups where I asked of myself 'Who is this thinker
and what becomes of him when he enters this experiential group? A similar question is implied by participants studied in this work.

The experiential insight and qualitative self analysis generated by the group solicits awareness of a point of consciousness within the individual psyche where witnessing and synthesis can occur:

"The world is in a continual condition of flux, and man himself seems to be a mass of changing emotions and thoughts. But if he will take the trouble to make deep analysis of himself, and to ponder calmly over it, he will eventually discover that there is a part of himself which receives the feelings and thoughts that arise therefrom. This deeper part is the true being of man, the unseen witness, the silent spectator, the Overself" (Brunton 1959 p95).

Self knowledge and witnessing of this order goes beyond a catalogue of virtues, vices, or interpersonal qualities of the apparent self, it looks to discover the core:

"It is a sad indication of how man has lost his centrality, his spiritual centre of gravity, that this point is usually wholly unnoticed" (Brunton 1959 p96).

Transpersonally, experiential groups as described in this work may be said to evoke states of consciousness which enable individuals to return to their centre, find themselves, Spring clean their psyche and know themselves the better.
9.9 Focusing: a facilitative necessity plus a goal and process of the experiential group.

Getting back to our source, our 'centrality' is a concept well known to those familiar with Oriental philosophy such as Yoga, transpersonal psychology and the Martial Arts:

"In the West we tend to measure strength in terms of muscle power, while in the East they often refer to the 'power of the spirit' or 'mind over matter'. If, however, man is considered not as a divided being - mental vs physical - but rather as an entity, a whole human being whose mental activity involves physical changes in the brain and whose physical activity can have long lasting, supra-physical results, then his energy, his power - when unified and co-ordinated can also be considered to be a 'total' type of strength. The universe throbs with energy; energised particles in various forms bombard our globe constantly. So man is energised and displays that energy in everything he does. If, however, he works towards becoming a truly integrated, unified human being with all of his powers co-ordinated and harmonised, then he will be truly able to 'flow ki' and extend that energy" (Westbrook & Ratti 1970 p80).

Relaxed attentiveness, with a good degree of physical earthing I find is similarly an essential requisite of facilitation.

Facilitators have many ways of grounding themselves prior to their work, but those I am familiar with in the Gestalt tradition emphasise breathing, relaxed attentiveness, the noticing of fine degrees of change within the relational field, stillness of body and mind, and centredness (Bates 1990; Clarkson 1990; Fish 1990; Fry 1990; Parlett 1990). To support others you need to be well supported yourself.
In practical terms, centralisation for me involves physical relaxation so that gravitational descent of the body's weight may drain the upper anatomy of excessive muscular stress; this coupled with physical suppleness I find frees my attention so it more easily flows out. To maintain this alert perceptive state I attend to my breathing. Breath is the horse the mind rides. With breathing smooth and slow while extending my attention outwards I find my perceptive appreciation of the experiential group field enhanced.

Engagement with states of readiness such as those described above, are usually to be found in the literature (Gray 1976; Murray 1978; Gendlin 1981) under the term of 'focusing':

"Focusing moves inward, drawing on information from the deeper, wiser self ("the body"). If the right steps come, usually within half a minute or so, the felt shift or bodily release comes... The felt shift is essentially identical to the freeing of insight of the creative process." (Gendlin 1981 p xi)

Physical grounding or focusing is important in environments where you meet a good deal of projected energy. In group facilitation where you keep the peace and function as an anchor so that others may feel heard, valued, and trust to you to be there to contain their distress, set boundaries, maintain direction and alignment with the path of learning.

9.10 A reflective synthesis

This chapter has attempted to summarise this work as a whole, firm up the model arising from this study, and demonstrate the nature of intrapersonal
change and transpersonal awareness that accrues from experiential groups. These insights have been balanced against participant observation and philosophically addressed in discussion with co-facilitators (6.1), some of whom – my analytic colleagues – sought a psychodynamic rather than transpersonal rational. This said, the following hypotheses were generally supported:

- participants engage in qualitative self analysis comparable to intrapersonal research processing;
- engagement with and resolution of conflict is an important catalyst;
- experiential groups are generative of personal integration;
  facilitative intentions interrelate to intrapersonal group effects;
- the stages of group development (Figure 25) earlier described also relate to the stripping away of the conventional self;
- catalytic processes of a transpersonal nature can seemingly be facilitated by experiential groups.

Collaborative inquiry also supports the view that the muti-dimensional relationship individuals engage in experiential groups, is one where they:

- 'socially' to bond with others of the group;
- 'transferentially' relate to the therapeutic parent and family therein;
- 'projectively' re-engage disparate parts of themselves thrust onto others;
- 'primordially' to appreciate the universe hidden within us;

...and last, but by no means least to journey with the 'transpersonal' fruits of this personal search back to the witness within themselves so as to reintegrate the whole.
Essentially, this research has inquired into the human condition and how this is influenced by experiential groups. As my own experience as member and facilitator of experiential groupwork suggested to me they were multifaceted, generative of regressive and transpersonal influences, resistive to categorisation and traditional methods of research inquiry, I sought in this study to illustrate group and intrapersonal processes in a socially alive way.

