**Koans for Consultants**

*A Guide to Group Relations Consultation for the Novice in the Work*

**给顾问的心印**

**（心印：不用语言文字,而直接以心相印证,以期顿悟）**

*团体关系新手顾问工作指南*

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*The novice entered the group and thought, “I counted the chairs correctly and I began on time.” As the group continued and the novice settled into the consultant seat for the very first time, the novice thought,*

*“I am present to the moment.”*

*当新手顾问进入团体，心想:“我数对了椅子（人数），我准时开始了。”随着团体工作的继续，新手顾问第一次坐在了顾问的位置上，他想，*

*“我现在就开始工作了。”*

*Then the group members made statement after statement, confused and confronting each other about the task. Feeling frustration and recalling the words the consultant had learned, the novice spoke and thought,*

*然后，团体成员一个接一个地陈述，对任务感到困惑并相互对抗。新手顾问感到沮丧并回忆起所学的东西，开始表达并思考，*

*“I am making an interpretation in the “here-and-now” without intention and desire.” And so it continued for the remainder of the session, with the novice making more consultations and thinking,*

*“我就‘此时此地’进行解释，没有任何意图和欲望。”就这样，在接下来的时间里，新手顾问进行了更多的工作和思考，*

*“I am remembering ‘the because’ and I pause.”*

*"我正在回忆“原因”,然后我停顿了一下."*

*Then the time boundary arrived with the novice thinking,*

*然后随着新手顾问的思考，时间边界到了，*

*“I am ending the session on time.”*

*“我会准时结束会议。”*

*Filled with joy, the novice ran to staff room eager to report on the group. The director said to the novice, “How was your first time?”*

*新手顾问满心欢喜地跑进工作人员的房间，迫不及待地想要在顾问团队里报告刚才的情况。主任对新手顾问说:“你的第一次顾问经历怎么样？”*

*The proud novice said, “I did everything I learned. I began and ended on time. I thought and felt. I was present to the “here-and-now”. And there was a ‘because clause’ for every consultation.”*

*自豪的新手顾问说:“我学的都做了。我准时开始和结束。我思考着，感受着。我专注于“此时此地”。每次顾问工作中都有一个‘原因从句’。”*

*The director smiled and said, “Congratulations you have indeed learned well and did everything that the texts require…and you have done nothing. I only hear you. Where is the group? Until the “I” And the group are as one within you, the group remains an illusion hidden behind the words of the Work. Now remember to forget so that you may be present to consult.”*

*主任微笑着说:“恭喜你，你确实学得很好，做了所要求的一切……而你其实什么也没做。我只听到你自己。团体在哪里？团体仍然是隐藏在你工作背后的一个幻象，直到“我”和团体在你心中合而为一。现在请记住你需要学会忘记，才能专注于顾问工作。”*

Consulting to "here-and-now" events in group relations conferences is a skill and art that takes numerous experiences to master. A koan is a lesson, the essence of some basic teaching about the way to mastery. In group relations work, one central metaphor has been that of the nautical navigator. From this perspective, when first in the role, new consultants may feel at sea, adrift amidst the storms of group forces, unconscious processes and projections. Without some means of grounding themselves, some novice consultants may find themselves drowned in a silent stupor. Still others may feel helpless when their attempts at interpretations are met with torrents that threaten to tear the group asunder. While experience may help calm the waters, until there is such, some simple navigational tools may help the novice find the way home.

在团体关系会议中对“此时此地”的事件进行顾问工作是一种需要大量经验才能掌握的技巧和艺术。心印是一门课，是关于掌握方法的一些基本教学的精髓。在团体关系工作中，一个最重要的隐喻就是领航员。从这个角度来看，当第一次进入角色时，新手顾问可能会感到不知所措，就像在团体的力量、无意识过程和投射的风暴中漂流。如果没有一些让自己扎根其中的方法，一些新手顾问可能会发现自己被淹没在了一种无声的麻痹状态中。还有一些新手顾问可能会感到无助，当他们试图解释的时候，遇到了威胁着要把这个团体撕裂的洪流。虽然经验可能有助于使大海平静下来，但一些简单的导航工具可能会帮助新手顾问们找到回家的路。

The nautical metaphor is an apt one which was originated by Rioch and extended by Wells to characterize the group relations consultant role. Given that this brief article is directed more to the novice in the work, a different metaphor may be used to describe the process of becoming a consultant. In some Buddhist practices, the student gains mastery by learning first to sit in silent meditation. Through learning to become progressively more aware of the moment, novices begin their journey along a path that begins with the mastery of meditation practice and continues through enlightenment. At the highest level, some of these novices eventually become masters who practice seeing the interconnection of all things and the flow of meaning in all moments.

