Consultants As Nautical Navigators: A Metaphor for group-taking

顾问作为航海领航员：团体承接的一个隐喻

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This paper explores consultation to experiential study groups who leave the reflexive tasks of learning about group-as-a-whole phenomena. Group-taking is a term used by The Kleinian psychoanalyst, W.F. Bion (1961) to describe the process of consulting to groups whose task is to learn about itself. Group-taking involves tendering interpretations to groups which are intended to help them better understand unconscious aspects of group (as-a-whole) life.

这篇论文探索了为体验式学习团体做顾问，这些团体被赋予了学习团体整体现象的反身性任务。团体承接（Group-taking）是克莱因学派精神分析师W·F·比昂(1961)使用的一个术语，用来描述向以了解自身为任务的团体进行咨询的过程。团体承接涉及对团体的解释，旨在帮助他们更好地理解团体(作为一个整体)生活的无意识方面。

Here, a loose analogy is forged between the function of nautical navigational systems and the craft of group-taking. As such, this perspective opens new vistas on the art and technology of consulting to experiential study groups.

在这里，航海导航系统的功能与团体承接的手艺之间存在着一个松散的类比。因此，这一视角为体验式学习团体开辟了咨询艺术和技术的新前景。

Group-taking as nautical navigator Elsewhere it has been suggested (Wells, 1990) that (1) group-as-whole phenomena can better be understood as having properties and characteristics relating to the sea; and (2) human groups engaged in the experiential study of themselves can be thought of as embarking upon a seafaring voyage — an expedition of discovery to explore the vicissitudes of "group seas". Following this line of thinking a 'group-taker' employed to help groups' learn experientially about its life can be conceptualized as a nautical navigator. In this context, a "group-taker" acts as a professional, an expert on the process of learning and exploring an interior territory or seascape of group life.

在其他地方，将团体视为航海领航者(Wells，1990)已经提出：(1)团体整体现象可以更好地理解为具有与海洋有关的性质和特征；(2)从事对自身的体验性研究的人类团体可以被认为是开始了一次航海之旅——一次探索“团体之海”变迁的发现之旅。按照这种思路，一个被雇来帮助团体体验性地了解其生活的“团体承接者”可以被概念化为一个航海领航员。在这种情况下，“团体承接者”扮演着专业人士的角色，是学习和探索团体生活的内部领域或海景的过程的专家。

At best, group-takers are seasoned pioneers or mariners who have mastered the art of navigation and exploration of group life. As seasoned pioneers and mariners they survived the 'middle passages' of many seafaring expedition of group discovery. Seasoned group-takers have been tried, tested and found true. They both celebrate the discoveries and are humbled by the journey encountered and possibilities of the human experience.

团体承接者充其量是经验丰富的拓荒者或水手，他们已经掌握了导航和探索团体生活的艺术。作为经验丰富的拓荒者和水手，他们在许多团体发现的航海探险的“中间通道”中幸存下来。经验丰富的团体承接者都经过了试验和测试，并被证明是正确的。他们都庆祝这些发现，并对所遇到的旅程和人类体验的可能性感到谦卑。

The analog that group-takers as nautical navigators is not new. Other group scholars have employed the sea/water metaphor to describe the art and science of group consultation. Indeed, the current conceptualization of consultant as nautical navigator extends and refined a growing line of thought which uses the notion of social seas as a context for consulting to experiential groups.

团体承接者被视为航海领航员的类比并不新鲜。其他团体学者也使用海/水的比喻来描述团体咨询的艺术和科学。事实上，目前将顾问视为航海导航员的概念延伸和完善了一种日益增长的思路，即利用社会海洋的概念作为咨询体验性团体的背景。

Most notably, Rioch (1978) uses the sea as the context for the Myth of Marius to describe why she works as a Tavistock group relations consultant. Moreover, she symbolically describes the ethos, pathos and challenges consultants suffer as they take up the work role.

最值得注意的是，里奥奇(1978)将大海作为马吕斯神话的背景，描述了她为什么担任塔维斯托克团体关系顾问。此外，她象征性地描述了顾问在担任这一工作角色时所面临的理念、悲痛和挑战。

Specifically, in her 'fairy tale' the hero Marius is a young fisherman who daringly seeks the golden fish in the forbidden harbor. Legend reveals:

具体地说，在她的童话故事中，男主人公马吕斯是一个年轻的渔夫，他勇敢地在禁区内寻找金鱼。传说显示：

"Once in each generation a young man, more daring than his fellows, attempted to penetrate into the bay and catch one, but no one, even the eldest of the elders could recount a success." (Rioch, 1978, p. 42).

“每一代人中都有一个比他的同伴更大胆的年轻人，试图潜入海湾捕捉一只鱼，但没有人，甚至是长辈中最年长的人都无法描述成功的情况 ”(Rioch，1978，第42页)。

As the story unfolds, Marius' boat is capsized and he is pulled into the sea. He encounters dark caverns, hunger, a witch and six paralyzed young fishermen. These fishermen had succumbed to the lure of the forbidden and elusive golden fish—symbols of fantasy and perils of the deep sea of the unconscious. In the end, however, Marius emerges victorious because he loves the golden fish and concomitantly finds a maiden. The "maiden is fair as a goddess, with hair as gold as his fish and 'eyes as blue as the bluest day'".

随着故事的展开，马吕斯的船倾覆了，他被拉进了海中。他遇到了黑暗的洞穴，饥饿，一个巫婆和六个瘫痪的年轻渔民。这些渔民已经屈服于被禁止和难以捉摸的金鱼的诱惑——无意识的深海的幻想和危险的象征。然而，最后，马吕斯取得了胜利，因为他喜欢这条金鱼，并找到了一个少女。少女如女神般美丽，头发如鱼般金黄，眼睛如最蓝的日子一般蓝。

Recognizing Marius' virtues, the fish chants Rioch (1978) pens:

认识到马吕斯的美德，鱼唱着里奥奇(1978)写下的歌：

"Seven heroes sailed to the harbor. Only Marius broke the spell.

Seven waited enduring silence.

Only Marius loved the fish.

Freed from her bondage, she died to live...

Only he was loved by the fish."

“七个英雄驶向港口，只有马吕斯打破了魔咒。

七个人静静地等待着。

只有马吕斯喜欢这条鱼。

从束缚中解脱出来，她为活着而死……

只有他被这条鱼所爱。”

The story of Marius ends with:

马吕斯的故事以这样结尾：

"Marius went to use as a daring youth to brave the dangers of the forbidden waters. Today he goes from us as an elder, with a bride from the depths of the sea, to bring life to the harbor of death." (p. 49).

