

**Comparing group processes between an intensive verbal personal development group and an intensive dance movement personal development group**

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## **Abstract**

The study aimed to identify and understand the phenomenon of group processes comparing two Personal Development (PD) group modalities. One group mainly used verbalisation and the other mainly used movement for interaction and self-expression. Group processes were expressed through the analysis of the participant's non-verbal movements and the verbal expressions of their experience in the group.

The thesis of this study was that group processes can be expressed and identified through movement and verbal expressions. This study built on previous studies that have explored group processes in both Dance Movement Psychotherapy (DMP) and in Verbal Group Psychotherapy fields in relation to PD groups.

Two theoretical frameworks that underpinned this study were: DMP as group work and Group Psychotherapy with the primary focus on group processes in PD groups. These theories were selected for their pertinence to the understanding of group processes and PD groups.

The comparison between the groups intended to answer the study's question: which group processes as expressed verbally and non-verbally in movement can be identified in a dance movement PD group compared with a verbal PD group?

Qualitative hermeneutic phenomenology methodology was employed in this study in order to answer the above question using two collection and analysis methods: movement observation using Laban Movement Analysis (LMA) and a thematic analysis of participants' verbal reflections in semi-structured interviews.

The findings of the study have shown which group process developed in each of the PD groups identified through the two collections methods. For instance, they were conflict, rivalry, trust, intimacy and cohesion. The analysis of the DM PD group has shown differences in findings between that which the movement observation identified and that which participants described in the interviews.

The study aimed to contribute to the body of knowledge regarding group processes in DMP and group psychotherapy theory and research. Exploring group processes through the use of movement and verbalisation adds to the professional development and training in both fields. The study outcome offers an original contribution to practice, through the development of a group work guide for facilitators, derived from the group processes conceptual model. It represents a new way of understanding group processes and dynamics through the observation of a group's movements and verbal reflections by participants. This guide is aimed at supporting facilitators of PD groups when considering interventions both when leading groups and when reflecting on the groups' processes.

**Key words:** personal development groups, dance movement psychotherapy, group psychotherapy, group processes, movement observation, Laban movement analysis.

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## **Chapter 1 – Introduction**

### **1.1 Introduction**

From birth, human beings are defined by their belonging to various groups, whether cultural or hierarchical, relating to ethnicity, family, education or employment (Johnson and Johnson, 2013). Members in a group establish relationships through group processes, which underpin behaviours and communications whether temporary or permanent (Yalom and Leszcz, 2005).

Each individual has a set of behaviours and attitudes that are either learned or innate, that they either develop from the groups to which they belong, or bring to those groups in their interaction with others (Yalom and Leszcz, 2005). This researcher suggests that some people experiment more easily with various modes of behaviour in a given situation, depending on the context and composition of the group. This may enable for a better adaptation into different type of groups.

This study was interested in identifying and understanding group processes in the development of group relationships, as expressed in non-verbal movements and verbal expressions in two Personal Development (PD) group modalities; where one mainly used verbalisation, the other movement.

PD groups are not considered to be therapy groups, although they have therapeutic elements, as is discussed later in the literature review chapter. Therefore, the movement group was termed to participants as a Dance Movement (DM) PD group and not a DMP group although it was based on Dance Movement Psychotherapy (DMP) theory and interventions and was led by a dance movement psychotherapist. The verbal group was named to participants as a Verbal PD group and not a verbal psychotherapy group although it was based on group psychotherapy theories and was led by a group psychotherapist.

This chapter will introduce the researcher's personal motivation, which has developed into the study rationale. It will also outline the study aims and the theoretical background to the research. The study question and anticipated outcome will be discussed in preparation for the overview in the following chapters.

## **1.1 Personal motivation**

One of my motives for conducting this study was to explore the assumptions arising from my experience as a group facilitator and to examine their veracity. My intention was to explore the various group processes underlying the relationships that develop in the life span of both verbal and non-verbal movement PD groups.

The proposed topic has developed from my personal experience as a group facilitator in PD DM groups and in mainly verbal PD groups. My interest stemmed from my practice and interest to what makes a group posing questions such as; what processes can be seen in movement, how individual in groups perceive themselves, both from a group and an individual level and how these different perspectives integrate to inform about the group's processes.

My work and training has informed me of the value of movement at the basis of developing interactions and exploring group development. It is a creative form used as a tool for analysis and intervention through which personal and group insights can be gained and explored. As a Dance Movement Psychotherapist, I have come to appreciate how acquiring knowledge and understanding of group processes can improve facilitation of groups. According to the literature, outlined in the literature review chapter, there is a need for more research on group processes in PD groups, and the application of that research within the field of DMP.

An additional motivation was to add to the body of literature about group processes in relation to movement expression. My contribution attempted to demonstrate that group processes can be expressed through movement as well as through verbalisation which can add to the training and professional development. This conviction served as the rationale for the proposed study and its development. The experience which can be gained by participation in a PD group may be valuable for the DMP student and professional. Group participation can provide the opportunity to develop personal awareness and to broaden personal knowledge of group processes and corresponding interventions in practice. It can lead professionals in DMP to become more competent practitioners when leading groups.

Finally, I wanted to explore the phenomenon of group work from a different perspective, namely through the contexts of the creative arts therapies, specifically the use of Dance Movement Psychotherapy (DMP).

As my background, practice and interests lie in both DMP and Group Psychotherapy, in the power of group interactions and relationships, I wanted to incorporate both therapeutic areas in my study, especially enhancing the way DMP as a psychotherapeutic mode is viewed. As such, this doctoral research is the product of my academic, professional and personal experience. This informed the study's rationale, aims and question which led to the selection of the methodology, data collection and analysis methods.

## **1.2 Study Rationale**

The underlying assumption in the study, based on the literature discussed below, is that groups undergo group processes in establishing relationships (Kiff et al, 2010; Smith et al, in Hughes and Youngson, 2009; Berg et al, 2006).

Group processes have been recognised in the Verbal Group Psychotherapy and DMP literature and research and identified as, for example, group cohesion (Bakali et al, 2009; Mackenzie, in Hersen and Sledge, 2002; Burlingame et al, 2001), interpersonal relationships (Yalom and Leszcz, 2005), conflict (Young et al, 2013; Ogrodniczuk & Piper, 2003; Nitsun 1996), emotional expressions of feelings (Brown, 2003), intimacy (Hougham, 2012), trust (Hornsey et al, 2007) and safety (Brown, 2003; Payne, 2001). These studies have examined individual's perceptions of group processes in psychotherapy groups but not through the group as a whole perception, this study was interested in.

There has been some research in PD DMP training (Panhofer et al, 2014; Federman, 2011; 2010; Payne, 2010; 2006; 2004; 2001; 1996) regarding PD group processes. However, there has been far more research in Verbal Group Psychotherapy training (Ieva et al, 2009; Robson & Robson, 2008; Tschuschke & Greene, 2002; Fuhriman & Burlingame, 2001) to be discussed below. Yet, there is a lack of attention to non-trainee PD groups (Smith et al, in Hughes and Youngson, 2009), an area this study attempted to explore. The study, therefore, aimed to contribute to the body of knowledge regarding group processes in PD groups in training and in on going practice. This is also encouraged by Marmarosh and Van Horn, in Conyne (2010) who suggest that continued research in different types of groups is very important, a call this study aimed to answer.

Payne (1996) in her study with DMP post graduate trainees examined participant's value on the experience in a PD group while in DMP post graduate training and its contribution to practice. Payne (1996) identified group process in PD groups but not through the medium of observing their movement expression in a comparative way, and not with post qualified professionals. This study follows her suggestion for the need to identify processes in PD groups and to look at alternative methods. Employing movement observation through LMA in this study follows this recommendation. Caldwell (2013) also encourages the use of movement observation in DMP phenomenological research of participants' lived experience, a call this study attempted to follow. It is these aspects that acknowledge a gap in DMP research and differentiates this study from Payne and others which forms the basic rationale for conducting this research.

There have been DMP studies analysing at movement expression in a group by analysing individual movement patterns (Federman, 2010; Koch, 2007; Bräuninger, in Koch & Bräuninger, 2006). There has been one study (Fischman, 2015) to date that examined a vignette of a DMP group session with adults through the observation of two specific movement elements. Yet, no studies thus far have used movement observation through a systematic analysis looking at LMA elements of the group as a whole, in non-clinical and non-training groups along with participant's voice of the experience as part of the comparison. These unique characteristics are another reason for conducting the study which distinguishes it from others.

This study is based on the premise that movement is a powerful tool for intervention, observation and analysis in DMP (Chaiklin and Wengrower, 2009) which will be further discussed below. Incorporating concepts from Laban Movement Analysis (LMA) as applied framework for the observation and analysis of groups, aims to add to its value and potential use in DMP practice and research.

The study sought to explore group processes through both movement as symbolic expression and verbal expression comparing the two modes of PD groups where one employs Dance Movement (DM) and the other solely verbalisation. Comparing a verbal PD group with a non-verbal DM PD group using participant perceptions of the experience and employing

movement observation differentiates this study from these others in DMP and in verbal psychotherapy and aims to redress this gap.

The expression of group processes through the different mediums applied in each group aims to enrich the inquiry into, and knowledge of, the phenomenon of group process. Also, an original contribution would be a new understanding from a movement perspective, of group processes, as is discussed below.

There are inherent differences between a verbal PD group and a DM PD group based on each one's unique theory and practice as demonstrated in table 1 below and in the study outcome.