航海隐喻是一个贴切的比喻，它由里奥奇提出，并由威尔斯进行扩展来描述团体关系顾问的角色。鉴于这篇简短的文章更多地是针对工作中的新手，可以用一个不同的比喻来描述成为顾问的过程。在一些佛教实践中，学生通过首先学习静坐冥想来获得精通某些事情的能力。新手顾问们通过学习变得越来越能够意识到当下，从而开始了他们的旅程，这条路从掌握冥想练习开始，一直延续到开悟。在最高水平上，这些新手中的一些人最终成为了大师，他们练习发现所有事物之间的相互联系和各个阶段中意义的变化。

Group relations consultation requires sitting in the awareness of the moment and attempting to give meaning to group life as it occurs. As with many other formation experiences where one seeks to become a master of a way of knowing, certain lessons must be learned by the student from the teacher. Group relations work is a way of seeing and knowing the world in an uncanny and unique way. The novice consultant must learn what it means to move into the role so that s/he may know what it is to leave it. This process is akin to the process of meditation where once the student is aware that s/he is meditating, s/he is no longer meditating. In group relations work, the student of the work learns the way by staying in the "here-and-now" moment after moment, constantly seeking to stay in a consciousness where authority, the group-as-a-whole and the unconscious are available for study. Through sitting in the chair and by learning lessons from teachers on the essence of the work, the novice moves towards mastery of the role without once more being at sea.

团体关系顾问工作需要专注于对此时此地的意识中，并试图在团体生活发生时赋予其意义。就像许多人成为某方面专家的经历一样，某些课程必须由学生从老师那里学到。团体关系工作是一种以不可思议的独特方式观察和认识世界的方法。新手顾问必须了解进入角色意味着什么，这样他/她就可以知道离开角色意味着什么。这个过程类似于冥想的过程，一旦学生意识到他/她在冥想，他/她也就不再是在冥想了。在团体关系工作中，学习者通过一直停留在“此时此地”来进行学习，一直保持着一种意识，即权威、作为整体的团体以及无意识是可供学习的。通过坐在椅子上，从老师那里学习团体关系工作的本质，新手顾问开始掌握这个角色，不再像之前在海洋中航行那样手足无措。

The words that follow are koans, of a sort, for group relations consultation. They should not be seen and are not meant to be a divine text. As with many Buddhist teachings, the purpose of the text is for the student not to need the text. The essence of group relations consultation is in the practice of the moment of the group not the words of the teacher. One who adheres too closely to what follows is not in the moment of the group and is grasping to a lesson that serves as a guidepost rather than the actual destination. Each student must find the unique path that s/he must journey when consulting to the "here-and-now." The lessons of your teachers are not your own. Each novice must find his or her own way.

接下来的内容是心印，在某种程度上它类似于团体关系顾问工作。心印不应该被看到，也不意味着是一个神圣的规则。和许多佛教教义一样，建立这种心印的目的是让学生不需要这种规则。团体关系顾问工作的本质在于团体在此时此刻的实践，而不是老师的话语。一个顾问如果过于遵守某种规则，那么他们将无法体验团体，他们仅仅是抓住了一节作为路标的课程，而无法到达真正的目的地。每个学习者都必须找到一条独特的路，这是他/她在“此时此地”进行顾问工作时的必经之路。老师的课程里的路并不是你自己真正要走的道路。每个新手顾问都必须找到自己的路。

**Key Koans**

**关键心印**

As stated previously, a koan is the essence of a lesson. Another way to think of koans is to liken them to aphorisms. These sayings, generated and distilled from experience in the work, help explain in simple terms something that is actually quite complex. Though often few in words, most koans reveal enough of what is needed for the novice to find and know a path for the work. Ultimately, however, it remains the consultant and the group, working as one, that determines the way.

如前所述，心印是课程的精髓。另一种看待心印的方式是把它们比作格言。这些格言是从工作经验中产生和提炼出来的，有助于用简单的术语来解释实际上相当复杂的事情。虽然通常只言片语，但大多数心印呈现了足够的信息，这些信息足以让新手顾问找到并了解工作的道路。然而，最终还是由顾问和团体作为一个整体来决定道路的方向。

Let us begin ...

*Consider "authority" the primary lesson-*

*After "the right to do work" is a matter of question.*

让我们开始...