马吕斯年轻时曾勇敢地面对禁水的危险。今天，他以长老的身份离开我们，带着一位来自海洋深处的新娘，将生命带到死亡的港湾。(第49页)。

Rioch (1978, p. 48) suggest that Marius represents the role and life of a group relations' consultant: She recants the story:

里奥奇(1978，第48页)认为，马吕斯代表了一个团体关系顾问的角色和生活：她宣布放弃这个故事：

"Marius in this role can be thought of as a consultant. No matter how many times he has been a consultant before, each time it is a new and dangerous thing to enter the forbidden harbor of our outrageous method of studying the nature of authority, of one's own authority in groups. But what fantastic and beautiful creatures inhabit the depth! The golden fish represents, among other things, the fascination that we feel with this work. She also represents our most beloved preconceptions, our unquestioned attachments and beliefs, which we must devour and destroy to attain new life and strength. Here it does not greatly matter whether the consultant devours the fish or whether he, as in the old Jonah story, is devoured by the fish. In any case, he is reborn from having become' one with the fish and also from being willing to be destroyed. To be sure, this venture was dangerous. Marius finds that his boat is capsized. He finds himself waling in his boat is capsized. He finds himself waling in unexplored regions at the bottom of the sea. But he is resolute. Even when he beholds the frightening witch and the motionless young men who, like inexperienced consultants, sit paralyzed while the fish have their way with them, he maintains his power to think and reflect. He remains passive for a long time, but he does not turn to coral. He becomes very active though it requires enormous effort. He takes the lead and frees himself and the six young men from paralysis. The witch is transformed, even as the often destructive basic assumption group may be transformed into one functioning at a higher level. Marius is transformed. He has lost himself to find himself again. He and the others have "suffered a sea change into something rich and strange." Since this is a fairy tale, not real life, you can be sure that 'they all lived happily ever after'."

“担任这一角色的马吕斯可以被认为是一名顾问。不管他以前当过多少次顾问，每次走进我们研究权威本质的离谱方法的禁区，每一次都是一件新的危险的事情，关于一个人自己在团体中的权威。但是，生活在深海的生物是多么神奇和美丽啊！除了其他东西外，金鱼代表了我们对这一工作的迷恋。她也代表了我们最喜爱的先入之见，我们无可置疑的依恋和信仰，我们必须吞噬和摧毁它们，才能获得新的生命和力量。在这里，顾问是否吞噬了鱼，或者他是否像古老的约拿故事中的那样，被鱼吞噬，这并不重要。在任何情况下，他都是因为与鱼成为一体而重生，也是因为他愿意被摧毁。可以肯定的是，这次冒险是危险的。马吕斯发现他的船倾覆了。他发现船的横板被掀翻了。他发现自己在海底的未开发区域行走。但他很坚决。即使当他看到可怕的女巫和一动不动的年轻人时，他也会保持思考和反思的能力。这些年轻人就像缺乏经验的顾问一样，瘫痪地坐在那里，眼睁睁地看着鱼随他们走。他在很长一段时间里保持被动，但他不会转向珊瑚。他变得非常活跃，尽管这需要付出巨大的努力。他带头把自己和六个年轻人从瘫痪中解救出来。女巫被转化了，即使经常具有破坏性的基本假设团体可能被转变为在更高水平上发挥作用的团体。马吕斯被转化了。他迷失了自我，重新找回了自我。他和其他人‘经历了翻天覆地的变化，变成了富有和奇怪的东西。’既然这是一个童话故事，而不是现实生活，你可以肯定的是‘他们从此以后都过着幸福快乐的生活’”。

More recently, again using a sea myth to describe the role of a group relations' consultant, Rioch (1987, p. 2) proclaims:

最近，里奥奇(1987，第2页)再次用海洋神话来描述团体关系顾问的角色：

"After the first conference on which I was a staff member, I used the figure of speech of being tied to the mast of a sailing ship in a storm at sea. The mast was the task. The difficulty, to say nothing of the danger, represented in this metaphor was second only to the security which followed acceptance of the task. Like that other adventurer in dangerous waters, Ulysses, we did not respond to the sweet songs of the sirens since we had voluntarily allowed ourselves to be tied to the mast."

在我作为工作人员参加的第一次会议之后，我用了一个比喻，就是在海上的暴风雨中被绑在一艘帆船的桅杆上。桅杆就是任务。这个比喻所代表的困难，更不用说危险了，仅次于接受任务后的安全。就像其他在危险水域的冒险者尤利西斯一样，我们没有回应塞壬的甜蜜歌声，因为我们自愿让自己被绑在桅杆上。

In another reference to the consultant role, the "flood- waters" are used as a metaphorical context. (Palmer 1985, p. 283) remarks:

在另一个提到顾问作用的地方，“洪水”被用作一种比喻的语境。(Palmer 1985，第283页)评论道：

"The dominant image of the consultant, which tends to be reinforced by Experiences in Groups, is of one who sits along the water-floods and can distinguished very clearly between feelings projected on to him and feelings proper to himself." (Emphasis mine.)

“顾问的主要意象往往被**团体中的体验**所强化，他是一个坐在**洪水**边的人，能够非常清楚地区分投射到他身上的感觉和他自己应有的感觉。”(重点是我所加。)

Certainly Otto Kernberg, M.D. (1985), the highly acclaimed psychoanalyst and object-relations theorist, brilliantly uses the sea as a metaphor for the essence of understanding and working with groups. His article The Couch At Sea: Psychoanalytic Studies of Group and Organizational Leadership explores phenomena using an object-relations theory. His text reads (p. 399):

当然，备受赞誉的精神分析师和客体关系理论家奥托·克恩伯格(1985)将海洋作为理解和与团体合作的本质的隐喻。他的文章《海上的沙发：团体和组织领导力的精神分析研究》使用客体关系理论探索了这一现象。他的原文是(第399页)：

'The title of my article is intended to convey the sense of uncertainty and even danger that I have come to associate with attempts to apply psychoanalytically-guided knowledge to large groups and organizations.'

“我这篇文章的标题是为了传达一种不确定的感觉，甚至是一种危险的感觉，这种感觉与我试图将精神分析指导的知识应用于大型团体和组织联系在一起。”

Kernberg's (1985), research aptly demonstrates that group and organizational phenomena can be fluid and turbulent. The image of the psychoanalyst on the couch traversing and enduring the pitch and roll of the group seas is instructive. To study unconscious aspects of social relations requires the ability to manage turbulence, ambiguity and the potential terror of the unknown. It requires a sturdy heart and steady mind, passionately committed to the work of understanding and analyzing oneself and social processes.

克恩伯格(1985)的研究恰如其分地证明了团体和组织现象可能是流动和动荡的。躺在沙发上的精神分析师穿越并忍受着团体之海的上下和左右颠簸的形象是有启发性的。要研究社会关系的无意识方面，需要有能力管理动荡、模棱两可和对未知的潜在恐惧。它需要一颗坚强的心和稳定的头脑，热情地致力于理解和分析自己和社会过程的工作。

'Being on the couch' rather than behind it evokes these queries:

“坐在沙发上”而不是坐在沙发后面会让人产生这样的疑问：

1. Is the consultant committed to the work of understanding and social processes in the midst of raging and dangerous social waters?

2. Is the group-taker willing to traverse and endure the swollen, troubled social seas of experiential groups on a voyage of discovery?

3. Battered, tossed, torn and driven by breakers, of the turbulent seas of experiential study groups, can consultants still pursue the task of understanding and analyses?

4. Can consultants maintain "the work" in the face of being lulled, drawn and gently beckoned by the warm and seductive loving currents of experiential learning groups?

5. In the sea of despair, apathy, hopelessness and deep contrition, can group consultants still bravely pursue the assigned work task—namely helping the group learn more about itself?