Naive inquiry was used as the starting point for this study, in that I first examined myself and my the origins of my professional belief system, and built up impressions from facilitative practice before investigating these in a collaborative research manner to form theory. A collaborative approach was chosen, primarily, because I felt that inquiry into self and my own facilitative experience would be fraught with personal bias born of subjectivity. This said, I have used subjectivity to enrich this research's appreciation of experiential groups, to illustrate facilitative processes from the drivers seat, and to give a sense of the group as a living entity.

Objective research into groups, attentive to experimental method, statistical significance and independent/dependent variables, I considered unsuitable to my task, for it must of necessity fragment the group field, and in effect kill it off. When this happens only dead knowledge is produced.

Though honouring subjectivity and keeping social and personal processes to the fore, I have still retained a rigorous search after truth.

Within this research I have trod a fine line between 'objective research' and 'naive inquiry'. Through a synthesis of naive inquiry to more orthodox
approaches such as participant observation, group interview and questionnaire, I have endeavoured to maintain a dialogue between subjectivity and objectivity, experience and method, and microscopic and macroscopic levels of inquiry.

In light of the above, this work stands squarely in what has been termed 'new paradigm research' (Reason & Rowen 1981), in that it meets Rowen's (1981) criteria of incorporating:

- co-researchers with 'high quality awareness', an awareness maintained throughout this study by 'ongoing personal and professional development' in the form of peer supervision and personal therapy;
- checks to validity via 'systematic use of feedback loops' in the form of interrelating collaborative inquiries, co-facilitation, supervision and participant observation;
- a 'subtle interplay between different forms of knowing', in that cognitive and affective inquiry has been included, along with intuitive and experiential ways of making sense;
- 'contradiction', in that group analysts have challenged my 'humanistic beliefs and humanists have my group analytic ones;
- 'convergent and contextual validity' via multiple approaches (Transactional Analysis, Gestalt Psychotherapy, Humanism, Psychoanalysis) alongside collaborative inquiry, self report, participant observation, peer and co-facilitative review;
- feedback from others introduced to the arising model see this as occurring within groups of their own and capable of 'replication' in their work.

In summary, cultivation of high quality awareness, research cycling, multiple viewpoints and replication, have been used to uphold the validity of this study.
In relation to new paradigm research, I have attempted to illustrate how group facilitation itself constitutes qualitative research and can contribute to human inquiry. I have addressed experiential groupwork, facilitation, personal growth, and said something as to how a therapeutic community might be developed in educational settings, and through this process I have integrated new knowledge and generated new skills in myself, co-facilitators, and in the practice of those I facilitate.

Though up to now life events have primarily been seen to inform this research, research has indeed recycled back to inform the field from whence it was drawn, my teaching, group facilitation, and especially my practice of supervision – which is now far more experimental and relationally aware: Figure 26.

Indeed, it might be suggested from this study’s observations of experiential groups, that professionally, much of what I facilitate is multi-dimensional supervision.

At a personal level I am aware that other experiential life cycles have been completed for me in this research:

1. I have through research reaffirmed my growth as an experiential educator and re-visited the originator of my journey – Dr. James Kilty, who I chose as my supervisor for this work; a cycle of some fifteen years.
2. I have synthesised and refined the work of John Heron who gave me my first experience of humanistic values in groupwork; an experiential cycle of eighteen years.
1 ORIENTATION
(Establishing Rapport):

Supervisor/carer and supervisee/client meet as strangers, orientate to each other and establish rapport while working together to clarify and define their respective roles and identify the presenting problems. Supervisor/carer notes their personal reactions to the supervisee/client and seek to avoid the development of stereotypic responses in themselves and the supervisee/client which limit the therapeutic potential of their evolving relationship.

2 IDENTIFICATION
(Creating a Workable Contract):

Supervisor/carer and supervisee/client clarify each other’s perceptions and expectations, examine past experiences that shade present meanings. Supervisor/carer notes supervisee/client’s reaction to them, sources of trust and mistrust, dependence upon them or rejection of their interventions.

3 EXPLORATION
(Ventilating Feelings & Widening Perception):

Supervisor/carer encourages supervisee/client to take an active and responsible role in their own supervision/therapy, to self explore and examine their feelings, thoughts and behaviour, and to trust to their own skills and resources. Supervisee/carer seeks to convey acceptance, concern, and trust to facilitate this process. Health becomes a goal in itself, supervisor/carer listen and employs interpretative skills to enable supervisee/client’s understanding of the behavioural avenues open to them and agencies available to enhance their personal/professional development.

4 RESOLUTION
(Summarising & Working to Closure):

Termination of supervisory/therapeutic relationship. Supervisee/client encouraged to be less involved. Supervisor/carer also establishes independence from the supervisee/client and works through issues of separation that arise. Supervisee/client’s needs are met re original contract and new goals speculated upon for the future.