*把“权威”当作首要的课程-*

*由于“做工作的权利”是一个问题。*

Group relations conferences in the United States are primarily, yet arguably, about the study of authority. Since 1965 when the first conferences in the Tavistock tradition were held here, some variant of "the study of authority and the problems encountered in its exercise" has been the stated primary task of the work. Nonetheless, many novice consultants were brought into the work under a different reality. Since 1990, theme conferences have proliferated. You may have participated in a conference entitled *Authority and ... Diversity, Identity, Gender, Spirituality, Whiteness, Learning, Passion, Race, Ethnicity, or Appearance ..* just to name a few examples. With such themes the primacy of authority can be lost or obscured, if not abandoned, unless consultants are quite careful. The study of authority is often a hated task and one for which most people may not have an extensive repertoire of practiced responses, including consultants. Taking up consultation to the exercise of authority requires patient acquisition of competence and skill. As with any area of study, it is often recommended that a novice begin with the classic

在美国，团体关系会议主要是关于权威的研究，但也有争议。自从1965年塔维斯托克传统的第一次团体关系会议在美国举办以来，一些“研究权威及其行使过程中遇到的问题”的变体一直是这项会议的主要任务。尽管如此，许多新手顾问是在不同的现实情况下参与到这项工作中的。自1990年以来，主题会议激增。你可能参加过一个名为*权威和...多样性、身份、性别、精神、肤色、学习、激情、种族、民族或外貌……*的会议，这里仅举几个例子。在这样的主题下，权威的首要地位可能会丧失或模糊，除非顾问们对这一点非常小心。对权威的研究通常是一项令人讨厌的任务，对于这项任务，大多数人，包括顾问，可能都没有实践的全部经验和答案。在行使权威时进行顾问工作需要先耐心地获得技能。和任何其他研究领域一样，通常建议新手顾问从经典（理论）开始。

*Cryptic comments do not a consultant make-*

*Offer the data for the members' sake.*

*顾问不能做出含糊的评论——*

*要为成员提供数据。*

One of the chief criticisms of group relations work is that interpretations by consultants are cryptic. Such criticisms tend to be well founded in some instances because those in role on conference staffs offer no evidence for their observations. It is important to recall that the notion of the group as the unit of analysis is apt to be an alien concept to many, if not most, group members. Without the data that supports the consultation, uninitiated members have little hope of figuring out "what's going on" and experienced members cannot be enlisted to support the process. Indeed the tendency to neglect the data, when not attributable to inexperience on the part of the consultant, is typically a defensive stance used to preserve a sense of superiority, rather than authority, over the group.

对团体关系工作的主要批判之一是顾问的解释含糊不清。在某些情况下，这种批判往往是有根据的，因为那些处于会议工作人员角色中的人没有为他们的观察提供证据。重要的是，团体作为分析单位的观念对于许多团体成员来说是一个陌生的概念，即使这些成员只占了团体的一部分。没有支持顾问工作的数据，没有经验的成员几乎不可能弄清楚“发生了什么”,有经验的成员也不能支持这个顾问工作的过程。事实上，如果不是因为顾问缺乏经验，那么这种忽视数据（证据）的倾向，通常是一种防御性的姿态，用来保持凌驾于团体之上的优越感，而不是权威。

*One comment is perhaps too few and ten, perhaps, may be too many-*

*When providing interpretation to the group*

*the space between the two is plenty.*

*一个评论可能太少，十个评论可能太多——*

*当向团体提供解释时*

*少评论和多评论之间的空间很大。*

The number of interpretations to be offered in the course of a small group session is driven by the "here-and-now" process. There is no specific rule that can be used to say the proper number. Some would even argue that all that is needed for learning is the group, with or without consultation. Nonetheless, the novice consultant must find his/her voice in the group to enhance the learning of members. Anxiety can lead to a relatively silent stance or an over-active one. In either instance, it is more likely the consultant's internal process rather than the group's process that is driving the interpretations. If the moment has passed or does not come fast enough, focus must be on the now.

顾问在小团体过程中提供的解释数量是由“此时此地”的过程决定的。没有具体的规则来规定合适的解释数量。有些人甚至认为，学习所需要的只是团体，而不管有没有顾问。尽管如此，新手顾问必须在团体中找到自己的声音，以促进成员的学习。焦虑会导致相对沉默的状态或过于活跃的状态。在这两种情况下，更有可能是顾问的内部心理过程而不是团体过程在推动着解释的提出。如果时机已经过去或者还未到来，那么焦点必须放在此时此刻。

*Contempt compromises consultation.*

*蔑视损害了顾问工作。*

One sure sign that consultations are compromised is the degree of contempt expressed towards the members. While more common among more seasoned consultants who have "forgotten" their days as member, novice consultants may also be "filled" with this contempt. Such contempt in novices typically arises out of a sense of powerlessness about how the members are working and using consultations. There is also often an internal sense of what "good" work would look like. Such thinking is illusory. It denies and neglects the experience of the *particular* group one is working with at that particular moment. If the contempt can be understood, or at least explored, as projected self-deprecation, the members will be free to learn with a consultant prepared to be present to the moment.