1.顾问是否致力于在汹涌和危险的社会水域中开展理解以及社会进程的工作？

2.团体承接者是否愿意在探索之旅中穿越和忍受体验式团体不断涨水、混乱的社交海洋？

3.在体验式学习团体的波涛汹涌的大海中，顾问们还能继续完成理解和分析的任务吗？

4.面对体验式学习团体温暖而诱人的爱河的催眠、吸引和轻轻招手，顾问们还能坚持下去吗？

5.在绝望、冷漠、无助和深深悔恨的海洋中，团体顾问还能勇敢地完成分配给他们的工作任务——即帮助团体更多地了解自己吗？

Affirmative answers to these queries are requisite for effective group-taking and reflect the professional dedication to the task of working with experiential groups. Rioch's (1978) legend of Marius and the ' couch-at-sea' illustrate the special task of working with experiential groups. For the consultant, the harvest is plentiful, but the laborers are few. Thus, it becomes necessary to more fully describe and explain the consultant as nautical navigator.

对这些问题的肯定回答是有效的团体活动所必需的，并反映了与体验式团体一起工作的专业奉献精神。里奥奇(1978)的马吕斯传说和《海上沙发》说明了与体验式团体合作的特殊任务。对于顾问来说，收获是丰收的，但劳动者很少。因此，有必要更全面地描述和解释顾问是航海领航员。

Comparing Nautical Navigation and Group-Taking

航海导航与团体承接之间的对比

Nautical navigation is the art and science of charting and plotting the direction of a seafaring vessel. Ancient mariners and explorers relied mostly on the celestial bodies, cloud formations, tides, currents, winds and their 'eyes' to traverse the open seas. With advances in technology, current nautical navigational systems have been developed to aid the mariner to sail the seas safely. Such navigational systems can describe:

航海导航是绘制和绘制航海船只航向的艺术和科学。古代水手和探险家主要依靠天体、云层、潮汐、洋流、风和他们的眼睛穿越公海。随着技术的进步，目前的航海导航系统已经被开发出来，以帮助水手安全地在海上航行。这样的导航系统可以描述：

○ report on longitude and latitude coordinates of a vessel's location;

○ chart the vessel's course, estimate its time of arrival, and speed and magnetic heading;

○ measure surface and undersea conditions;

○ assess sea temperature, velocity, direction of the currents;

○ forecast sea and weather conditions; and

○ produce a video representations of the ecological contours and objects that exist in the radius of 50 feet to 1500 miles of the vessel.

○ 船舶所在位置的经纬度坐标报告；

○ 绘制船舶航向图，估计其到达时间、速度和磁航向；

○ 测量海面和海底；

○ 评估海温、海流速度、海流方向；

○ 预报海况和天气情况；以及

○ 制作船只半径50英尺到1500英里范围内的生态等高线和物体的视频表示。

The major navigational instruments currently employed to provide the aforementioned information are:

目前用来提供上述信息的主要导航仪器有：

1. Radar - Ra(dio) d(etecting) and r(anging). A method of detecting distant objects or phenomena and determining information such as their velocity or position by analysis of very high frequency radio waves reflected from their surfaces.

1.雷达-Ra(无线电通讯)d(探测)和r(范围)。一种探测远处物体或现象并通过分析从其表面反射的甚高频无线电波来确定其速度或位置等信息的方法。

2. Sonar - So(und) na(vigation) r(anging). A system using transmitted and reflected acoustic waves to detect and locate submerged objects.

2.声纳-So(声音)na(导航)r(范围)。一种利用发射和反射的声波来探测和定位水下物体的系统。

3. Loran - Lo(ng) ra(nge) n(avigation) A long range navigational system based on pulsed radio signals from two or pairs of ground stations of known position, used by a navigator to establish the geographic position of an aircraft or ship.

3.Loran-Lo(长)ra(范围)n(导航)基于来自两个或两对已知位置的地面站的脉冲无线电信号的远程导航系统，由导航员用来确定飞机或船舶的地理位置。

4. Meteorological devices - includes Barometer which measures the atmosphere's pressure, is used in weather forecasting and in determining elevation; Thermometer is an instrument for measuring temperature of ambience; Anemometer is an instrument for measuring wind force and velocity' and Weather Vane which is a device for measuring wind direction.

4.气象设备——包括测量大气压力的**气压计**，用于天气预报和确定海拔；**温度计**是测量环境温度的仪器；**风速计**是测量风力和风速的仪器；**风向标**是测量风向的设备。

Data and calculations culled from these instruments provide a relatively comprehensive representation of a seafaring vessel's ecological context and course. These instruments enable mariners to assess more accurately the sea's conditions beyond what would be possible with their natural senses.

从这些工具中挑选出来的数据和计算提供了一个相对全面的关于航海船只的生态环境和航向的表述。这些仪器使海员能够更准确地评估超出其自然感官的可能海况。

Juxtaposed, group-takers function in experiential study groups, as do these nautical navigational instruments help mariners. Well-trained, deeply committed group-takers enhance and extend the group's understanding of its dynamics beyond what would be possible based on the groups self-reflective capacity and resources.

与之并列在一起，团体承接者在体验式学习团体中发挥作用，就像这些航海导航仪器也帮助水手。训练有素、忠于职守的团体承接者加强和扩展了团体对其动力的理解，超越了基于团体的自我反思能力和资源的可能。

Table 3.0 compares the functions of navigational instruments and group consultants' sensoria. The major point of forging this analogy is that group-takers must use all aspects of their person to perform the work of helping groups experientially learn about their unconscious life. Additionally, Figure 1.0[[1]](#footnote-2) depicts how -consultants take data gathered from group seas of social fields via their sensoria to form their interpretative voice.

表3.0比较了导航仪器和团体顾问的感觉中枢的功能。打造这个类比的主要观点是，团体承接者必须利用他们个人的方方面面来帮助团体体验性地了解他们的无意识生活。此外，图1.0描述了顾问如何通过他们的感觉中枢从社会领域的团体之海中收集数据，以形成他们的解释性声音。

In order to explicate the concept of consultant as nautical navigator, the relationship between group-taker sensoria and ‘reading’ of group seas are described. Additionally, heuristics are tendered that moor group-takers which order and steady their consultation to experiential groups.

为了阐明作为航海领航员的顾问的概念，描述了团体承接者感觉中枢和团体之海的“读数”之间的关系。此外，启发式方法被提供给停泊的团体承接者，这些团体承接者将他们的咨询秩序井然并稳定地给到体验式团体。

Table 3.0 summarizes the relationship between consultant sensoria and nautical navigational instruments. Yet, below a more detailed discussion of how consultants can use their 1) vision; 2) hearing; 3) heart; and 4) touch, olfactory and taste apparatuses to better understand the group's seas, its vessels and journey.

表3.0汇总了顾问感觉中枢与航海导航仪器之间的关系。然而，下面将更详细地讨论顾问如何利用他们的1）视觉；2)听觉；3)心；以及4)触觉、嗅觉和味觉设备，以更好地了解团体的海洋、船只和旅程。

1. Vision. Consultants must be able to see beyond what is merely being enacted by group members, as the radar functions for the mariner. The continuous scanning and monitoring of the group's non-verbal exchanges, seating arrangements, physical clothing, sociometric choices within the group are among the dynamics that the consultant should pay close attention. The consultant acuity requires reading the unconscious and symbolic language of the groups.