(Adapted from Peplau 1952)
3. I have re-examined my therapeutic community roots and learnt to dovetail group analytic principles with humanistic ones in educational groups, healed splits within me (Figure 3) by building bridges between therapy and education, research and social process, cognition and affect and so integrated my head and my heart, the 'art' and 'science' of care; a personal therapeutic cycle of some twenty years.

4. I have returned to the root of James Kilty's and John Heron's work, namely the Human Potential Research Group, at the University of Surrey, and as a staff member there have brought with me the fruits of my psychodynamic and psychotherapeutic journey to myself enrich this container of their work as they earlier enriched my own; completing an eighteen year cycle.

5. As supervisor and consultant for various care communities I have fed back into fields from whence research insights arose to support future growth; a cycle of five years.

6. As a teacher I have shed much resistance (1.3; 1.4) and opened my consciousness through engagement in this study to qualitative research and methods of illuminative evaluation, produced programmes which light a similar fire within others, and chosen a psychotherapy trainer Malcolm Parlett (1990) who embodies the principle of experimentation informing therapy; a cycle first begun with this study five years ago.

7. Also as a consequence of this research I have become active as an author, writing on holistic care (Barber 1987), supervision (Barber and Norman 1987), experiential learning (Barber & Norman 1989), nursing practice (Barber 1986b), professional development (Barber 1989) and the therapeutic relationship (Barber 1990); so working to correct those discontents I first met as a student nurse (1.1; 1.2; 2.1; Figure 3) some twenty three years before.

In conclusion, I have sought to show how qualitative research may itself be experiential, generative of learning, and enhancing of personal growth. This latter quality is something I cannot demonstrate by written record alone. This said, I have a clear vision of what it entails and a sense of where I have moved from:
In terms of my Thinking I am more:

Ordered and clear, responsible and nurturing, can better plan my strategies and have a better sense of appropriateness, am more socially alert, conscientious, theory aware and have gained much new knowledge. I am also less prone to intellectualised fears of losing control, being overwhelmed by emotional energy or irrationality, less judgemental and critical and have less tolerance of shallow intent and empty niceness.

In terms of my Senses I am more:

Aware of my environment, able to absorb impressions, witness internal and external states objectively, note an increased sensory alertness and a cosmic sense of self, retain images and can better compute potential outcomes the better. I am also less negative to states that cannot be tested, ignoring of inner energies, and am less prone to block off subconscious forces and intuitive insights, and have less tendency to be detached and cold.

In terms of my Feelings and Intuitions I am more:

Intuitive and more readily give myself permission to be creative, perceive wholes the quicker, am more process aware, sensitive and empathetic, aware of feelings as a storehouse of potential energies, drives and wisdoms, aware of relationships and adaptable. I am also less ignoring of my physical states and non-rational memories of childhood, have less fears of being overwhelmed by powerful others, and have less need to be rebellious or dependent.

Today, I threw the 'I Ching' or Chinese Book of Changes regarding the question 'Where am I now with this work; the result was as follows:
The Image:

Thunder and rain set in:
The image of deliverance.
Thus the superior man pardons mistakes
And forgives misdeeds.

The Judgement:

Deliverance. The Southwest furthers.
If there is no longer anything where one has to go,
Return brings good fortune.
If there is still something where one has to go,
Hastening brings good fortune.

I experienced this as the universe saying stop.

Finally, I note that the journey I have enacted in this research is itself the
research, and that my gains are far more than the sum of this research study's
parts.
REFERENCES


ASPY, D.N. The Effect of Teacher-offered Conditions of Empathy, Positive Regard and Congruence upon Student Achievement Florida Journal of Educational Research, 11; 1, 39-41, 1969


BATES, D. In personal communication with the author; 1989.


BRIDGE, W; SPEIGHT, I. Teaching the Skills of Nursing Communication Nursing Times, 77, p125-7, 1981.


CLARKSON, P. In personal communication with the author; 1990.


FISH, S. In personal communication with the author.


FRANKLIN, P. *Patient Anxiety on Admission to Hospital* London, Royal College of Nursing, 1974.


FRY, M. In personal communication with the author; 1990.


HERON, J. Behavior Analysis In Education And Training. Human Potential Research Project, University Of Surrey 1977(a).


KRIKORIAN, D; PAULANWA, B. Self-Awareness - The Key To A Successful Nurse-Patient Relationship? Journal Of Psychiatric Nursing And Health Services, Vol 20 No 6 1982.


LAWRENCE, P.R; LOERCH, J.W. Developing Organisations: Diagnosis and Actions Addison-Wesley, Reading, 1969.


PARLETT, M.R; In personal communication with the author 1985-1990.


RANDALL, R. & SOUTHCATE, J. *Cooperative and Community Group Dynamics: or, Your Meetings Needn't be so Apalling* London, Barefoot Books, 1980


ROBERTS, J. Destructive Processes in Groups International Journal of Therapeutic Communities, 1, 159-170, 1980.


ROGERS, C.R. Freedom To Learn In The Eighties Columbus 1983.


STORR, A. Jung Fontana Paperbacks, London, 1973


VENNEN, M. Notes On Termination Perspectives in Psychiatric Care, September-October 1970.