顾问工作产生问题的一个明显迹象是顾问对成员表示蔑视的程度。虽然这种情况在那些经验丰富的顾问中更常见，他们会“忘记”自己作为成员的经历，但新手顾问也可能“充满”这种蔑视。新手顾问中的这种蔑视通常产生于对成员工作方式和使用顾问方面的无力感。新手顾问通常也在内心对于“好”的工作应该是什么样子有一种设想。这种想法是虚幻的。它否认并忽略了在特定时刻与你一起工作的特定团体的体验。如果这种蔑视可以被理解，或者至少可以被理解为一种被投射的自我贬低，那么成员们就可以自由地向一位准备好了的顾问学习。

*The consultant who fails to be present in the moment*

*Presents the moment to fail.*

*未能专注于此时此刻的顾问*

*代表此时此刻的失败。*

While members are apt to learn regardless of what a consultant may be do, the quality of that learning may truly be a function of how present the consultant can be. When distracted by heated staff meeting dynamics, impinging intrapersonal issues, or any of a variety of other imports into the group, the moment is not present. Again, members may learn from such absence of presence. Nonetheless, the integrity of the container provided by the consultant role is largely dependent on the consultant staying in the "here-and-now" and calling the group again and again to the task. Once a consultant is aware s/he is not present, s/he has a responsibility to the group and the task to become present. Failing to do so is a failure in the role. In the worst instances, there may be members who become casualties of the process. Inattention to critical moments, once traced carefully and critically, can be found in toxic projections held by a member. In such dynamics a group member can be extruded from the group and exit the conference without adequate opportunity to metabolize their experience. Responsibility in the role requires that such failures are avoided whenever possible; otherwise casualties occur.

尽管成员们倾向于学习而不管顾问在做什么，但学习的质量可能确实与顾问的专注程度相关。当被工作人员激烈的会议动力、碰撞的个人内部议题或任何其他进入团体的各种各样的东西分散注意力时，对于此时此地的关注就不存在了。同样的，成员们可以从这种脱离中学习。尽管如此，顾问角色所提供的容器的完整性在很大程度上依靠顾问能够专注于“此时此地”并一次又一次地将团体拉回此时此地来完成任务。一旦顾问意识到他/她并未专注于此时此地，他/她就有责任来恢复此时此地的团体和任务。做不到这一点就是角色的失败。在最坏的情况下，可能会有成员成为该过程的牺牲品。一旦仔细和批判性地追踪这个过程，对关键时刻的忽视可以在某个成员持有的有消极影响的投射中被发现。在这种动力中，团体成员可能被挤出团体并退出会议，而没有足够的机会来消化他们的体验。顾问角色的责任要求其尽可能避免这种失败；否则会发生成员的“牺牲”。

*The floor has no face-*

*Face the group.*

*地面上没有面孔——*

*面对团体。*

Many novice and inexperienced consultants are floor-dependent. While the floor may provide important grounding and may help a consultant stay focused on the group-as-a-whole, the floor is not the group. Much of the data in the group is beyond the words spoken by members. Shifts of posture, arrangements of seats, mode of dress, attempts at eye contact, and many other elements of paralinguistic (nonverbal) communication provide key data about the group. When you face the group for the first time, it may be easy to leave the role and get caught in a dependency dynamic. The pull to make some sort of direct, interpersonal contact with the group will be tremendously high. You and the members will be attempting to ward off regression in the face of deprivation. Naturally, if *that* member reminds you of a former lover, a close friend, a despised adversary, or some other important figure in your life, *and* you are unable to get to the meaning of your experience *for the group,* the floor is an important refuge. You may use it to preserve the role. With experience, however, such moments simply become one more element in the interpretive field, potentially to be incorporated in the consultation process.

许多新手和没有经验的顾问依赖于地面。虽然地面可以提供重要的基础，并可以帮助顾问将注意力集中在整个团体上，但地面不是团体。团体中有许多数据而不只是成员所说的话。姿势的变化、座位的安排、穿着方式、目光接触的尝试以及副语言(非语言)交流的许多其他因素提供了关于团体的重要数据。当你第一次面对团体时，可能很容易脱离角色，陷入依赖的状态。与团体进行某种直接的人际接触的吸引力会非常大。面对角色的丧失，你和你的成员将试图避免退行。自然地，如果“*那个成员*”让你想起了以前的爱人、亲密的朋友、被鄙视的对手或者你生活中的其他重要人物，*并且*你无法理解你的经历*对这个团体*的意义，那么地板就是一个重要的避难所。你可以用它来保持角色。然而，随着经验的积累，这样的时刻只会成为解释过程的又一个元素，有可能被纳入顾问工作中。

*Name it. Work it. Learn it. Repeat.*

*给团体中的动力命名，对它进行工作、学习它，不断重复。*

The process of consultation often begins with naming a dynamic. *"The five women in the group have now spoken one after the other while the men remain silent."*This naming alone, while interesting, is not exactly an interpretation about the unconscious process of the group. In order to work what is named, an inference or preliminary hypothesis is required. " ... *and this may say something about how females are able to voice their authority in this group while men are mute-- perhaps experiencing themselves as impotent.* In this example the observation becomes an interpretation that may or may not be explored by the group. What is key is that work is made available--and the group must decide how they will use their right to work ---their authority. The members learn by how they choose to take up the interpretation. They may ignore it, distort it, embrace it, debate it, or defer exploring it--just to name a few options. If the interpretation was good enough, it remains a part of the group life and will likely repeat itself. The consultant's task is to then move to the next moment and name more work for learning.