1.视觉。顾问必须能够看到团体成员正在上演的东西之外的东西，就像雷达对水手起的作用。持续扫描和监控团体在团体之内的非言语交流、座位安排、衣着、社会经济的选择是顾问应该密切关注的动力之一。顾问的敏锐需要阅读团体的无意识和象征性语言。

Subtle changes in the group member appearances, clothing, hair styles, grooming can hold important unconscious meaning. Such changes may indicate that the group's voyage may be taking a different trajectory. It may signal that the contours of the group's currents and ambience conditions are changing, which presents a new set of learnings, obstacles, perils and opportunities.

团体成员外表、着装、发型、仪容的细微变化，都能在无意识中具有重要意义。这样的变化可能表明，该团体的航程可能走上了不同的轨道。这可能标志着该团体的潮流和环境条件的轮廓正在发生变化，这呈现出一系列新的学习、障碍、危险和机会。

The consultants' task is to help the group understand their course by interpreting the new seascape and concomitant topography of the context and character of the currents.

顾问的任务是通过解释新的海景以及随之而来的海流背景和特征的地形来帮助团体了解他们的航向。

Consultants must always be aware of their own physical appearances, how they feel about how they look, when they change posture, cough, laugh, etc. Moreover, the consultant has to engage in the meta-person and meta-meta-person perceptions. Consultants must refine their ability to perceive the group as it perceives the consultant, and how to interpret the group's perceptions. As an analog, the consultants must watch themselves watching the group (Laing, 1969). The images and perceptions gained from this perspective helps to form the consultant's interpretative voice.

顾问必须时刻意识到自己的外表，他们对自己外表的感受，以及他们何时改变姿势、咳嗽、大笑等。此外，顾问必须参与到元人（meta-person）和元元人（meta-meta-person）的感知中。顾问必须提高他们感知团体的能力，就像团体感知顾问一样，以及如何解释团体的感知。作为一种类比，顾问们必须看着自己观察这个团体(Laing，1969)。从这个角度获得的意象和感知有助于形成顾问的解释性声音。

**2. Hearing.** Consultants must fine tune their hearing receptors. They must listen closely, with precision, to detect hidden or submerged objects in the groups. Sonar provides the information for mariners. The hidden objects may be the tone of the discussions, unspoken concerns, duplicitous utterances that do not match manifest behavior. Double-talking and asking questions, which no retorts are offered by others provide important data for the group-taker. Also, group members may ridicule, overshadow, and/or out-shout each other. "Slips of the tongue", mispronunciations, oxymorons[[2]](#footnote-3), non-sequiturs, personifications, metonymys[[3]](#footnote-4) and synecdoche[[4]](#footnote-5)s are among the forms of rhetorical expressions that provide insight into the unconscious experiences of the groups. What and how the group shares their internal experiences are of great import for the consultant to learn about the dynamics that have been created. Dreams, fantasies, jokes, stories and wishes provide the symbolic vehicles of the group's unconscious. Moreover, the groups may enact myths and dramatizations, within the group. For instance, the group may create a series of triangles that reflect Oedipal concerns? or engage in behavior that systematically excludes a sub­group of minorities from contending for leadership because there is an unconscious belief that they are unworthy (Evans, 1978).

2.听觉。顾问必须微调他们的听力感受器。他们必须精准地仔细倾听，以发现团体中隐藏的或被淹没的物体。声纳为水手提供信息。隐藏的物体可能是讨论的基调、未说出的关切、与明显行为不匹配的含糊其辞的话语。旁人不会反驳的空谈和提问为团体承接者提供了重要的数据。此外，团体成员可能会相互嘲讽、使对方相形见绌和/或大声喊叫。“口误”、发音错误、矛盾修饰法、不合逻辑的推论、拟人化、转喻和提喻法都是修辞表达的形式，它们提供了对团体无意识体验的洞察。团体分享其内部体验的内容和方式对于顾问了解已创建的动力非常重要。梦、幻想、笑话、故事和愿望为这个团体的无意识提供了象征性的工具。此外，这些团体可以在团体内上演神话和戏剧。例如，团体可能会创造一系列反映俄狄浦斯情结的三角关系？或者从事有系统地将少数团体排除在争夺领导权之外的行为，因为有一种无意识的信念，认为他们不配(Evans，1978)。

Consultants must listen to their internal intuitions, rhythms and ruminations and fantasies. Monitoring the consultants' interior for sounds, utterances and pronouncements provide a link to the group's unconscious seascape. The consultant's inner voice can reflect unspoken realities of the external world. Additionally, utterances from within may represent parataxic distortions, parallel processes, transference and countertransferences, evoked by the group-as-a-whole. Data culled from this medium informs the consultant's interpretative voice.

顾问必须听从他们内心的直觉、节奏、沉思和幻想。监测顾问们的内部声音、话语和发音，提供了与该团体无意识的海景的联系。顾问的内心声音可以反映外部世界的潜台词。此外，来自内部的话语可能是由团体作为一个整体引起的并列扭曲、平行过程、移情和反移情。从这一媒介中挑选出来的数据为顾问的解释性声音提供了信息。

3. Heart - Consultants must develop empathy in an attempt to locate the group in its current voyage and adventure. The sonar provides information to the mariner about the vessel's location and course. Empathy is the business of heart. The work of the heart is the development of passion, courage, and the compassion to engage in a deeply contactful work relationship with the group. Funches (in press, p. 8) describes the consultants' 'gift of heart' as:

3.**心。**顾问必须培养同理心，以试图定位该团体目前的航行和冒险。声纳向水手提供有关船只位置和航向的信息。同理心是关乎心的事。心的工作是激情、勇气和同情心的发展，以便与团体建立深度接触的工作关系。芬奇斯(印刷中，第8页)将顾问的“心的礼物”描述为：

Into this gift I assemble those qualities of compassion, humanness, courage, grace for others, passion for one's craft, and the will to extend oneself in the service of the work of learning and growth. This gift involves the inherent struggle of giving and withholding of the self, recognizing our infinite capacity to love and the finite capacity of our physical selves.