**Table 1 - To show differences between a Verbal PD group and a DM PD group**

| Verbal PD group  | DM PD group  |
|--|--|
| Mainly verbalisation for self-expression and interaction | Mainly movement for self-expression, physical bodily awareness and interaction |
| No use of Music and props                                | Use of Music and props   |
| Seating in a fixed arrangement                           | No fixed special arrangement   |
| Based on Group Psychotherapy theories                    | Based on DMP and Group Psychotherapy theories                                  |

Group processes, as will be discussed further, can develop in either of these groups regardless of their modality. They tend to be influenced by its member's interactions, the leader's interventions, style of leadership and the setting. The study will show the group processes that developed in each group as expressed through the different analysis methods to be discussed in the methodology chapter. Table 8 highlights the comparison between the group processes that were found in each group.

This study incorporated Verbal Group Psychotherapy theories as applied in Verbal PD groups and DMP theories as applied in non-Verbal DM PD groups. Examining corresponding

principles embedded in each of the theories can enhance and increase the awareness of DMP as a group psychotherapeutic modality, and augment its value, teaching and practice which this study aimed to achieve.

This rationale has led to the development of the study aims as listed below.

### **1.3 Study Aims**

1. To explore and make meaning of the manifestation and identification of group processes as expressed on a body movement level in two intensive PD groups; one Verbal and one non-Verbal DM group. This study will look at the group as a whole and use LMA to interpret group processes.
2. To identify, explore and understand these processes from the perspective of the individual participant in both groups by employing semi-structured interviews.
3. To compare a DM PD group and a verbal PD group based on the movement and verbal expression of group processes
4. To add to research and to clinical practice by employing LMA to explore group movement patterns.
5. To make a contribution to the body of knowledge and research in DMP and in Group Psychotherapy, specifically in the area of group processes.

### **1.4 Study question**

The question this study aims to answer is:

Which group processes as expressed verbally and non-verbally in movement can be identified in a dance movement PD group compared with a verbal PD group?

The question, based on the study's rationale and aims after identifying gaps in the literature, explores group processes that developed in two types of PD groups. The comparison considered the movement expressions of both groups as well as individual participant's verbal expressions of group processes. The aim was to identify and understand which group

processes were expressed through movement and verbalisation both from the perspective of the group as a whole and from the perspective of the individual in the two different group modalities employed.

### **1.5 Ontology and Epistemology**

The following section explores ontology, which is at the basis of the research questions and aims. It also discusses epistemology, which poses questions about the nature of the phenomenon under study and attempts to understand the basis for selecting the appropriate methodology and analysis. .

#### Ontology

Ontology refers to how the world functions, the knowledge of reality, the nature of reality and human beings – exploring the nature of the human being (Lapan et al 2011; Denzin & Lincoln 1998, 2000). Ontology in this study refers to how different participants experience group processes and offer multiple, subjective perspectives on their experience in the group. Individual participants express their point of view regarding the meaning of their involvement in the group and provide information about the phenomenon. The ontology of being focuses on trying to understand what exists and what there is to know in the world. This information will be acquired through interviews with participants and through the movement observation and analysis of group patterns.

The study focuses on the subjective points of view of the participants, the movement observer and the researcher, combining them to make meaning about the assumptions about the world of the study and the group experience.

#### Epistemology

Epistemology is referred to the study of knowledge, specifically, the way in which knowledge about the world and about the nature of the phenomenon is gained. The focus is on understanding how people make meaning of their experiences. It refers to a subjective understanding of the social world – in this study the examination and the interpretation of the phenomenon of the different participants' group experience (Bryman 2008; Gray 2004).

In this study, knowledge will be generated by attempting to make meaning of how participants view and experience the world, their group experience and by the analysis of movements the observers

describe. An understanding of these experiences will be achieved through the researcher's reflexive perspective, applied to the description and interpretation of the phenomenon.

## **1.6 Overview of chapters**

This chapter has introduced the premise of this study through discussing its rationale, aims, and study question. The chapters that follow detail further aspects of the research.

Chapter 2 presents a literature review outlining the theoretical framework of the study focusing on DMP and Group Psychotherapy, specifically PD groups. Chapter 3 provides an overview of the methodology chosen for the study including the methods of data collection and analysis. Chapter 4 details the pilot study, its aims, execution, findings, recruitment and implementation processes; a precursor to the recruitment and execution of the main study, which is reported in Chapter 5.

Chapters 6 and 7 describe the study's outcome through representative examples from both the movement and Verbal Groups, based on LMA descriptions and the thematic analysis of interviews. The discussion in Chapter 8 interprets the study outcomes, supported by theoretical perspectives. Chapter 9 is the concluding chapter which engages with the limitations of the study, possible solutions and the ways in which the study can contribute to practice in the field of Group Psychotherapy, DMP and other health professions. This chapter also offers suggestions for future research.

## Chapter 2 – Literature Review

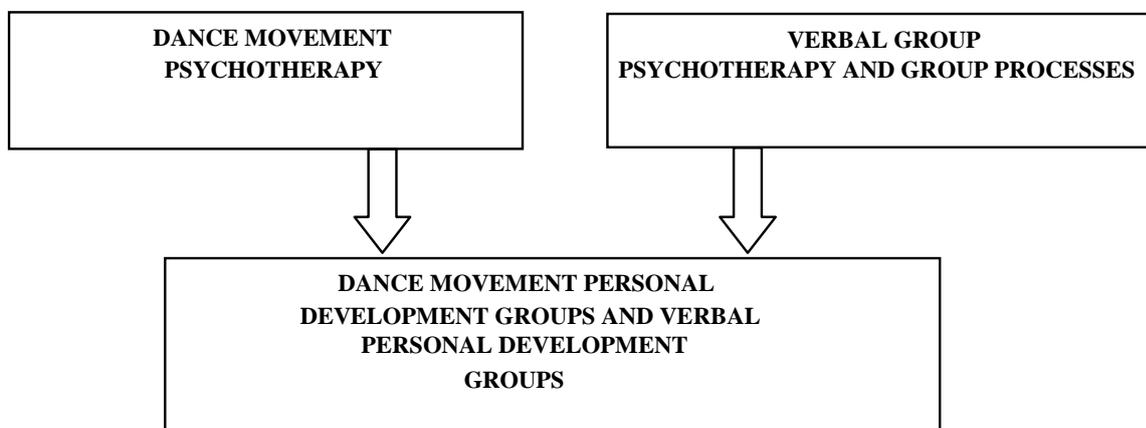
### 2.1 Introduction

The following literature review provides an overview of the two main theoretical frameworks underpinning the study: DMP and Group Psychotherapy focusing on group processes. PD groups and PD groups in Verbal and DMP with students and professionals are explored along with research which supports them. The key theorists in each discipline are presented as they contribute to the study's aims and rationale and are detailed below.

The key areas are:

- DMP, focusing on theories derived from Marian Chace (1964) and Mary Starks Whitehouse (1979).
- Group Psychotherapy, specifically theories of Lewin (1951), Sullivan (1953), Foulkes (1957), Bion (1961), Rogers (1970) and Yalom (1970) focusing on group processes.
- PD groups in DMP and Verbal psychotherapy with students and professionals (Ohrt et al, 2014; Federman, 2011; 2010; Knight et al, 2010; Payne, 2010; 2006; 2004; 2001; 1996; Ieva et al, 2009).

Figure 1: To show the theoretical framework for the research



## **2.2 Dance Movement Psychotherapy (DMP)**

The Association of Dance Movement Psychotherapy UK (ADMP UK) defines DMP as: ‘...the psychotherapeutic use of movement and dance through which a person can engage creatively in a process to further their emotional, cognitive, physical and social integration’ (ADMP UK, 1.6.2011). It is ‘...the use of creative movement and dance in a therapeutic relationship’ (Payne, 1992: 4).

Chaiklin and Wengrower (2009:6) argue that: ‘Dancing is not merely an exercise accomplished but rather a statement of one's feelings and energy and desire to externalise something from within’. Thus, the power of movement lies in bridging conscious and unconscious processes and the body serves as a link between one's mental and emotional states and interactions with others.

The therapeutic process of DMP makes use of the kinaesthetic, emotional and symbolic aspects of movement through creative dance and improvisation (Chaiklin and Wengrower, 2009). It is both the core activity and the mode of intervention in the therapeutic process, enabling the exploration of on-going issues while developing therapeutic relationships and expressing feelings in movement (Moore and Yamamoto, 1988; Sandel, 1980).

Moving together can stimulate a sense of community, allowing mutual activity and related emotions and experiences to be shared. A deep subjective feeling of connection and social bonding may develop, encouraging non-verbal processes and interactions to take place in the here and now, the present mode (Tarr et al, 2015; Homann, 2010; Chaiklin and Wengrower, 2009). As such, movement as a means of interaction can increase an individual's involvement in the group and enhance group development and interaction. Schmais (1985: 18) comments that the use of ‘healing processes’ in DMP support positive change, growth and health. These processes include rhythmic synchrony between people moving together, group cohesion, symbolism and the expression of feelings and thoughts.

DMP's premise is based on the connection between body and mind, movement and therapy, verbal and non-verbal communication, all of which are interrelated (Chaiklin and Wengrower, 2009). As Chaiklin and Wengrower (2009: 14) state: ‘Dance is an art that strongly integrates the physiological, cognitive, emotional and sociocultural aspects of human beings’. DMP focuses on connecting emotional, cognitive and social interactions through movement and verbalisation (Karkou and Sanderson, 2006; Levy, 1988). At times, verbalisation of issues or

feelings can transform into symbolic movements and in return expressive movement can be worked through verbally, clarifying and giving meaning to the emotional and symbolic content of the movement. Thus, movement does not replace words but rather adds and enriches them.