顾问工作通常从命名某种动力开始。"这一团体中的五位女性现在已经相继发言，而男性则保持沉默。"这种命名本身虽然有趣，但并不完全是对团体无意识过程的解释。为了解决命名的问题，需要一个推论或初步假设。"*...这也许说明了为什么女性能够在这个团体中表达她们的权威，而男性却保持沉默——也许是因为他们觉得自己无能。”*在这个例子中，观察变成了一种解释，这个解释可能会被团体探究，也可能不被团体探究。关键是工作使团体意识到了他们的权威是可使用的，并且这个团体必须决定他们将如何使用他们的工作权利。成员们通过选择如何理解顾问的解释来进行学习。他们（成员们）可能会忽视它，歪曲它，接受它，争论它，或者推迟探索它——这只是几个选项。如果这种解释足够好，它将成为团体生活的一部分，并可能会重演。顾问的任务是在下一个时刻，并为了进行学习命名更多的工作。

*When confused and way off track-*

*Still yourself and find the task.*

*当感到困惑和偏离轨道的时候——*

*静下心来，找到任务。*

Group relations life, when engaged authentically, will invariably bring members and consultants face-to-face with their unconscious. Though this experience is the norm, novice consultants may mistake such moments as some sort of failure. Quite the opposite is more likely the case. Something in the "here-and-now" enterprise has likely been activated in you and through you. Most likely the confusion is a reflection of your valence. As a consultant, however, you do have a role that requires you to contain the primitive affects and be mindful of any propensity to project one's shadow into the membership. More important, however, is to remind oneself of the task at hand. Once you lose your way, it is key to discover this as quickly as possible, acknowledge within, and find the task again. If you remain lost, it may simply be enough to state it and wonder what this may have to do with the group. If that still doesn't work, just remember the time boundary and be still. Sometimes the members are right but this *is* group relations. Don't forget that members will also relish in your symbolic death. Never hide that you got lost to your colleagues on staff, or you will be stuck holding those projections well after a conference is over.

当真正参与到团体关系生活中时，成员和顾问总是要与他们的无意识面对面。尽管这种经历很常见，但新手顾问可能会将这种时刻误认为某种失败。更有可能的情况是恰恰相反。“此时此地”中的某些东西很可能已经在你身上并通过你被激活了。这种困惑很可能是你心理效价的反映。然而，作为一名顾问，你确实需要扮演一个角色，这个角色要求你抑制原始情绪，并注意任何将自己的影子投射到成员身上的倾向。然而，更重要的是提醒自己手头的任务。一旦你迷失了方向，关键的是要尽快发现这一点，认识到这一点，并重新找到任务。如果你仍然迷失，只需简单地陈述一下，并思考这与团体有什么关系。如果那仍然不起作用，只要记住时间边界并且保持安静。有时候成员是对的，但这*是*团体关系。别忘了成员们也会对你象征性的死亡津津乐道。永远不要对工作人员中的同事们隐藏你迷失了，否则你会在会议结束后很长一段时间内无法很好地理解这些投射。

*At moments of doubt and moments of fear-*

*Say what you see and say what you hear.*

*在怀疑和恐惧的时刻——*

*说出你看到的，说出你听到的。*

A corollary to the *be still* koan is to speak to what you see and hear. When you look and listen, there is often sufficient irrefutable data available for naming. The novice, at key moments may not be able to do much more than to offer these observations. When one is unclear about what is going on, simply verbalizing what you think you see may be enough. Typically, another layer of the group dynamic will soon present itself. Sometimes it's additional data in the form of affect. The emotional tone can be addressed similarly. If the novice is uncertain whether the fear, for instance, resides within themselves or within the group, the consultation may be as direct as, *"I am experiencing fear in this group but finding it difficult to locate.”* If this is mere projection of the consultant's anxiety, the evidence will likely present itself through an absence of any members joining with the comment. More than likely, the fear has been lodged into one or two members who will be relieved that it has been "seen."