在这份礼物中，我汇集了同情、人性、勇气、对他人的风度、对自己手艺的热情，以及为学习和成长服务而尽力而为的意愿。这份礼物包括给予和保留自我的内在斗争，认识到我们对爱的无限能力和我们身体自我的有限能力。

This contactful work relationship involves the willingness to take the role of the other. The consultant must take the risk of seeing the world through the eyes of the group members, but not losing sight of the consultative function—to provide navigational data to group members. The consultant must be willing to go where the group traverses, even if the seas are turbulent, angry, vile, or deeply intimate. The consultant must have the "heart" to share with the group data that it may find disturbing, infuriating, deeply reassuring, or narcissistically wounding. Moreover, the consultant must suffer the group retort to his or her interpretative work. The group's response can be one of love, contempt, idealization, thankfulness, and/or devaluation, among others. The consultant should employ heart to be passionately empathic, while yet attempting to engage in dispassionate analysis. In sum, to use heart to work with the groups, the consultant should:

这种接触式的工作关系包括愿意扮演对方的角色。顾问必须冒着通过团体成员的眼睛看世界的风险，但又不能忽视顾问职能——向团体成员提供导航数据。顾问必须愿意去团体走过的地方，即使大海波涛汹涌、愤怒、邪恶或非常亲密。顾问必须“心甘情愿”地与团体分享他们认为令人不安、令人愤怒、深感安心或自恋伤害的数据。此外，顾问必须承受团体对他或她的解释工作的反驳。这个团体的反应可以是爱、蔑视、理想化、感恩和/或贬低等等。顾问应该用心去表现出强烈的同理心，同时又要试图进行冷静的分析。总而言之，要用心与团体合作，顾问应该：

a) Understand the "heart of the group", i.e., the vital most essential part of the group's experiences;

b) "Take the group to heart", i.e., giving the group undivided attention and serious examination;

c) "Have the 'group' in the consultant's heart", i.e., to keep the group as a beloved object which enables the consultant to maintain a generative empathy with the group. Such generative empathy helps the consultant understand that the group is doing the best that it can at this moment.

d) Possess 'heart', i.e., the courage to steadfastly pursue the task of understanding the group seas with compassion and strength.

a)理解“团体的心”，即团体经历中最重要、最基本的部分；

b)“把团体放在心上”，即对团体给予一心一意的关注和认真的审查；

c)“把‘团体’放在顾问的心中”，即保持该团体是一个受人喜爱的对象，从而使顾问能够与该团体保持一种有生产力的同理心。这种有生产力的同理心帮助顾问理解，该团体目前正在尽其所能。

d)拥有“心”，即有勇气坚定不移地以同情心和力量来完成理解团体之海的任务。

4. Touch, Olfactory and Taste. Group-takers must tune into their somatic experiences. Bodily tactile sensations often reflect ambience conditions. Sudden coughing in a public setting may indicate the lack of available oxygen and ventilation. This can lead to irritability within the group. Moreover, several scholars suggest (Condon, 1977, 1978; Hall, 1974, Leonard, 1981) that there is a oneness and unity between speech and body motion in normal behavior. There appears to be an internal silent pulse, a rhythm that connects individual bodies. Hall (1984) reports:

4.触觉、嗅觉和味觉。团体承接者必须调谐到他们的身体体验。身体上的触觉通常反映出周围的环境条件。在公共场所突然咳嗽可能表明缺乏可用的氧气和通风。这可能会导致团体内部的易怒。此外，一些学者(Condon，1977,1978；Hall，1974，Leonard，1981)提出，在正常行为中，言语和身体运动之间存在着统一性和整体性。似乎有一种内在的无声脉搏，一种连接各个身体的节奏。霍尔(1984)报告：

"Condon has demonstrated repeatedly that when people converse, not only is there self-synchronizing as well as interpersonal synchrony, but that their brain waves even lock into a single unified sequence. When we talk to each other, our central nervous systems mesh like two gears in a transmission."

“康登（Condon）反复证明，当人们交谈时，不仅存在自我同步和人际同步，而且他们的脑电波甚至锁定在一个统一的序列中。当我们相互交谈时，我们的中枢神经系统就像变速器中的两个齿轮啮合在一起。”

Hence, group-takers who cull data from their tactile senses can provide information about the group condition. Take for example, a group-taker after a group session finds a 'bitter taste' in his/her mouth, and longs for a 'mint' or 'lifesaver'. A sour taste in the consultants' mouth may be related to a stress response to one group. This then raises the possibility of stress reactions among group members. Such a response in the consultant may be a sympathetic response to the group's unconscious dynamics. Moreover, the consultant may develop a heightened awareness of their own and groups members' bodily odors. Such a response may represent anxiety and restlessness about the group seas or a phase of group journey. Attention to these reactions may be instructive in advancing the understanding of the group's unconscious life.

因此，从触觉中挑选数据的团体承接者可以提供关于团体状况的信息。举个例子，一个团体承接者在一次团体会议后发现他/她的嘴里有一种“苦涩的味道”，他/她渴望得到一颗“薄荷”或“救命稻草”。顾问嘴里的酸味可能与一个团体的压力反应有关。这就增加了团体成员压力反应的可能性。顾问身上的这种反应可能是对该团体的无意识动力的同情反应。此外，顾问可能会对自己和团体成员的体味产生更高的觉察。这样的反应可能代表着对团体之海的焦虑和不安，或者是对团体旅行的一个阶段。对这些反应的关注可能有助于促进对团体无意识生活的理解。

In sum, a 'turning in' and 'coming to our senses' enables the group-taker to be sensitive to the nuances of unconscious aspects of group life. By using the consultant's sensoria to collect data about the group seas, this gives greater precision to the notion of "using oneself as an instrument of social change" or "the use of the self as an instrument."

总而言之，“执行”和“觉醒”使团体承接者能够对团体生活中无意识方面的细微差别敏感。通过使用顾问的感觉中枢来收集关于团体之海的数据，这使得“将自己用作社会变化的**工具**”或“将自我用作工具”的概念更加精确。

Consultants Moorings: Some Heuristics

顾问下锚：一些启发式方法

The preceding discussion focused on how group-takers can use themselves as instruments of navigation to peruse the group seas. Below, a set of heuristics are tendered which function like moorings for group-takers to anchor and steady themselves as they consult to experiential groups.

前面讨论的重点是团体承接者如何利用自己作为航行工具来仔细研究团体之海。下面提供了一套启发式方法，它们的作用就像系泊，让团体承接者在咨询体验式团体时能够锚定和稳定自己。

These heuristics provide guidelines that help consultants assume the appropriate stance and posture toward their work task.

这些启发式方法提供了指导方针，帮助顾问对他们的工作任务采取适当的立场和姿态。

Heuristics

**启发式方法**

1) Every occurrence in experiential study groups are meaningful and purposive;

2) All occurrences in the groups are interdependent and interconnected phenomena or epiphenomena.

3) Everything that occurs in the groups are available for and subject to strict examination and cogent interpretation.

4) Vigilance, dispassionate analysis, and "being there".

1)体验式学习团体的每一件事都是有意义和有目的的；

2)团体中的所有事件都是相互依存、相互联系的现象或附带现象。

3)团体中发生的一切都可以进行严格的审查和令人信服的解释。

4)警觉，冷静分析，并且“在场”。

Group-takers must make a steadfast and immovable commitment to the consultative task of monitoring and interpreting the group's sea and its journey. Consultants must passionately (i.e., by bringing your whole-person' to the task) engage in the task of dispassionate analysis by using themselves as groups' navigational instruments. Such a task requires a constant vigil and consistent scanning of the group seas and larger ambience. Funches (in press) would describe this aspect of the consultant's stance as the 'gift of presence'. It is the ability to maintain a meaningful contact with the group. Consultant vigil or contact with the group. ‘Being there’ with the group is the consultant's 'gift of presence'. Funches (in press, p. 5) insightful pens:

团体承接者必须坚定不移地致力于监测和解释团体之海及其旅程的咨询任务。顾问必须满怀激情地(也就是让你的“全人”来完成任务)，把自己当作团体的导航工具，投入到冷静分析的任务中。这样的任务需要对团体之海和更大的氛围进行持续的警戒和持续的扫描。芬奇斯(印刷中)会将顾问立场的这一方面描述为“在场的礼物”。它是与团体保持有意义的联系的能力。顾问警戒或与团体联系。“与团体在一起”是顾问的“在场的礼物”。芬奇斯(印刷中，第5页)富有洞察力地写道：

"The 'gift of presence'... [involves] the essence of what can happen is in that moment, rallying on the fertile ground of the unconscious to bring forth whatever is needed from the past and faith in oneself to allow the future to create itself from the potency of action in the moment."