This interrelationship between verbalisation and movement can increase the individual's insight and integration of body and mind (Wittig & Davis, 2012). Movement by itself may not be enough, as insight requires a cognitive conceptualisation linking thoughts, feelings and physical bodily actions through verbalisation (Schmais, 1974).

Verbalising is a way to keep clarifying, examining and integrating the non-verbal movement experience. This experience includes any feelings and thoughts that arise, attaching conscious understanding of their meaning, a notion emphasised by Ward and Litchy, in Delucia-Waack et al (2004). Yet, verbalisation can interfere with dealing and acknowledging feelings by analysing them cognitively. Verbalisation can also be used to avoid movement activities as an expression of resistance to the group's process and or to the leader. Expressions through movement can be influenced following issues discussed prior to the activity. This can raise the question of how authentic the movement then is. Whether it is a reaction to the topics discussed verbally or whether it expresses issues hidden under the surface which the discussion brought it to awareness to be acted upon at that specific time and context.

An individual's symbolic movement might express an issue that is relevant for others in the group to share (Wittig & Davis, 2012). In parallel, in Verbal Groups individuals can express themselves verbally and be a voice for others.

The actual body activity in a movement group can be seen as equivalent to verbalisation in a Verbal Group. From this perspective, the group moving can be seen as comparable to a group talking. When an individual does not move in a DM group it can be viewed as identical to when a participant is silent in a Verbal Group.

The emphasis in therapeutic dance movement is on spontaneous responses as a direct form of social communication, as noted by Payne (1992: 6), who states that: 'spontaneous response is only considered therapeutic when the transformation of the individual through the medium becomes the focus in the therapeutic relationship'. The response is a way for the individual to experience and express emotions. However, it additionally provides a way of relating to the world and to other people through movement allowing new experiences to emerge (Wittig,

2010; Legrand & Ravn, 2009; Stanton-Jones, 1992). This researcher views spontaneous responses to intervention or to other stimuli as therapeutic without necessarily engendering transformation. The response itself and any awareness it creates through the relationship with the therapist or other people, can be therapeutic whether or not it results in change. The focus, rather than being transformation, can be increased insight or readiness for change through that awareness and interaction.

DMP is practised with a variety of populations including individuals and groups. Settings in which DMP is applied include clinical and non-clinical and within health, education and social services (Nemetz, in Brooke, 2006; Schmais, 1974).

DMP is a body-oriented approach that uses movement observation to provide important assessment data for its practice as a guide to the interaction and intervention (Cruz, 2006; Payne, 1992). As such it uses an analysis that concentrates on body action and movement elements based on Laban Movement Analysis (LMA) from which interpretations are drawn (Kaylo, 2006; Dell, 1977) as is further detailed under data analysis section. Different LMA concepts have been the basis for the development of several diagnostic tools for use in interventions with various clinical populations.<sup>1</sup>

As the DMP profession developed, studies were conducted to show the value of its use in various clinical settings, which explains why the majority of the literature and research focuses on working in DMP with a variety of populations (Koch et al, 2013; Chaiklin, 2006; Jeong et al, 2005, Dosamantes, 1992). Research on group and individual DMP has focused on its efficacy in terms of understanding and finding ways to help clients and clinicians to find the best treatment plans (Bräuninger, 2012; Higgins, 2001). Yet, research on the process towards efficacy seems to be missing.

Hervey, in Chaiklin and Wengrower (2009) encourages more research not only on the efficacy and outcome of DMP. This study aimed to follow this suggestion by exploring the area of group processes in verbal and DM intensive PD groups for students and professionals, looking at movement expression and the participant's perspective of the group's experience.

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1. For example, Davis (1970) created the Movement Psych Diagnostic Inventory (MPI) for observing individual movement patterns of hospitalized psychiatric patients; Kalish (1975) developed an assessment for individual autistic and atypical children (BRIAAC); North (1972) developed assessment of personality for individual children; Kestenber (1979) designed an assessment for individual developmental movement patterns; Sandel and Johnson (1977,1983,1996) designed an assessment for clinical group behaviour (SAMS).

DMP can assist the client/patient by applying different techniques and theoretical approaches formulated to bring about healing and change. For the purpose of this study, examining interpersonal relationships and focusing on the individual's personal development, the theoretical framework chosen is that of two of the primary founders of DMP theory and practice, Marian Chace (1964) and Mary Starks Whitehouse (1979).

### The Chace approach

Chace's basic assumption was that 'dance is a communication and this fulfils a basic human need' (Chaiklin and Schmais, in Bernstein, 1979: 16). Movement is used as a mean for expression and interaction to create connections between people which is referred to as the interactional approach. These are elements of human behaviour in the same way as words are used to verbally communicate and express feelings and thoughts. The approach is a unique and complete system that uses dance movement as the primary medium for interaction, communication and emotional expression (Bernstein, 1979) and as such seemed suitable for this study's inquiry into the interpersonal relationships of the group.

Marian Chace's therapeutic approach is based on four basic principles which developed into a working system based on interaction as noted by Chaiklin and Wengrower (2009); Levy (1988); Chaiklin and Schmais, in Bernstein (1979). The following principles will be further discussed in relation to the movement group in the discussion chapter:

1. Bodily action – using movement of body parts as a way to gain an experience of physical mobility which can develop into readiness for emotional expression.
2. Symbolism – using body movement and verbalisation through the process of imagery and re-enact as a way of transforming feelings and behaviours that cannot be put into direct expression.
3. Therapeutic movement relationship – established through moving together kinaesthetically through body movements by reflecting, reacting and developing communication between the group leader and participants and between members in a group.
4. Rhythmic group activity – a way to organise group movement by creating a group feeling of shared mutual movements, beats and energy in order to increase communication and interaction as well as body awareness.

One of Chace's major contributions is the involvement of the leader (the therapist) in a movement interaction with group members (Levy, 1988). The leader's interaction functions as a way of expressing and reflecting emotional acceptance and understanding, non-verbal empathy and establishing a therapeutic movement relationship (Levy, 1988). In a Chacian group the leader echoes and follows participants' movements and the content of the group (Wittig & Davis, 2012). This process takes the form of mirroring movement, not solely as seen on the physical level but by experiencing the emotion that accompanies the specific body movement (Bloom, 2006).

Chace's use of mirroring as a way to develop relationships in movement groups can provide opportunities for individual group members to establish a sense of belonging to the group through kinaesthetic empathy and to interact with each other. Kinaesthetic empathy is the ability to understand and accept the other through physical body movement (Fischman, in Chaiklin and Wengrower, 2009). It is when one puts one's self in the other's place; similar but separate and distinct (Stanton-Jones, 1992).

Mirroring and the development of kinaesthetic empathy between people moving together can create a powerful shared experience and feelings of connection and empathy (Homann 2010; McGarry & Russo, 2011). These elements will be explored in the discussion of the study groups below.

The concept of mirroring is related to new research in neurobiology. According to the new studies, similar sets of neurons are activated in an observer to those active in the individual or group actually engaged in the action or expression of emotion or behaviour (Behrends et al, 2012; McGarry & Russo, 2011; Homann, 2010; Berrol, 2006; Gallese et al, 2004). Thus, the observer imagines her/himself doing the same activity as the doer or the group (Johnson, 2009). This can enable the observer to understand and emphasise with the doer's feelings and behaviour and attempt to react accordingly.

#### Mary Starks Whitehouse Approach

Mary Starks Whitehouse based her approach on dance and on Jung's idea of active imagination which she applied to movement as symbolic physical action and on (Chodorow, 1991; Levy, 1988).

Her approach was centred upon four major areas:

1. Kinesthetic Awareness – implies to one's perception of their physical body self. It is one's way of sensing how one is moving and the feelings attached to the movements.
2. Polarity – the individual deals with opposing sensations, feelings, drives and their effect on one's movement.
3. Active imagination – follows Jung's theory of free association in which the unconscious and conscious experience is applied in one's movement.
4. Authentic Movement – relates to Active Imagination in which the mover moves in response to one's internal emotions or thoughts in the presence of the other.

Whitehouse developed these areas into a style of intervention in which the mover moves and the observer is a witness (Levy, 1988). It involves 'witnessing another move' (Payne, 2000: 166) and responding through movement expressing emotions on a body level. The facilitator observes the mover empathically and physically upon which relationships can develop.

Authentic movement is also observed in a DM group in which participants can share the other's expressive movements in empathy and in mirroring while establishing a connection and shared experience. Verbalisation, whether between two participants or in the group, usually can follow the movement in an attempt to describe the shared experience and develop and understanding and insight to the movement performed. This may increase one's self awareness and insight as well as the other's feelings, sensations and thoughts.

Whitehouse's (1979) approach focuses on the individual's movement and the therapeutic relationships that are created as a result of empathising with the other on a physical movement level. This approach was chosen as it seemed suitable for this study's exploration of the individual's perception of one's being in the group to be detailed below.

DMP was presented as one of the theoretical frameworks used in this study highlighting two approaches which contribute to the understanding of the study's focus. An additional theory discussed below is Group Psychotherapy in relation to group processes.

### **2.3 Group Psychotherapy**

Individuals tend to be organised in groups, whether in the family, in the workplace, or in random temporary groupings, such as waiting at a bus stop. Being part of a group serves a human need for belonging, being part of a whole (for most people) and provides a sense of commonality between people (Safigan, 2009; Yalom and Leszcz, 2005).

Schmais (1999: 7; 1998) discusses the importance of groups, regardless of their context, circumstance, location or time frame, in developing the self: 'It is through dynamic interplay that the social self evolves making possible individual enrichment and widening social relatedness'. Powles (2007: 113) also writes about groups, noting that 'a group is never a static entity, but is always in the dynamic process of becoming.' Thus, a group is made of each participant and the connection developed between them regardless of their context, circumstance, location or time frame.