*“保持安静”*这个心印的一个必然结果是说出你所看到和听到的东西。当你在看和听时，往往有足够的确凿的数据可供命名。在关键时刻，新手顾问除了提供这些观察之外，可能做不了什么。当一个人对正在发生的事情不清楚时，简单地描述出你认为你看到的东西就足够了。通常，团体动力的另一层很快就会出现。有时是以情感形式出现的额外数据。情感基调也可以用类似的方式来表达。举例来说，如果新手顾问不确定恐惧是存在于他们自己内部还是团体内部，那么顾问可能会直接说“我在这个团体中感受到恐惧，但它很难定位。”如果这仅仅是顾问焦虑的投射，证据可能会以没有任何成员加入评论的形式呈现。更有可能的是，恐惧已经进入了一两个成员的内心，他们会因为被“看见”而感到宽慰。

*Silence is substance. Silence is relevance-*

*Treat those who hold it with proper reverence.*

*沉默具有实质性。沉默是有意义的——*

*以适当的尊重对待沉默的人。*

Please remember that individual group members will have different propensities to respond in characteristic ways in the group. The novice consultant must discern these differences in valence. It is usually sufficiently challenging to attend to the group process as expressed by the verbal members. Given that the unit of analysis is the group, the silent members hold something on behalf of the group. The consultant must listen to the unspoken to find the substance and relevance of the silence. Often the silence is a reflection of the group unconscious, acting metaphorically as the unheard of the unseen. Discounting and disrespect for the silence may leave the consultant with largely erroneous interpretations about the group-as-a-whole. The silence may be resistance, reluctance, passive aggression, or calculation--but sometimes it is work. When it is work, those who speak are able to speak to what the silence holds on behalf of the group. In those moments their words are no longer expressions of anxiety but may be considered to be on behalf of the group. If this is incorrect, silence will leave your group.

请记住，单个团体成员在团体中会有不同的反应倾向。新手顾问必须辨别这些心理效价的差异。参加成员口头表达的团体过程通常是非常具有挑战性的。鉴于分析的单位是团体，沉默的成员代表团体持有的某些东西。顾问必须倾听未说出的话，以发现沉默的实质和相关性。通常，沉默是团体无意识的反映，隐喻性地表现为对未知的未知。不重视和不尊重沉默可能会让顾问对整个团体产生很大的误解。沉默可能是反抗、不情愿、被动攻击或算计——但有时这是工作。当沉默是一种工作时，那些发言的人能够代表团体表达沉默持有的东西。那时，他们的话语不再是焦虑的表达，而是可能被认为是代表了团体。如果这是错误的，沉默将离开你的团体。

*If no “because clause"- pause.*

*如果没有“原因从句”——暂停。*

A corollary to the *cryptic comment* koan, the *"because clause"*provides key data and the essence of the interpretation of the unconscious process. Absent the *"because clause"*the group consultant is being more of a process facilitator, helping but not necessarily providing opportunities for learning about the exercise of authority. When the novice consultant takes a moment to pause, s/he can offer some inference that the group may choose to explore. The pause also reduces a tendency to over-consultant, increasing the group's time to work with what has already been offered. When the *"because clause"*is dropped, let it be for those moments when a crisp reflection of the process will in itself provide learning for the group.

“原因从句”是“*含义模糊的评论”这一*心印的必然结果，它提供了解释无意识过程的关键数据和本质。如果没有“原因从句”,团体顾问更像是一个过程促进者，帮助但不一定提供学习如何行使权威的机会。当新手顾问稍作停顿时，他/她可以提供一些推断，供团体选择探索。暂停还减少了过度顾问工作的倾向，增加了团体利用已有资源的时间。当顾问提出“原因从句”后，那些对过程的清晰反映将会从内部为团体提供学习。

*Begin and end on time-and count the chairs-*

*The learning between is yours and theirs.*

*准时开始和结束——并且数椅子——*

*这之间的学习是你的也是他们的。*

There are certain basic parts of group relations consultation that merit attention. If the novice consultant does nothing else; even if *s/he* does not make a single interpretation, keeping the time boundary and counting the chairs correctly provides key elements of a "good enough" container for learning. In doing so, there is a sufficient field for the work to begin. When time boundaries are missed and the chairs are miscounted by the consultant, there is rich dynamic information about the meaning of such errors. It becomes necessary to *double check everything twice* to make the subject of the group something other than tardiness and tawdriness by the consultant.

团体关系顾问工作的某些基本部分值得注意。如果新手顾问除了顾问工作，别的什么都不做；即使*她/他*没有做出一个单独的解释，保持时间边界和正确计算椅子数也提供了“足够好”的学习容器的关键要素。这样做之后，就有足够的区域来开始工作。当超过时间边界并且椅子被顾问数错时，关于这种错误的含义有丰富的动力信息。有必要对每件事都*仔细检查两次*，以使团体的主题不是顾问的拖沓和华而不实。

*Begin without memory, intention or desire-*

*For this the role does most require*

*不带着记忆、意图或欲望开始——*

*这个角色最需要这个*

The original admonition by Bion was to work *without intention or desire.* His words are no less true today for the novice consultant. The stoic interpretive stance taken by many consultants is used to assure that intention and desire are not detected in the process. When this stance is held successfully, members of have a blank screen for their projections. Though affective displays are more typical in consultants today, there is still no room for the consultation to be tainted by the wish for the members to learn in some prescribed, intended fashion. Further, to the degree that a consultant is using memory of the group to provide interpretations, s/he cannot be said to be in the moment. To the degree that memory, intention and desire can be recognized within oneself and held at bay may be the degree to which the consultant can sustain the role.