“‘在场的礼物’……[涉及]可以发生的事情的本质就是在那一刻，在无意识的沃土上团结起来，从过去带来所需的一切，并相信自己，让未来从当下的行动的力量中创造出来。

"It is by 'being there' consultants create a ‘holding environment' for the groups. As navigational instruments provide a measure of 'safety' for the mariner, consultants 'being there' for the group represent the same. 'Being there' is critical for effective consultative work. Sometimes this is all consultants can do. Experience shows that the 'gift of presence’ and just 'being there' for another have a transcendent, healing and revealing power.

“顾问通过‘在场’为团体创造了一个‘抱持性环境’。由于导航仪器为水手提供了一种‘安全’的衡量标准，顾问的‘在场’也代表着同样的意义。‘在场’对于有效的咨询工作至关重要。有时这就是顾问所能做的一切。经验表明，‘在场’和为他人‘在场’具有一种超越、治愈和揭示的力量。”

5) Group-as-a-whole, unconscious, symbolic, and systemic foci.

5)作为整体的团体，无意识的、象征性的和系统性的焦点。

Group-as-a-whole phenomena, unconscious fantasy, covert maneuvers, the symbolic, the sublime, the transcendent, and the systematic aspects of group life represent the major foci of consultants' work.

团体作为一个整体的现象、无意识的幻想、隐蔽的操作、象征性的、崇高的、超越性的和团体生活的系统性方面是顾问工作的主要焦点。

6) Strictly educative in aim and purpose.

6)在目标和目的上严格教育。

Consultation to the experiential study groups is strictly educative. The primary task of these groups represents the educative functions of studying and learning. Group-takers then assume an educative stance which involves focusing on learning about group life phenomena. This strictly educative aim and purpose of these study groups is differentiated from therapy groups. Group members may derive therapeutic benefit as a by-product of the group's experience. But this is not the concern nor aim of the group-takers.

为体验式学习团体做顾问，是有严格教育意义的。这些团体的首要任务代表了研究和学习的教育功能。然后，团体承接者采取教育性的立场，包括专注于学习关于团体生活现象的知识。这些学习团体的这种严格的教育目标和目的有别于治疗团体。作为团体体验的副产品，团体成员可能会获得治疗益处。但这既不是团体承接者关心的问题，也不是他们的目的。

If the primary task of the group was therapeutic, then the consultant's stance should reflect this aim. Group therapists use their transference, focus on intrapersonal meaning of interactions to foster change within individual group members. In contrast, group- takers merely interpret the potential transference which the group can decide to use or discard.

如果团体的首要任务是治疗，那么顾问的立场应该反映这一目标。团体治疗师利用他们的移情，专注于相互作用的个人内部意义，以促进个体团体成员的改变。相反，团体承接者只是解释了团体可以决定使用或放弃的潜在移情。

Group therapists concerns focus on structuring the group to have therapeutic benefit, help patients resolve or work through some intrapersonal, interpersonal and/or familial conflict. Group takers are not under such concerns nor constraints. Issues of clinical efficacy, therapeutic benefit, providing 'a corrective emotional' experience, establishment of 'therapeutic alliance' are not in the purview of group-takers.

团体治疗师关注的重点是构建具有治疗益处的团体，帮助病人解决或修通一些个人、人际和/或家庭冲突。团体承接者既没有这样的担忧，也没有这样的限制。临床疗效、治疗益处、提供“矫正性情绪”体验、建立“治疗联盟”等问题不在团体承接者的考虑范围之内。

7) Dedicated to serve group members' learning.

7)致力于为团体成员的学习服务。

The question that should always drive group-takers approach is: "What is the service of the members learning?" Not what makes the consultant feel good. Not what would fuel anxiety in the group. Not what the consultant thinks the group wants. The consultants always act to enhance the members understanding of their group's life.

应该始终驱使团体承接者的问题是：“为成员学习的服务是什么？”而不是让顾问感觉良好的东西。不是会加剧团体中的焦虑的东西。而不是顾问认为团体想要的。顾问们总是采取行动，让成员们更好地了解他们团体的生活。

8) Navigational warnings and clinical concerns.

8)航行警告和临床关切。

Despite the educative aims of experiential study groups, group-takers must be able to detect preconditions that may lead to clinical crisis among group members. A clinical crisis represents a situation in which group members may begin to exhibit extreme focus of role behavior that include acting-out, bizarre, psychotic and/or sociopathic enactments. These extreme forms of role behavior represent forces surrounding and within the experiential groups. Conceptually, certain group members are unconsciously selected to enact and embody extreme (non-normative) fantasies, fears, functions, facts, and fictions present within group. Group-takers must be able to accurately diagnose and consult to those processes emanating within the group that act as precursors to the extreme focus of role enactments. Using group-as-sea analog detection of: dangerous social vortices? rapidly changing emotional tides; prolonged periods of being caught in the doldrums; long-exposures to agitated affective currents; unrecognized deviation from stated course; unexpected alterations in ambience conditions surrounding the group; sudden changes in the seascape; random perturbation and disruptions in groups' journey; and excessive chaos and turbulence represent critical warnings for the group navigator.

尽管体验式学习团体的教育目的是，团体承接者必须能够发现可能导致团体成员临床危机的先决条件。临床危机代表一种情境，在这种情境下，团体成员可能开始表现出极端专注的角色行为，包括见诸行动、怪异、精神病和/或反社会活现。这些极端形式的角色行为代表了体验式团体周围和内部的力量。从概念上讲，某些团体成员被无意识地选择来实施和体现团体中存在的极端(非规范性)幻想、恐惧、功能、事实和虚构。团体承接者必须能够准确地诊断和咨询团体内产生的那些过程，这些过程是角色活现极端专注的先兆。利用团体即海的类比探测：危险的社会漩涡？快速变化的情绪潮汐；长时间处于低迷状态；长期暴露在激荡的情感洋流中；无法识别的偏离既定航向的情况；团体周围环境条件的意外变化；海景的突然变化；团体旅程中的随机扰动和干扰；以及过度的混乱和颠簸，这些都是对团体导航员的关键警告。

In more traditional form, evidence of: excessive splitting; extreme forms of projective identifications; rigid role differentiation; destructive scapegoating, pronounced psychological role section; prolonged repetitive paradoxical conflicts, frequent double-binding interactions; autistic behavior and preoccupations; and dramatic enactments and fulfilling of stereotypic and mythologic fantasies cause clinical concern for group-takers.