Group Psychotherapy is a therapeutic modality in which one or more therapists treat a group of clients together as a group (MacKenzie, in Bernard and MacKenzie, 1994). The group's processes and content are used to explore and examine individual issues and interpersonal relationships.

Yalom and Leszcz (2005) view the group as a microcosm of the outside world, in which its members behave and act as they do in various situations elsewhere. Their personality constitutes the basis of their actions and it is this which they bring to the relationships in the group (Horowitz and Strack, 2011). The group thus provides an opportunity for the individual to examine their behaviours, attitudes and ways of relating to others in order to gain an understanding, awareness and perception of their ways of being with others. The group can be a place to learn new and adaptive ways of conducting relationships, which can also be used outside the specific group experience (Yalom and Leszcz, 2005).

Group Psychotherapy developed on the basis of various theoretical approaches. For the purpose of this study and in line with the study rationale, the researcher has selected representative theorists from the interpersonal approach; Lewin, Sullivan, Rogers and Yalom and from the psychoanalytic approach; Foulkes and Bion. These theorists were chosen as each have a unique contribution to group work incorporated in this study as is discussed below.

Lewin (1951) is recognised as the founder of the movement of study groups called the National Training Laboratory Training groups, known as ‘NTL T-Group’ (the National Training Laboratory Method) (Scheidlinger, 1997).

He coined the term ‘group dynamics’ to describe the way groups and individuals act and react to changing circumstances while forming relationships. Group dynamics is a field of enquiry into members’ behaviour and interactions based on their feelings and emotions which can provide knowledge about the nature of the group (Johnson and Johnson, 2013; 2000). This framework offers an understanding of the dynamic processes that affect the group and its members during their interactions in the specific situation.

Lewin’s contribution was his emphasis on the value of active participation and involvement in the group as a way to acquire new communication and interpersonal skills (Johnson and Johnson, 2013; 2000). The concept of active participation was expressed in movement and in verbalisation forming connections in both study groups. Involvement through discussions and reflections on mutual experiences, feelings and thoughts through interaction can increase insight into the behaviour of the self and others while establishing interactive relationships. These concepts were applied in the study in the Verbal and Movement PD groups to be further discussed below.

In the early 1960s, Southern Californian therapists pursued PD models as a branch of T groups, referring to it as ‘group therapy for normals’ (Yalom and Leszcz, 2005: 540). The goal of the group shifted from education, from a ‘T group’ to a focus on personal change (Yalom, 1995). The aim of the shift was to facilitate learning about group processes, to increase awareness of self and increased ability to deal with different kinds of groups in various settings (MacKenzie, 1990) which formulated the PD groups detailed below.

Another theoretical influence is Sullivan (1953) who is considered to be the originator of the interpersonal approach. His main premise was that an individual’s personality is developed through interpersonal relationships that influence the self as well as others involved in the relationship and are viewed as a basic need. Any pathology within the personality is caused by interpersonal difficulties (Wheelan, 2005). Sullivan (2011) emphasises the importance of the individual’s developmental processes and interpersonal relatedness from early childhood onwards as it shapes and affects personal development. Although this researcher values the importance of interpersonal relationships, it is important to acknowledge that each individual

is born with personality traits that shape their way of being, regardless of their experience of relatedness. Personality can develop based on various elements, all of which should be taken in account when looking at an individual's behaviour.

Sullivan's theory values language, symbols and communication as the basis for establishing interpersonal relationships. The approach focuses on individuals' communication with others, whether verbal or non-verbal (Sullivan, 2011). This has been adopted by Chace in DMP, centring on the interpersonal aspects and the communication between people in groups through movement and verbalisation (Sandel et al, 1993). Sullivan's approach emphasising the value of interpersonal relationships based on verbal and non-verbal communication is viewed as a contribution to this study's exploration of group processes.

Another contributor to this study's theoretical framework is Rogers (1961) who developed his humanistic, client-centred approach. He emphasises the value of the individual being in touch with its subjective experiences and feelings by expressing emotions about the issues raised. The researcher agrees that the individual-centred approach is important, but also believes it is a potential limitation of this theory, as the individual does not necessarily always have as clear and comprehensive self-awareness as Rogers claimed. Thus, the aim, as viewed by this researcher, is to provide the individual with a means of becoming aware of his/her feelings, attitudes and behaviours, in order to enable reflection upon them. Facilitating this awareness can help the individual to examine their strengths and weaknesses and offer further self-development. This can apply to individual's personal as well as professional experiences.

According to Rogers, the therapeutic process attempts to integrate experiential and cognitive learning, and according to Rogers develops as the leader's interventions are based on 'accepting the group exactly where it is and responding to the present here and now feelings' (1970: 48). The leader focuses on being attuned to the current state of the group and to issues brought up by its members. Rogers, as summarised in Yalom and Leszcz (2005), focused on the authentic relationship between group participants. In an authentic relationship, the focus is on 'gaining access and giving creative expression to inner worlds, the invisible becomes visible or authentic' (Payne, 2006: 161). Rogers applied this notion to verbal encounters, in which the therapist experiences an emotional reaction to the emotional state expressed by the patient and the group. The exploration of authentic relationships is also discussed in DMP, through the expression of authentic movement activity of the individual and the group, as explored by Federman (2011), Payne (2000) and Whitehouse (1979).

Rogers' (1970) argues that interpersonal sensitivity and that understanding of one's inner self is crucial to personal development. He emphasises the development of empathic understanding between members in the group and between members and the leader. Empathic understanding is expressed in DMP through the development of kinaesthetic empathy in movement which can provide a link to the empathic cognitive understanding of individuals in the group through verbalisation. The therapist and group members communicate and interpret the individual's and groups' movements using both movement and verbalisation.

According to Rogers (1970), the value of the group derives from the process its members go through and not the end product of the group which this study focused on. He claims that the group experience provides not a way of life but a reference point to enable the individual to continually develop and gain self-insight which is central to PD groups.

Rogers (1970) coined the term the 'Encounter Group', to describe a type of group that became a popular idea in the 1960s and 1970s. Encounter groups tend to focus on personal growth through developing self-awareness, emphasising and promoting emotional expression and interpersonal issues while mirroring others, including the leader (Yalom and Leszcz, 2005; Rogers, 1970). This researcher appreciates that the latter characteristic is especially valid in PD groups in current training and in ongoing education. Members can experience group processes and interactions as well as observe and learn leading skills. Roger's focus on the individual's self-awareness and self-exploration contributes to one aspect of this study's conceptual framework of exploring the individual's perception of the group. Another contribution is the idea of empathic understanding linked to kinesthetic empathy as applied in this study.

One more contributor to the area of interpersonal relations and to the study's conceptual framework is Yalom (1995) and Yalom and Leszcz (2005: 19) who further emphasise the importance of interactions between group members: 'We are at all times obliged to consider the human being in the matrix of his or her interpersonal relationships'. Although this is an interesting theory and gives context to the discussion of Group Psychotherapy, it is important to note that the idea of an 'obligation' can be a misleading one. Whilst personal relationships are undoubtedly significant in the development of human beings, this researcher suggests that there are factors in personality, especially innate characteristics, that influence the individual's involvement with others. Examples of this are willingness to explore feelings within the group, or the ability to accept and act upon constructive feedback.

The idea of the group as a social microcosm with therapeutic properties of its own led to Yalom's development of 'therapeutic factors' to bring about change, including: installation of hope, universality and development of social techniques (Yalom and Leszcz, 2005). Yalom (1995) used the here and now concept of group processes, and added cognitive meaning, based on one's personal experience through self-reflection on the group's processes and interactions (Yalom and Leszcz, 2005; Ward and Litchy, in Delucia-Waack et al, 2004).

An additional point of view on group interaction was developed by Foulkes and Anthony (1965). Foulkes, a key figure in psychoanalytic Group Psychotherapy, views groups as the basis of human existence and claimed that individuals are born into social groups (families, cultures, societies) that shape their life in conscious and unconscious ways. He writes that 'The network of all individual mental processes, the psychology-calmedium in which they meet, communicate and interact, can be called the matrix' (Foulkes and Anthony, 2003: 26). The matrix is thus a description of the intersubjective field within the group, an imaginary web of communication, conscious and unconscious, verbal and non-verbal in which people are connected based on the past, present and future states of group members. He also emphasises the therapeutic potential of the group to process and develop issues that arise during its duration, offering a way to develop and deal with intimacy in a contained environment. The group uses free association which results in themes being discussed based on the individual's current feelings and thoughts. This can then enable the development of communication between the individuals forming the group. Free association is similar in DMP practice in which movement is done without an external direction but in relation to inner personal impulses and associations. It then becomes the core of the therapeutic investigation for the individual as well as by the group. A significant idea is Foulkes' approach to groups as 'halls of mirrors' (Foulkes and Anthony, 1965: 150) in which the individual's inner world and the external world of the group environment are viewed as mirrors to each other and each is reflected by the other. This aids in establishing integration of the self and of the group as a whole.

He writes (1965:110):

A person sees himself, or part of himself – often a repressed part of himself – reflected in the interactions of other group members. He sees them reacting in the way he does himself, or in contrast to his own behaviour... He also gets to know himself – and this is

a fundamental process in ego development – the effect he has upon others and the picture they form of him.