比昂最初的训诫是无目的无欲望地工作。他的话在今天对新手顾问来说同样适用。许多顾问所采取的坚忍的解释立场被用来确保其在顾问工作过程中没有意图和愿望。当这个立场保持成功时，成员会有一个空白屏幕用于他们的投射。尽管当今顾问中情感展示的立场更为典型，仍然没有任何空间让顾问像成员们希望的那样，以某种规定的、预定的方式学习。此外，顾问在某种程度上是在利用团体的记忆来提供解释，那么他/她不能说是在当下进行工作。在一定程度上，记忆、意图和欲望可以在自己内部被认识到并被抑制，这可能就是顾问能够维持这个角色的程度。

*Think and feel, not neglecting one for the other-*

*思考和感受，不要为了一个而忽略另一个——*

Perhaps no other words characterized the work of the consultant more than those that call for the dynamic balance between affect and intellect. Respecting and expecting the need for thinking and feeling, by its nature, is a call for an integrated experience. If consultants are to model anything for the members, it is the capacity to express emotional cognizance of a given moment in group life. The novice will soon realize that this process is in the proverbial category of "easier said than done." The role requires progressively evolved competence in making it so.

也许没有什么比要求情感和理智之间的动态平衡更能描述顾问的工作了。就其本质而言，尊重和期待思考与情感的需要是对整合体验的要求。如果顾问要为成员塑造什么，那就是表达对团体生活中某个特定时刻的情感认知的能力。新手顾问很快就会意识到这个过程是众所周知的“说起来容易做起来难”。这个角色需要不断进化的能力来完成。

*If no "art" - turn to BART.*

*如果没有“找到对当前最恰当的比喻、最精辟的解释和灵活的类比”——转向BART（边界、权威、角色、任务）。*

One day you may hear stories of people in the work that include tales of this or that interpretation. These words of some particular consultant are remembered because they particularly captured a moment in group life. Most often it was the eloquent artistry, subtle irony, deep empathy, rich intellect, or poignant emotion-are all of these at once that profoundly moved the staff and the group. Such moments of finding the most meaningful metaphor, incisive interpretation, or agile analogy are rare. The novice who is waiting for such a moment is assuredly caught in ego and desire, perhaps even off task. While waiting for *that* brilliant insight, the neophyte should keep BART handy. BART is the acronym for *boundary, authority, role, and task.* In group relations life it is practically invariable for there not to be some challenge to one of these elements at any given moment: If it is not happening "here-and-now," be patient... The art will come. Use BART.

有一天，你可能会听到工作中的人的故事，包括这样或那样的解释。某个顾问的这些话会被记住，因为它们特别捕捉到了团体生活中的一个瞬间。最常见的是雄辩的艺术技巧、微妙的讽刺、深刻的共鸣、丰富的智慧或尖锐的情感——所有这些同时深深地触动了工作人员和团体。这种找到最有意义的比喻、精辟的解释或灵活的类比的时刻很少见。等待这一时刻的新手顾问肯定陷入了自我和欲望，甚至可能偏离了任务。虽然要培养那种敏锐的洞察力，但新手顾问也应该保持对BART得心应手。BART是*边界、权威、角色和任务*的缩写。在团体关系生活中的任何时刻，这些元素中的任何一个都不会被质疑，这几乎是不变的:如果这不是“此时此地”发生的，请耐心等待……找到最有意义的比喻、精辟的解释或灵活的类比的时刻将会来临。记得使用BART。

*When the task is lost or dropped-*

*Check the group to find what's FOPD.*

*当任务丢失或消失时——*

*检查团体，找出什么是FOPD。*

FOPD (pronounced "fopped") is an acronym for the basic assumption groups. A group will avoid the task of studying its own behavior through *fight-flight, oneness, pairing, and dependency.* The novice consultant must remember that basic assumption life can also be used in service of the task. In the beginning in may be hard to tell when this is happening. Therefore, concentrate attention on whether there is basic assumption life happening at all in the group. Feel assured it is. If the group seems off task, then determine which task avoidance strategy or combination of strategies are being used. If you say *"the group is using pairing" or "there is a oneness dynamic masking deep dependency longings,”* you may sound smart but are as apt to be discounted for speaking psychobabble. Remember the *cryptic comment* koan and give the data needed to promote learning.