在更传统的形式中，证据：过度分裂；投射性认同的极端形式；僵化的角色分化；破坏性的找替罪羊现象，明显的心理角色部分；长期重复的矛盾冲突，频繁的双重束缚互动；自闭症行为和关注点；戏剧性的活现和实现刻板印象和神话幻想会引起团体承接者的临床关切。

These 'signs' and 'signals' must be fully recognized by group-takers. Appearance of these signs and signals alert group-takers of potential crises—even if the group's behavior is aimed at undermining the work stance of the group-takers. Such behavior may indicate desperation, extreme forms of competition, jealous, rage, and envy. Additionally, such behavior may represent a response to a perceived oppressive and exploitive culture. In some cases, clinical 'signs' exhibited by groups members represent a wish to return to old order of things', especially when women or people of color occupy the group-taker position.

这些“标志”和“信号”必须被团体承接者完全识别。这些迹象和信号的出现提醒团体承接者注意潜在的危机——即使团体的行为旨在破坏团体承接者的工作立场。这样的行为可能意味着绝望、极端形式的竞争、妒忌、愤怒和嫉妒。此外，这种行为可能是对一种被认为是压迫和剥削的文化的回应。在某些情况下，团体成员展示的临床 “迹象”代表着回归“旧秩序”的愿望，特别是当女性或有色人种占据团体承接者的位置时。

Consultation to these 'signal and signs' require that the group-takers always intervene to release, selected group members from extreme role enactment and destructive group forces. Among those interventions that tend to release group members from destructive group and role forces have been interpretations that:

对这些“信号和迹象”做顾问，要求团体承接者总是介入，将选定的团体成员从极端的角色设定和破坏性的团体力量中释放出来。在那些倾向于将团体成员从破坏性的团体和角色力量中解放出来的干预措施中，有以下几种可用的解释：

a) Forewarn the group of its potential calamity, if it continues on its current course of action.

b) Describe the group's complicity and the individual member's collusion with acting-out the destructive aspects of group life.

c) Surface the scapegoating plot which acts to abate the phenomenon.

d) Frame the potential clinical crises' as a covert retaliatory assault on the authority structure, the navigational function of the group-taker and stated work tasks all of which represent an abdication of group members responsibility, competence and skills.

e) Identify the potential clinical crises as an enactment and reflection of the dynamics of staff relations and larger institutional processes.

a)预先警告团体，如果他们继续目前的行动，其潜在的灾难。

b)描述团体的共谋和个人成员与将团体生活的破坏性方面见诸行动的共谋。

c)揭露旨在减少这一现象的替罪羊阴谋。

d)将潜在的临床危机定义为对权威结构、团体承接者的导航功能和规定的工作任务的隐蔽报复性攻击，所有这些都代表对团体成员的责任、能力和技能的放弃。

e) 将潜在的临床危机看作是一种活现，并且反映工作人员关系和更大的体制过程的动力，从而将其识别出来。

These interpretations inform the group explicitly of its potential destructive power. Yet, despite all of the efforts of group-takers, groups may be hell-bent or set-up and/or determined to create clinical crises;, engage in psychotic and sociopathic enactments and fulfill stereotypic and mythologic fantasies. Indeed, groups have the freedom, yet bare the responsibility to behave any way they choose. Under these conditions, all that group-takers can do is to 'be there' and weather the storm, and continue to work — steadfast, immovable.

这些解释明确地告知团体其潜在的破坏性力量。然而，尽管团体承接者做出了所有的努力，团体可能是固执的或计划和/或决心制造临床危机；参与精神病性和反社会的行为，实现刻板印象和神话幻想。事实上，团体有自由，但承担以他们选择的任何方式行事的责任。在这种情况下，团体承接者所能做的就是“在那里”，经受住风暴，继续工作——坚定不移。

9) Staff relations and parallel processes.

9）工作人员关系和平行过程

Group-takers must process their relationships. The principle of "everything is available for study" applies equally and more vigorously to staff relations. Staff should not expect nor demand more of group members than of themselves. Aspects of staff relations which go 'unprocessed' represent potential blindspots, counter transferences, interpretative errors, poor staff work and incompetence. The quality of relations among staff affects:

团体承接者必须处理好他们之间的关系。“一切都可以学习”的原则同样适用于工作人员关系，而且更加有力。工作人员对团体成员的期望或要求不应超过对自己的期望。工作人员关系中“未经处理”的方面代表着潜在的盲点、反移情、解释错误、工作人员工作不佳和不称职。工作人员之间的关系质量影响：

a) group-taker task performance and their interpretative competence; and

b) the dynamics between and among members and their groups.

a)团体承接者的任务表现及其解释能力；以及

b)成员之间及其与团体之间的动力。

Grouptakers’ attitudes, fantasies and reactions generated within the staff group become material upon which to work. Staff work may involve exploring history among staff, special relationships, staff competition, group-identity, love, the 'isms', etc. The depth of the internal staff work increases the capacity of group-takers, which facilitates group members' learnings.

团体承接者在工作人员团体中产生的态度、幻想和反应成为工作的素材。员工工作可能涉及探索员工之间的历史、特殊关系、员工竞争、团体认同、爱、各种“主义”等。内部员工工作的深度增加了团体承接者的能力，从而促进了团体成员的学习。

Groups take on characteristics of their leaders. Children enact parental dynamics. Marital tensions are often evoked by sibling rivalry. In residential treatment, discord and acrimony among clinical staff often trigger contention and acting out in patients. This same 'mirroring' or parallel processes are often seen within experiential courses and laboratories in which group dynamics are taught. Staff and membership dynamics often parallel. For example, in the context of co-group-takers parallel processes can easily arise. Unspoken competition between co-consultants is reflected in why competitive fractions develop within the group. Further, termination issues are denied by group members, consultants may try to ignore the ending of laboratory too awareness of potential parallel processes provides important diagnostic data for the group-taker. Quality staff relation is the key to understanding and managing parallel process. Unprocessed dynamics within the consultant staff group is like a "loose canon on the deck." It can impair group-takers functionary, their interpretative competence and negatively affect group members' learning.

团体呈现出其领导者的特点。孩子们演绎着父母的动力。婚姻关系的紧张往往是由同胞竞争引起的。在住院治疗中，临床工作人员之间的不和谐和尖酸刻薄经常会在病人中引发争执和行动。同样的“镜像”或平行过程经常出现在教授团体动力学的体验式课程和实验室中。工作人员和成员的动力往往是平行的。例如，在协同团体承接者的情况下，很容易出现平行进程。协同顾问之间的潜移默化的竞争反映在为什么团体内部会出现竞争性的部分。此外，终止问题被团体成员否认，顾问可能会试图忽略实验室的结束，而且对潜在的平行过程的觉察为团体接受者提供了重要的诊断数据。高质量的员工关系是理解和管理平行过程的关键。顾问团体内部未处理的动力就像是“甲板上的一部松散的大炮”。它会损害团体承接者的功能和解释能力，并对团体成员的学习产生负面影响。

10) Group-takers assume a self-analytic and reflexive posture.

10）团体承接者采取一个自我分析和反思的姿态。

Group-takers must assume a reflective and self- analytic posture toward the group. This posture takes into account the effects of the consultants own potential biases, preferences, charged object-representations, valency and parataxic distortions, which may affect their interpretation of the group's behavior. Concomitantly, consultants must fully understand how their demographic identity, (i.e., gender, age, race/ethnic, group membership, religion, cultural heritage, socio­economic status, occupation, and sexual preference) represent inherent biases that may color perceptions and interpretation of group life.