Foulkes (1957: 198) further states that:

Mirror reactions help in the differentiation of self from not-self. The reflection of the self from the outside world leads to a greater self-consciousness, so that the infant Narcissus eventually learns to distinguish his own image from that of the other images, the mirror reactions are, therefore, essential mechanisms in the resolution of this primary narcissism.

Foulkes (1957) explains that once an individual's topics have been brought up and talked about it becomes easier for others to also discuss and share their issues with the group. There is an 'element of exchange' (Foulkes and Anthony 1965: 34) which makes it easier for members to relate to each other. This idea of 'The self as a group and the group as a self...' (Foulkes and Anthony, 1965: 24) refers to the social aspect of the relationship between the individual and the group. This concept relates to Chace's element of mirroring in DMP groups through the use of movement as discussed above. Mirroring, therefore, occurs in movement and in verbalisation, in both mainly Verbal Groups as well as in mainly non-verbal-movement groups. Foulkes concepts of the group as a matrix, free association and halls of mirrors contributed to the study's framework and understanding of group process to be discussed below.

Another key figure in the psychoanalytic approach is Wilfred Bion, a psychoanalyst, who developed his group ideas and added another contribution to group theory. Bion (1961) focuses on viewing the group as a whole in which each individual member expresses something of the group, and the group expresses something of the individual. As a result, individuals in the group are given, or take on, a role within the group, which serves the self as well as the group. For example, an individual can take the role of the empathetic listener to engage others and establish this as a norm in the group. This researcher would suggest that in looking at the group as a whole the individual might be lost. While the group as a whole is important in the discussion of both conscious and unconscious expressions of group processes, the researcher also values the individual's contributions and learning process. Individuals form the make-up of a group and each brings their own perceptions and personal attributes to the group experience. During the group's process the individual member might

examine their own way of being through personal exploration of feelings, thoughts, behaviours and relationships. This investigation allows for increased self-awareness to be acknowledged and dealt with on a personal level and as it affects the group level.

Bion (1961) proposes that in every group, two groups are present: the ‘work group’ and the ‘basic assumption group’; a conscious group and a non-conscious group. He notes that a working group is aware of its task and is able to examine ways to accomplish it while a basic assumption group refers to the assumption that underpins the group’s behaviour. The ‘basic assumptions’ are the group’s collective reaction to its issues at any given time (MacKenzie, 1997; Bion, 1961).

Bion describes three basic assumption states that prevent the group from progressing:

1. Basic assumption: dependency– the leader will help the group through its process.
2. Basic assumption: fight/flight – the group’s reaction to threat by defending or escaping.
3. Basic assumption pairing: – the group’s reliance on two members to lead its process.

The idea above of the conscious and non-conscious ways of dealing with issues has been demonstrated in the conscious verbal expressions of what has been discussed in the open in the Verbal Group and in the DM, group through the movement expressions. The non-conscious issues might have underlined the spoken word and the movement in both groups.

Bion describes a cyclical approach to group development, analysing group processes that come up in different stages of the group’s duration. This study’s theoretical framework draws on Bion’s idea of looking at the group as a whole while examining its processes. This was incorporated into the way the observation of the group was explored, as detailed below. The study also draws on Bion’s ideas of the two groups and the three basic assumption states discussed below.

It should be pointed out that each theory views the group and its members differently. For example, Rogers looks at the individual in the group whereas Bion and Foulkes are more concerned with the group as a whole. Bion analyses the conscious and unconscious themes that emerge in the group, whereas Lewin, Rogers and Yalom view the interactions that

develop in the present time of the group as the basis of its process. These perspectives of viewing the group as a whole as well as considering the individual member are at the basis of this study's conceptual framework in choosing the data collection and analysis methods, to be discussed below.

An additional figure in Group Psychotherapy is Nitsun (1996) who views the group as containing destructive and negative forces which threaten its function, for example, fear, anxiety, aggression, envy and interpersonal disturbances, which he coined the 'anti-group' (1996: 5). This researcher views what Nitsun calls negative forces as part of the group's process. They are neither negative nor positive, but an essential part of the group's development. These forces are part of the group becoming a physical and psychological entity. Dealing with these forces establishes individuals' integrity and that of the group as a whole. Throughout the group's duration, various subjects are expressed and dealt with in order to resolve issues in the individual and in the group through group interaction (Yalom and Leszcs, 2005; Mackenzie, in Safran and Muran, 1998). Yet this researcher suggests this as only one possible explanation in that conflict does not necessarily have to be resolved. It can continue to emerge, be worked in the group and may even be viewed as a characteristic of a specific group. The group can still develop interpersonal relationships whilst acknowledging areas of conflict between participants as they remain unresolved. Nitsun (2014) has reviewed his original writings, adding that the anti-group destructive forces provide ways to deal constructively and creatively with group issues.

There are a few aspects in Group Psychotherapy which are part of the exploration of group processes dealt with in this study. One important aspect in Group Psychotherapy is the role of the leader and how each theoretical approach views the role of the leader. The leader can potentially influence the development of the group in how one understands its processes and content.

The psychoanalytic tradition represented by Foulkes and Bion views the therapist/leader in the role of transference and as an authoritative figure, i.e. an expert who interprets psychodynamic conflicts, intra psychic and interpersonal relationships (Corey, 2012). The Interpersonal school, as represented above by Sullivan, Lewin, Rogers and Yalom, describes the role of the leader/therapist as a facilitator creating and maintaining a therapeutic atmosphere. The leader provides support and safety in order to develop cohesion in the group which directs itself (Rutan et al, 2014; Corey, 2012; Yalom and Leszcz, 2005; Rutan and

Stone, 1993; MacKenzie, 1990). This attitude by the leader can enable the group to explore various emerging themes that are the concern of the group as a whole, as well as of each individual member. Yalom and Leszcz (2005) focus on the way in which the leader's role is responsible for processing in the group. They argue that the leader should create a therapeutic climate and increase interactions in order to promote positive outcomes. This can be achieved by steering the group into the 'here and now', the present, and facilitating self-reflective processes by its members. This idea compliments one of Chace's principles in DMP, in which the leader focuses and intervenes in movement and in verbalisation in response to what goes on in the group in the 'here and now', the present time (Levy, 1988; Bernstein, 1979).

Studies have shown that a positive leadership style and leader structuring are associated with more cohesive-engaged and less defensiveness-conflicted group climates (Joyce et al, 2007; Johnson et al, 2006; Yalom and Leszcz, 2005; Ward and Litchy, in Delucia-Waack et al, 2004; Kivlighan & Tarrant, 2001).

Another important element in group work is the significance of feedback. Feedback is defined by Davies et al (2008: 142) as 'an action taken by external agents to provide information regarding some aspects of one's task performance.' Groups can provide an opportunity for members to receive and give feedback which is viewed as very powerful, whether positive or negative (Jacobs et al, 2012; Corey, 2012). Personal feedback was first discussed by Lewin (1951), who emphasises the interpersonal nature of groups and their association with feelings and cognitive reactions. Feedback can be exchanged between participants, including the leader, based on receiving insights and emotional expressions in which group members cooperate with and evaluate each other (Scheidlinger, 1997). This researcher claims that verbal feedback can be simultaneous with movement feedback. The movement dialogue takes place in the group as individuals react to each other's movement, creating a shared group movement activity as well as verbal exchanges.

The value of feedback has been studied in Verbal Group Psychotherapy by Wing (1990) and Davies et al (2008) who questioned its effectiveness. Wing claims it does not necessarily promote learning and Davies reports few positive effects. Yet, Barbender (2006) comments that feedback is regarded as potentially a helpful mechanism in psychotherapy in relation to cohesion.

Yalom and Leszcz (2005:528) comment further on feedback:

[It] seemed most effective in the group when it stemmed from here and now observation ...followed the generating event as closely as possible, and when the recipient checked it out with other group members to establish its validity and reduce perceptual distortion.

Thus, giving and receiving feedback on the here and now process of the group can validate the influence and implication of feedback exchange, be it positive or negative. This researcher suggests that both types of feedback can be viewed and used as a learning experience for the individual as well as for the group as a whole which can be explored through the two study groups.

Group Psychotherapy is well documented in research investigating the effectiveness of group treatment and intervention in clinical practice and clinical outcomes. The efficacy of Group Psychotherapy in determining change has been widely discussed in, for example, Burlingame et al, in Lambert (2013); Burlingame & Beecher (2008); Burlingame et al, in Delucia-Waack et al (2004) and Fuhriman & Burlingame (1994). This is also suggested by Rutan et al (2014), referring to the American Psychological Association, which recognises the effectiveness of Group Psychotherapy in dealing with a range of symptoms and with a range of populations. They also emphasise the growing recognition of the healing value gained through developing interpersonal relationships in groups.

Most research methods in Group Psychotherapy were, and still are, quantitative, guided by value choices reflected in the findings (Lambert, 2013; 2004). Elliott et al, in Lambert (2013) reviews research on humanistic–experiential psychotherapies, noting that process in experiential groups focusing on Rogers’ client-centred approach have proven to be effective in the treatment of, for example, depression, anxiety disorders, trauma and marital problems.

Research has shown that there is no difference in effectiveness between individual and Group Psychotherapy. The latter is regarded as the primary treatment of choice in many patient populations, such as for mood disorders and social phobias (Lambert, 2013; Beck and Lewis, 2000; Burlingame & Barlow, 1996; Dies & Dies, 1993).

Every group deals with various issues of interest, conflict and concern raised by its members, who also express and represent the group, referred to as group processes.

## **2.4 Group Processes**

Group processes underlie the formation of relationships between members in the group and between the leader and members throughout the group experience (Brown, 2003).