FOPD(发音为“fopped”)是基本假设团体的缩写。一个团体会通过*战或逃、合一、配对和依赖*来逃避对自身行为进行研究的任务。新手顾问必须记住，基本假设生活也可用于任务维护。在开始的时候，很难说这是什么时候发生的。因此，把注意力集中在团体中是否有基本假设生活在进行。放心吧。如果团体看起来偏离了任务，那么要确定使用了哪种任务回避策略或策略组合。如果你说“这个团体在使用配对”或者“有一种合一的动力掩盖了深深的依赖渴望”，你可能听起来很聪明，但也容易被认为是在说一些心理学呓语(谈论感情问题时使用的用词深奥但空洞的语言)。记住“*含义模糊的评论”*这一心印，并给出促进学习所需的数据。

*If you seduce and betray-*

*You lose your role and lose your way.*

*如果你引诱和背叛——*

*你就会失去你的角色，失去你的方向。*

One of the more subtle and potentially toxic elements of group relations life is when consultants *unconsciously* seduce and betray members. The process is one whereby consultants "select" members to carry consultant projections. Consultants invite, entice, and seduce the group, and thereby the selected members, to do work that reflects the unexpressed shadowy and primitive sides of the consultant. When the members, who likely have valences for such projections, begin to enact behaviors that express the consultant's more primal nature, the group will be admonished for its actions through interpretations. The feelings of shame generated in the group, carried by individual members, are in part due to their inability to locate the origin of the projections. The consultant "gets away" with this betrayal, so long as s/he remains unconscious about their participation in the dynamic. Quite obviously, this process is particularly dangerous to the psychic life of members. It is the most serious of all role violations *if the consultant becomes aware of their participation in the seduction/betrayal and takes no action.* When and if possible, the consultant MUST take back these projections to reduce the prospect of creating casualties. Novice consultants may need to ask for help if they feel they are caught in such a dynamic.

团体关系生活中更微妙和潜在有害的因素之一是顾问无意识地引诱和背叛成员。在这个过程中，顾问“选择”成员进行顾问投射。顾问邀请、诱惑和引诱团体，以及被选中的成员，去做反映顾问未被表达的阴暗和原始的一面的工作。成员们很可能对这样的投射有所预期，他们开始实施行动，表达顾问更原始的性质，通过解释，该团体的行为会被警告和训诫。团体中产生了羞耻感，这种羞耻感由个体成员携带，部分原因是他们无法找到投射的来源。只要顾问对自己在这种动力中的参与保持无意识，他/她就“逃脱”了这种背叛。很明显，这个过程对成员的精神生活特别危险。*如果顾问意识到他们参与了引诱/背叛而没有采取行动，*这是最严重的违反角色行为。如果可能，顾问**必须**收回这些投射，以减少造成成员伤亡的可能性。如果新手顾问觉得自己陷入了这种动力，他们可能需要寻求帮助。

*Consultants make errors-*

*Errors make consultants*

*顾问会犯错——*

*错误造就顾问*

Novice consultants must recognize they will fall out of role, miss boundaries, lose the task, and feel stripped of all authority. Genuine psychotic moments are not uncommon. And you will make errors: tracking the data, following a dynamic, attributing a comment, counting the chairs, hearing what was said, seeing what is before your eyes-to name a few. The focus is not on errors as failures, though some may be. The important point is to work with the errors and discover their meaning for the group-as-a-whole. What do you gain and the group gain for your lapse into incompetence and incomprehension? If there is resiliency in the face of such errors, marked by a capacity to think and feel in an authentic way in such moments, the quality of consultation is markedly enhanced. The novice consultant must not take this thinking as license to be careless. Rather, these words are a way to recall our humanity and our assurance of facing many moments of error and failure. While we are not to seek them, once errors are made we are to speak to them and learn what we will.

新手顾问必须认识到他们会脱离角色，超越边界，失去任务，并感到被剥夺了所有的权威。这种时刻并不少见。你会犯错误：追寻数据，跟从某种动力，给出评论，数椅子，听别人说什么，看眼前的东西，等等。尽管有些错误确实是失败，但焦点不在于此。重要的一点是处理错误，并发现它们对整个团体的意义。你的无能和不理解会给你和团体带来什么？如果面对这种错误能够跳出来，即有能力以真实的方式思考和感受，顾问工作的质量就会显著提高。新手顾问也不能把这种想法当作对粗心大意的许可。相反，这些（对错误的认识）是一种回忆自身人性的方式，以及我们面对许多错误和失败的保证。虽然我们不去寻找错误，但是一旦犯了错误，我们就要和错误交流，来学习我们想要的东西。

They must learn as they learn. If we meet the responsibilities of our role, we have done our job. Accordingly, each novice consultant must walk the path alone, with those who are more experienced available when s/he stumbles and falls.

顾问必须在学习中认真对待。如果我们履行了我们的职责，我们就完成了我们的工作。因此，每个新手顾问必须独自走这条路，当她/他被问题绊倒时，那些更有经验的人可以提供帮助。

You will fall.

Get up.

你会摔倒的。

站起来就好了。