团体承接者必须对团体采取反思和自我分析的姿态。这种姿态考虑了顾问自身潜在的偏见、偏好、充满情感的客体表征、效价和并列扭曲的影响，这些因素可能会影响他们对团体行为的解释。因此，顾问必须充分了解他们的人口身份认同(即性别、年龄、种族/民族、团体成员身份、宗教、文化遗产、社会经济地位、职业和性偏好)如何代表可能影响对团体生活的看法和解释的固有偏见。

Additionally, consultants must have a sound appreciation for the fantasies and unconscious reactions that their demographic identity might evoke in group members.

此外，顾问必须对他们的人口身份可能在团体成员中引发的幻想和无意识反应有良好的鉴赏力。

In sum, this reflective, self-analytic stance has two foci: (1) Consultants understanding of their interpersonal characterological and idiosyncratic biases? and (2) Consultants understanding of how their 'social identity' affects their relationship with group members.

总而言之，这种反思、自我分析的立场有两个焦点：(1)顾问对他们的人际性格和特质偏见的理解？以及(2)顾问了解他们的社会认同如何影响他们与团体成员的关系。

Strict role adherence held by group-takers to the 10 heuristics delineated above is necessary but not sufficient for effective consultative work. These heuristics provide the ingredients for a 'contactful' work relationship with the group. In sum, strict role adherence both frees and constrains group- taker. Using these heuristics frees consultants by providing a clear frame from which approach their task—namely, seeking understanding. Adherence to the role constraints provide helpful limits on the choice of appropriate behaviors that the consultant should engage.

团体承接者严格遵守上面描述的10个启发式方法是有效咨询工作所必需的，但还不够。这些启发式方法提供了与团体建立“有联系的”工作关系的要素。总而言之，严格遵守角色既解放了团体承接者，也约束了团体承接者。使用这些启发式方法，通过提供一个清晰的框架来处理他们的任务——即寻求理解，从而解放了顾问。对角色约束的遵守有助于限制顾问应采取的适当行为。

The boundaries formed by these heuristics provide guidelines that may prove useful to group-takers as they approach their work task. These ten heuristics delineate guidelines that help to develop and stead group-takers as they approach their work task. In brief, these heuristics are:

这些启发式方法形成的边界提供了指导方针，可能会在团体承接者接近工作任务时被证明是有用的。这十个启发式方法勾勒出了指导方针，帮助团体承接者在接近他们的工作任务时发展和稳定。简而言之，这些启发式方法是：

1) Everything is meaningful and purposive.

2) All occurrences are interdependent.

3) Everything is available for scrutiny.

4) Consultants must engage in constant vigil and dispassionate analysis. Consultants need to acquire the 'gift of presence'. The power of 'being there' for the group is healing, transcending and revealing.

5) Consultants foci are primarily on group-as-a-whole phenomena, unconscious fantasy and systematic aspects of group life.

6) Strictly educative in aim and purpose.

7) Dedicated to serve group members learning.

8) Navigational warnings and clinical concerns.

9) Staff relations and parallel processes.

10) Consultants must assume a self-analytic and reflexive posture.

1)每件事都是有意义和有目的的。

2)所有的发生都是相互依存的。

3)一切都可以接受审查。

4)顾问必须时刻保持警惕，冷静地进行分析。顾问需要获得“在场的礼物”。对团体来说，“在那里”的力量是治愈、超越和揭示。

5)顾问主要关注团体作为一个整体的现象、无意识幻想和团体生活的系统性方面。

6)在目标和目的上严格教育。

7)致力于为团体成员学习服务。

8)航行警告和临床问题。

9)工作人员关系和平行进程。

10)顾问必须采取自我分析和反省的姿态。

Summary

To recapitulate, the major points of Section II have been:

总而言之，第二节的要点是：

1) Most notably group scholars Rioch (1978, 1987), Kernberg (1985) and Palmer (1985) have used the sea as metaphor for consultation to experiential study groups. This chapter advances the use of the sea metaphor and group-taking.

1)最著名的团体学者里奥奇(1978,1987)、克恩伯格(1985)和帕尔默(1985)曾将海比喻为向体验式学习团体做顾问。这一章主要介绍了海的比喻的使用和团体承接。

2) Explicit comparison between nautical navigation instruments and the function of the group-takers are examined. Radar is compared with consultants' 'vision', both which functions to detect distant object and contours of seascape. Sonar is compared with consultants' 'hearing' which detect submerged objects beneath the (physical and group) seas. Loran is compared with consultants' 'heart', which function to locate the position and speed of the vessel and group. Meteorological device is compared with consultants' touch/olfactory and taste sense, which measure the ambience condition of the physical and group seas, respectively.

2)对航海导航仪器与团体承接者功能进行了比较。雷达与顾问的“视觉”进行了比较，两者都能探测到远处的物体和海景的轮廓。声纳被比作顾问的“听觉”，两者都探测(物理和团体)海底的水下物体。远距离无线电导航系统被比作顾问的“心”，它的功能是定位船只和团体的位置和速度。气象设备与顾问的触觉/嗅觉和味觉进行了比较，这两种感觉分别衡量了物理和团体之海的环境状况。

3) Data gathered from the consultants' sensoria form what is described as the interpretative voice.

3)从顾问的感觉中枢收集的数据形成了所谓的解释性声音。

4) Ten heuristics are tendered to moor and anchor group-takers as the work with experiential learning groups.

4)十种启发式方法帮助体验式学习团体的承接者系泊和下锚。

It has been established how consultants (1) should use themselves as navigational instruments, and (2) what appropriate stance to assume when working with experiential study groups.

已经确定了顾问(1)应该如何使用自己作为导航工具，以及(2)在与体验式学习团体合作时应该采取什么适当的立场。

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1. INSERT TABLE 3.0 AND FIGURE 1.0 HERE [↑](#footnote-ref-2)
2. Oxymoron is figure of speech by which a locution produces an effect by seeming self-contradiction, as in 'cruel kindness' or 'to make haste slowly'. 矛盾修饰法是一种修辞手法，通过这种修辞方式，一句话看起来像是自相矛盾，比如“残忍的善意”或“慢慢地匆忙”。 [↑](#footnote-ref-3)
3. Metonymy is a figure of speech in which the name of one object or concept for that of another to which it is related, as ‘the bottle’ for 'strong drink' or 'scepter' for 'sovereignty'. 转喻是一种修辞手法，其中一个物体或概念的名称代表与之相关的另一个物体或概念，例如“瓶子”代表“烈性饮料”，“权杖”代表“主权”。 [↑](#footnote-ref-4)
4. Synecdoche is a figure of speech in which a part is used for the whole or the whole for a part, the special for the general and the general for the special, as in 'ten sail’ for ten ships or 'a Croesus’ for a rich man. 提喻是一种修辞手法，用一部分表示整体，用整体表示部分，用特殊表示一般，用一般表示特殊，例如用“十帆”表示十艘船，或用“克里萨斯王”表示富人。 [↑](#footnote-ref-5)