A group's development is based on its processes and content discussed between its members addressing various personal and group matters which can lead to personal psychological changes. Processes relate to developing interactions, whereas content refers to the words, issues and body movements expressed in those relationships (Yalom and Leszcz, 2005; Yalom, 1995). The group's content determines the processes it will follow and the process the group is at determines its content (Berg et al, 2006; Torres-Rivera et al, 2001). There are various factors which can influence the group's development. For example, individual members' characteristics, the leader's personality, training and leadership style as well as the group's aim, setting and duration which can be unpredictable.

Brown (2003:228) proposes a definition in which a:

Process is the here and now experience in the group that describes how the group is functioning, the quality of relationships between and among group members and with the leader, the emotional experiences and reactions of the group and the group's strongest desires and fears.

This definition is based on the idea of viewing member's relationships, as well as the collective group experience as a whole. Another definition which focuses on the interpersonal aspect of group processes is presented by Geroski & Kraus (2002: 234) who claim that processes are 'the here and now concept of unfolding interpersonal interaction within the group.'

Group processes indicate what is observably expressed on a conscious level within each individual member of the group, as well as for the group's process as a whole. They also describe what is observably not happening on an unconscious level and what might have been avoided during the group's duration (Kramer et al, 2009).

As such, the premise embedded in the literature, as understood by this researcher, is that various group processes occur naturally during the life of a group involving the present, here and now experience, which is what this study has examined.

For example, cohesion is regarded by many authors to be the most important process in group work and is associated with group psychotherapy (Corey, 2012; 2004; Yalom and Leszcz, 2005; Delucia-Waack & Bridbord, in Delucia-Waack et al, 2004; Brown and Lent, 2000). It relates to the quality of relationships, to empathy, emotional connection, unity and attachment as well as attraction established between group members (Harel et al, 2011; Dinger & Schauenburg, 2010; Dion, 2000). In a cohesive group members can take risks and express willingness for self-disclosure. Being open to each other's emotional experiences can develop feelings of trust, acceptance, respect, empathy and caring (Burlingame et al, 2011). These reactions can bind people together in a sense of groupness and belonging in establishing cohesion and intimacy (Marmarosh and Van Horn, in Conyne, 2010; Corey and Corey, 2006; Newsome et al, 2005; Brown, 2003).

It has been found that participation by giving and receiving feedback, sharing, establishing interpersonal relationships and taking risks being involved increases in a cohesive group. In return it produces more interactions between members, leading to a more productive and effective group with better outcomes for its members and the group as a whole (Johnson and Johnson, 2013; 2000; Burlingame et al, in Lambert, 2013; Marmarosh et al, 2005). Research outlined by Hornsey et al (2007) has shown that strong identification in a group is connected to greater commitment, loyalty and trust which can lead to a positive outcome for the group meeting its goals. This was also explored by Burlingame et al (2011) and Burlingame et al (2001), who identified specific group behaviours, such as self-disclosure, feedback between members, group leader and group members' participation which can increase cohesion in the group. Whilst research has mostly been conducted on psychotherapy groups, these findings can be applied to other types of groups such as PD groups.

The process of developing cohesion through time supports members in their collaboration and commitment to the goals and task of the group and correlates with the group's development phases (Rutan et al, 2014; 1993; Corey, 2012; Harel et al, 2011; Dinger & Schauenburg, 2010 and Kivlighan & Goldfine, 1991). The more the group deals with various personal intimate and interpersonal issues through its developmental process, the more cohesive it can become (Marmarosh and Van Horn, in Conyne, 2010). The feeling of bonding between group

members can strengthen and can result in shared responsibility and intention to contribute to the group's aim and development, to explore relationships and personal issues. This point is also supported by Yalom and Leszcz (2005), who argue that cohesion develops and strengthens after periods of stress and conflict in which various personal and group issues are dealt with and resolved. The group then becomes closer and attentive attempting to support and assist its members as they examine themselves and their interactions.

Another significant group process in group psychotherapy is group climate, which is related to the ways the interaction between group members and the leader affect the atmosphere in the group. It can influence determines group members' motivation and ability to express and share their feelings, thoughts, ideas and beliefs (Harel et al, 2011; Choi et al, 2003).

Members' perceptions and understanding of the group climate based on their experience might have an effect on their behaviour and interactions. For example, if the group climate is perceived as safe, pleasant, trustworthy and supportive, members are more likely to increase their level of sharing and explore new interpersonal skills through open communication (Choi et al, 2003).

Kivlighan & Tarrant (2001) found that participants have been active and engaged perceiving the group as beneficial. This notion has been supported by a study reported by Ogrodniczuk & Piper (2003), which indicates a correlation between the group climate and therapeutic gain. They found that group climate relates to outcomes, whether positive or negative. It can mediate the outcome of the group, depending on the level of conflict and the developmental phase the group is at. If the group has not resolved conflict areas, its atmosphere may prevent members from feeling secure in expressing feelings and thoughts. This can result in the group being perceived as unhelpful and not worth committing to (Ogrodniczuk & Piper, 2003).

Group alliance is a further important factor of group processes and describes the therapeutic relationship between group members and the leader, based on here and now encounters in the group and is associated with individual therapy (Horvath, 2006; Johnson et al, 2005). It has been considered an important aspect in Group Psychotherapy relating to positive or negative outcome (Crits-Christoph et al, in Lambert, 2013). For example, developing supportive and meaningful interactions can increase member's self-awareness and insight. This can result in the group being perceived as beneficial by enabling members a helpful learning experience.

Research has indicated that each of these processes is related to one another and serves similar functions in creating therapeutic relationships, which can also give indications to the outcome prospect of the group (Bakali et al, 2009; Johnson et al, 2006). These processes are based on the interactions that may develop in the group and their effect on the individual; whether there will be cohesive relationships and alliances that will develop in a positive climate or not. Most studies discussed above seem to deal with therapy groups examining individual perceptions and the relationship of the process to treatment outcome, specifically between cohesion, climate and alliance. These processes have been considered the second predictor of outcome (Marmarosh and Van Horn, in Conyne, 2010; Dierick & Lietaer, 2008; Joyce et al, 2007; Horvath, 2006; Johnson et al, 2006).

Cohesion and group climate are related to intimacy, a group theme, which describe a feeling of togetherness, rapport and the establishing of close, open and caring relationships and attachments. Cohesion and group climate have also been said to develop mutual affection and warm feelings towards one another as documented by, for example, Hougham (2012); Harel et al (2011); Yalom and Leszcz (2005); Foulkes and Anthony (2003). In DMP, shared movements and synchrony between members moving together are considered as contributors to cohesion and intimacy in a group (Erfer & Ziv, 2006; Schmais, 1985).

Conflict is another theme which suggests areas of emotional strain and areas of interpersonal clashes and disagreements expressed by members through hostility, aggression, distrust, envy, rejection and withdrawal. It can cause tension and anxiety among participants impacting and threatening the work and relationships within the group as documented by Young et al (2013); Gold et al (2013); Brown (2003); Nitsun (1996) and Sullivan (1953). Conflict can symbolise a struggle by individuals as a way to present and establish each one's place as part of the group's process to form a group identity.

The idea of a group developing over time through various stages is generally agreed (Tuckman and Jensen, 2010; Wheelan et al, 2003; MacKenzie, 1997; Tuckman, 1965). The literature, through these theorists focuses on explaining that at various stages of its development, the content and the issues dealt with in the group changes.

For example, Tuckman (1965) outlines a four-stage model of group development: forming, storming, norming, and performing. Following empirical studies, in further writings by Tuckman & Jensen (2010), a fifth stage was added: adjourning. Another example is

MacKenzie and Livesley, in Dies and MacKenzie (1983a) who discuss the ways a group develops in terms of a hierarchical process, in which there is a linear development which corresponds to issues the group is dealing. They describe a basic four-stage model, consisting of four sequential stages: engagement, differentiation, interpersonal work, and termination. It is not in the scope of this study to detail each of these theorists and although these stages are not explored here in detail, this researcher acknowledges the inextricable link between content and developmental stages in a group.

There tends to be a reciprocal relationship between the group's process at various stages and the way it deals with issues throughout its time; the content of the group can signify the stage and vice versa. This in turn is connected to the development of conflict, cohesion, group climate and alliance throughout the group's duration, as outlined above. In some cases anxiety can be increased in relation to the content raised, and it is the group's cohesion, climate, alliance and developmental stage which can determine the way the group resolves the issues it is dealing with (Hughes in Hughes and Youngson, 2009).

Various research tools for measuring group processes, which are mainly quantitative, have been developed using questionnaires, surveys and self-reports. For example, the Group Climate Questionnaire (GCQ) developed by MacKenzie (1983b), whose validity is well established and is used in most research (McClendon and Burlingame, in Conyne, 2010). The Therapeutic Factor Scale (TFS), which measures Yalom's therapeutic factors, as well as the Curative Factors Scale Revised (CFSR). There is also the IPA scale, measuring task and social interaction behaviours, the Hill Interaction Matrix, helping therapists understand group interaction and TGPRS, the Therapist Group Process Rating Scale, which rates aspects of group dynamics and processes in verbal and creative arts (Johnson et al, 2006; Goldberg et al, 1992). These measurements are mainly concerned with generalisation and do not intend to focus on the individual's experience and perception of group processes in depth which may only provide a partial understanding of group processes.

There are group variables that contribute to the group's process and even though they are not considered processes in their definition, they influence the group's development. For example, group norms, individual roles and sub groups can be viewed as the group's way of developing and dealing with issues as part of its process (Bakali et al, 2009). Roles and memberships in sub groups can change during the course of the group based on interest, attraction, activity and physical location (Yalom and Leszcz, 2005). Also, the group's

duration can affect the manner in which the group deals with arising issues. For example, in a short term group, topics can be intensified or ignored in response to the group's time frame. Similarly, the group's composition might influence the way processes are dealt with as will be further discussed in the discussion chapter.

In terms of the size of group, Group Psychotherapy is conducted in small groups that consist of 8-12 people or large groups of over 20 people. A group can be short term for a few weeks, intensive over a few days, or long term for an unlimited time frame (Knight et al, 2010; Yalom and Leszcz, 2005).

Furthermore, groups differ in their goals and focuses, the tasks they carry out, their timescales, and the contexts in which they take place. Groups vary in terms of size, whether their membership is closed or open and the personal characteristics of the members. Degrees of homogeneity, styles of leadership, and the group leader's choice of theoretical model can also differentiate between groups (Berg et al, 2006; Wheelan, 1997). As such there are a variety of groups; self-help, analytic, process, task, PD and psychotherapy to name a few (Yalom and Leszcz, 2005). This study focused on PD groups, also known as training, process, growth or experiential learning groups discussed below.

## **2.5 Personal Development (PD) Groups**

‘Association with human beings lures one into self-observation’ (Kafka, 1998: 35).

PD groups are mainly concerned with exploring and improving the individual's self-awareness acknowledging one's strength and weaknesses, feelings, values and beliefs and behaviour repertoire. The group can serve as a social setting in which its members present themselves in front of others while examining interpersonal relationships (Smith et al, in Hughes and Youngson, 2009; Ieva et al, 2009; Berg et al, 2006; Wheelan, 2005; Newsome et al, 2005; Johnson and Johnson, 1997). Participating in PD groups can provide individuals with a sense of belonging in which support, knowledge of self, acceptance, development of trust, empathy and assistance of one another are the main attributes and benefits (Safigan, 2009). The group is a way ‘to examine and reflect on behaviour in order to gain meaning and understanding’ (Ward and Litchy, in Delucia-Waack et al, 2004: 104).

This type of group using free expression in which members can freely discuss issues not related to a specific task or goal, can contribute to increasing their self-awareness (Smith et al, in Hughes and Youngson, 2009; Wheelan, 2005). This form of communication can enable the development of personal insights, inform about group processes and facilitate the exploration of interpersonal relationships through social interactions. In any group there seem to be two layers underpinning the group's development: the process that the individual member goes through and the process the group as a whole experiences (Hughes, in Hughes and Youngson, 2009). The concepts of developing self-awareness and examining interactions are also explored in DM PD groups along with developing physical bodily awareness and creative expression through the movement activity.

Sharing an issue raised by one or more participants can lead to responses and disclosures by others, offering insight into the issues discussed which can affect the rest of the group and increase interactions (Yalom and Leszcz, 2005). This concept relates to Foulke's (1965) idea of mirroring in which a reciprocal connection develops between group members as noted above.

PD groups draw from the unique and specific contribution of each theory. For example, the idea of mirroring from Foulkes, the focus on interpersonal relationships based on Lewin, Sullivan and Yalom, looking at the group as a whole as suggested by Foulkes and Bion, and the focus on the self, following Rogers.

These groups are often non-directive, consist of unstructured open discussion for the members to decide upon and lead, separate from assessment and closed in which members are permanent and not changing (Berg et al, 2006). The leader's interventions focus mainly on the here and now, the present, interactions and their effect on the individual member and the group as a whole. They depend on the theoretical approach, style and the leader's experience (Lennie, 2007; Payne, 2004).

As outlined above, PD groups are not considered therapy groups, but are largely agreed to have therapeutic benefits (Smith et al, in Hughes and Youngson, 2009). Some of these benefits could be, for example, developing self-awareness about behaviour or reflecting on one's behaviour and relationships with others in the group. They differ from therapy groups in their theoretical orientation, goals, setting and duration, in addition to the personality style and expertise of the leader and the length and intensity of the group (Safigan, 2009). The

composition of the group and the aims of individuals joining also differ between the two types of groups (Berg et al, 2006).

Another difference is that in a therapy group as opposed to a PD group, people seek assistance with their personal problems and are assessed to determine their progress (Smith et al, in Hughes and Youngson, 2009). In PD groups the focus is mainly on issues and topics in relation to self-awareness and interpersonal relationships in the here and now (Rose, 2008).

A further distinction is that the therapist in Group Psychotherapy is the main source of intervention, whereas in PD groups, members intervene, not relying solely on the group leader (Rose, 2008). Payne (2010: 202) described DMP PD groups as part of a post graduate training in DMP as ‘as if’ therapy groups, implying that there is an element of therapy in them as they can lead to personal change and development. Weigel (2002) agrees, suggesting that spending time discussing issues in a small group is as therapeutic as being in a psychotherapy group.

The following section will focus on the use of PD groups as part of academic training in Verbal psychotherapy and DMP.

### **2.5.1 PD Groups in Verbal Psychotherapy and DMP with students and professionals**

This section discusses research on verbal PD groups with students and professionals followed by a review of DMP PD groups with students and professionals.

The aim in PD groups as part of a training programme is to study the group’ processes in order to acquire knowledge about the way groups develop and about people’s behaviour in a group for further professional development (Knight et al, 2010; Hughes in Hughes and Youngson, 2009).

Experiential PD groups as part of academic training for verbal therapies are well established and are regarded to have important and essential value in trainees becoming practitioners (Hazel, 2012; 1996; Ieva et al, 2009; Yalom and Leszcz, 2005; Mackenzie, 2002). This experience can assist the practitioner’s learning about different ways of participation and ways of facilitating and intervening in a group.

There has been substantial research into verbal PD groups, especially in counselling and in Group Psychotherapy training based on participant's perceptions and reflection of their group experience (Ohrt et al, 2014; Knight et al, 2010; Ieva et al, 2009). Participation in such a group has been found to increase self-awareness, develop personal insight and empathy. It can also enable learning about group processes and explore interpersonal relationships through social interaction (Kiweewa et al, 2013; Young et al, 2013; Ohrt et al, 2013; Lennie, 2007). The group experience can enhance personal growth, emotional and professional development which was seen as valuable by participants (Ohrt et al, 2014; Kiweewa et al, 2013; Corey, 2012; Knight et al, 2010; Luke & Kiweewa, 2010; Ieva et al, 2009). Ieva et al (2009) and Kline et al (1997) demonstrate that the students in the studies believed that participating in PD groups would help them better empathise with future clients and would enhance their skills as group leaders.

Noack (2002) argues that the value of experiential groups in training is that they offer an opportunity to develop interaction between group members based on a sense of mutual understanding and consideration of practice as they become professional colleagues. Swiller (2011) in his argument of the value of experiential groups in training to become a psychotherapist claims that active experience is more valuable than passive learning.

Ohrt et al (2013) and Luke & Kiweewa (2010) suggest that self-efficacy was improved through the experience of participating in PD groups. Positive outcome, efficacy and significance of the experience participating in a PD group was noted by Young et al, 2013; Luke & Kiweewa, 2010; Knight et al, 2010 ; Robson & Robson, 2008; Kline et al, 1997 and MacKenzie et al, 1987. As members may benefit from participation in a PD group, further research on how these groups develop is encouraged (Ohrt et al, 2014; Young et al, 2013; Kiweewa et al, 2013; Luke & Kiweewa, 2010) which this study aimed to explore. The variety of themes examined by the above researchers and the methodology employed in Verbal PD groups has influenced this researcher by contributing to the development of the study's framework and chosen methodology.

There were also studies that measured predictors for learning in the group as is noted by Tschuschke & Green (2002). They claim that the perceptions of the leader's skills and of the group as it engages with issues that arise are significant predictors for learning. Coché et al (1991) also suggest that leader's professionalism and self-disclosure, feedback, and interpersonal support in the group are viewed as indicators for positive learning outcomes.

Learning is thus enhanced when one deals with topics as a participant and when one observes the facilitator's intervention in the group. It provides the professional member with awareness to areas participants might deal with and the ways to intervene in such situations.

The above studies have several elements in common. Most of them are based on students participating in training groups as part of an academic training programme. Furthermore, the majority of them use quantitative methodologies, mainly through questionnaires and reflexive journals to examine members' perceptions of and reflections on their experience of participating in a PD group.

This researcher suggests that these common characteristics in the design of these studies pose some general limitations in relation to the data gained about the value of PD groups in training programmes. These studies focused on PD groups that were part of an existing programme, which might have caused student's bias towards that programme, and tailored responses towards the course content and its tutors. Also, these studies using quantitative methodologies such as closed questions to elicit responses about the value of PD groups may be viewed as insufficient, as fixed questions necessarily cannot reflect the whole perception of the experience. As such they may not fully enable members to express their ideas and feelings about their participation in the group.

Group experience in a PD group was discussed in the above studies to enhance personal, emotional and professional development. Yet, Kiweewa et al (2013) and Tschuschke & Green (2002) find that there is not enough research focusing on experiences and processes that increase growth and development in participants in PD groups in counselling training. This is also complimented by Ohrt et al (2014), who argue that although experiential groups allow counsellors-in-training to experience the complex aspects of groups, empirical literature about the processes, dynamics, member development, and group development occurring within such groups is limited. This researcher argues that it may be difficult to research live participants in a PD group due to ethical constraints and therefore might be challenging to determine their effectiveness.

There has also been some research on PD experiential groups with DMP trainees (Panhofer et al, 2014; Federman, 2011; 2010; Payne; 2010; 2006; 2004; 2001; 1999; 1996). PD DMP groups are based on developing physical awareness and creative expression through movement, as was shown in Panhofer et al (2014) study. The research explores the challenge

of working with embodied emotional and intersubjective aspects of participating in a DM experience in a group as part of a training programme.

Payne's (2010; 2006; 2004; 2001; 1996) studies explore issues and processes in group work. For example, the issue of safety in the group as significant to the development of the group's process as well as the question of effectiveness of PD groups in training. Payne (2010; 2006; 2004; 2001) also outlines aspects that participants in PD groups were engaging with and represent their personal perceptions of the group. For example, the roles of participants and practitioners, ending and loss, rivalry, envy, jealousy, meeting one's own needs, anger, sexuality and touch. Most trainees, according to Payne (2010) place importance on this experience and she argues that it requires more systematic research.

Federman (2011; 2010) explores other areas, such as the increase in openness to experience and change in kinaesthetic ability in the PD DMP group, which enables trainees to develop further professional skills.

This researcher followed Payne, Federman and Panhofer in PD DMP groups exploring areas of group processes. These researchers conducted studies with PD groups which provided information about the group processes topics and informed this researcher about areas that require further investigation.

As with the above studies in counselling and Verbal Group Psychotherapy, studies in DMP also pose some limitations. For example, in Panhofer et al study the observation uses terminology that is not clear to the reader and the criteria on which the observation is based is ambiguous. In Federman's study the sample was not sufficiently large enough and the data was based on one single academic programme. New measures of analysis were developed for the study which might have been biased in accordance with the study's aims. However, all of the studies in both verbal and in DMP highlight the value of participants' experience in a PD group within a professional training context.

Despite the studies outlined above, there is ambivalence towards the value of PD groups. Some research questions whether PD groups are helpful in promoting skills, attitudes and personal development (Robson & Robson, 2008; Lennie, 2007; Payne, 2004; Kline et al 1997). Moller & Rance (2013) and Knight et al (2010) find groups to be both valuable and distressing. This may be due to the content expressed in these groups which can be very personal and intimate, resulting in feelings of discomfort by the talker as well as by the

listener. This researcher also considers the setting in which students participating in this type of group with peers, with whom they study academically, may experience a sense of vulnerability. It can result in developing feelings of discomfort and raised anxiety being over-exposed to other students and course tutors. The dual role of the group leaders, who may conduct the PD group as well as being responsible for course assessment, can have ethical ramifications. This can restrict participation in the group, which would therefore not fulfil its purpose. Knight et al (2010) add that the size of a group can also cause discomfort. Groups with more than 13 members were viewed as more distressing than those with fewer participants. Thus, the smaller the group, the more comfortable and intimate participants might feel, which can increase their involvement and openness to others.

Ieva et al, (2009), Payne (2006) and Kline et al (1997) further propose that research on training groups using qualitative methods is appropriate for drawing an in-depth description of students' perceptions of the experience. Yet, Smith et al, in Hughes and Youngson (2009) claim that there are only a few qualitative studies in counsellor training as most of them used quantitative or mixed methodology.

As this research was conducted within an intensive time frame, it draws on previous studies of similar durations. This researcher views an intensive group as a group in which activity is concentrated over several hours or days without substantial breaks in the process of the group.

Previous studies such as that of Mackenzie et al (1987) and Coché et al (1991) focus on small American Group Psychotherapy Association (AGPA) training groups over two days during a professional conference. Although their research was not conducted in a training programme, it draws attention to important elements relating to PD groups in a training environment. Both studies comment on the short time frame, which helped the groups to establish a working relationship more quickly. In addition, participants commented on its favourable input into their professional practice. Lennie (2007) argues that an intensive residential workshop as part of the academic training programme is essential to the training and development of participants' self-awareness. Young et al (2013) demonstrates through their study taken over 10 hours of personal growth groups that participants were able to acquire knowledge of group processes through their experience in the group. These studies were based on questionnaires given to the members and although this may limit the accuracy of the portrayal of members' reactions, it can however provide an indication on the value of such intensive groups.

## **2.6 Summary**

The above literature review examined the key areas of DMP and Group Psychotherapy theories including group processes and related research as they were applied in this study. PD groups and their main theoretical contributors and in DMP and Group Psychotherapy with students and professionals in research were also explored. The theories discussed above were incorporated to develop the framework that underpins the theoretical basis of this study. It informs the methodology that follows, providing a connection between Verbal Group Psychotherapy theories and DMP theories and outlined each theorist's contribution to this study.

The theoretical framework presented above has led to the chosen methodology in this study and its main contributors in line with the study's rationale and aims.

## **Chapter 3 – Methodology**

### **3.1 Introduction**

The following chapter will introduce the qualitative approach used in the study, based on phenomenology and specifically hermeneutic phenomenology. In keeping with this approach, semi structured interviews and movement observations were chosen as data collection methods. LMA was used to analyse the data of the movement observations and the interviews were subject to a thematic analysis, both of which were then interpreted by the researcher. The two types of PD groups are presented through a comparison design in accordance with the study's question and aims.

### **3.2 Qualitative Approach**

A qualitative approach focuses on understanding and studying the meanings people make of their experiences and the construction of their world through language and their interactions with the researcher (McLeod, 2011; Morrow, 2005). It is a holistic research approach that provides information about an individual's experience, this study was interested in, exploring issues and themes through observations and interviews (Patton, 2002). The focus of the approach is on the quality of the understanding gained from the experience, rather than the experience's cause and effect (Harper and Thompson, 2011; Willig, 2008). The emphasis is exploring psychotherapy processes, the study of people's experiences and their meanings as is at the basis of this study which are measured in terms of quality, not quantity, intensity or frequency, as is the case in quantitative research (Denzin and Lincoln, 2011; 2005; Morrow, 2005; Mackenzie & Knipe, 2006).

Denzin and Lincoln (2013: 6-7) argue 'that qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible'. Qualitative researchers study experiences occurring in their natural settings rather than in a laboratory (Savin-Baden and Howell Major, 2013). In this study it is the PD groups as experienced by the people themselves as they make sense of their ideas and experiences. Giving voice to participants through detailed interviews allows for a closer and more accurate perspective on the phenomenon under study, based as

much as possible from those being studied (Seale et al, 2007; Elliott et al, 1999; Raymond, 1996).

Qualitative research aims to expand knowledge by exploring social life phenomena in relation to the processes of an experience (Bryman, 2008; Howitt and Cramer, 2008; Smith and Dunworth, in Connolly and Valsiner, 2003; Denzin and Lincoln, 2000; 1998; Raymond, 1996). It allows for the description of the rich lived experience of individuals which provides a more complete understanding of the group experience.

As this study was concerned with gaining in depth meaning and understanding of the group's experience, the social life phenomenon, i.e. the area of group processes in PD groups, through participant's perceptions, it seemed suitable to employ the qualitative approach.

Mcleod (2001) states that qualitative research is a process of careful, rigorous inquiry into aspects of a social world; in this study the social world was the PD group. He claims that there are three areas in which knowledge can be obtained; knowing the other, which in this study would refer to the participant; knowing the phenomenon, the PD groups examining group processes verbally and in movement; and knowing one's own processes, which in this study was documented through the researcher's reflexivity.

A qualitative approach recognises that the researcher is the instrument through which the research is conducted, utilizing one's personal orientation, values, theories and specific background (Savin-Baden and Howell Major, 2013; Lambert, 2013; Denzin and Lincoln, 2000; 1998). The researcher, in turn, may be seen 'as a bricoleur, as a maker of quilts, or as in filmmaking, a person who assembles images into montages' (Denzin and Lincoln, 2008: 5). As such, the researcher interprets the findings, in an attempt to understand and develop a body of knowledge.

As Merriam (2009:5) writes:

Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences.

As such understanding is achieved through the researcher's interpretation incorporating one's theoretical frameworks, subjective perception of the data, views, beliefs and assumptions.

One's personal and professional background, social and cultural context are also taken into account, as is the norm with the subjective approach of hermeneutic phenomenology employed in this study as discussed below.

The subjective element can be considered a limitation as it relies solely on the researcher and can thus present only one specific way of understanding the phenomenon. Yet, it aims to comply with the chosen methodology that best suit the study aims.

Qualitative approach is considered to employ multimethod by using a variety of tools through words (written or verbally), pictures and visual video recordings (Denzin and Lincoln, 2013; 2005; Mackenzie & Knipe, 2006) which were employed in this study.

Expressions of events and feelings in words, including real statements from participants, aim to provide their perspective of the experience in an attempt to enhance the authenticity of the data (Lincoln and Guba, in Denzin and Lincoln, 2000; Miles and Huberman, 1994). The option to incorporate both words and non-verbal movement expressions appealed to the researcher as it represents the essence of DMP and suits the rationale of the study. The researcher was interested in exploring the lived experience, and felt that this mode of enquiry would best enable one to pursue this particular interest. Furthermore, qualitative research methods have been used in various creative arts therapies, including DMP (Forinash, in Cruz and Berrol, 2004) a trend this study followed.

This study was based on understanding participants' lived experience in the group partly as expressed through their interviews. As quantitative methods do not naturally give rise to this type of information it seemed inappropriate for use in the study. Quantitative research presents generalised findings within a large sample (Lapan et al, 2011; Bryman, 2008; Seale et al, 2007), whereas this study was concerned with describing and understanding a specific phenomenon with a small sample. Also, the empirical data in quantitative methodology can be viewed as rigid. It may impact the interpretation of the outcome as it does not allow for a broader elaboration of an individual's perspective based on the specific data, this study was interested in.

According to Van Manen (1977) a discovery of knowledge through understanding cannot be achieved through empirical measurements. For example, categorisation or statistical indexes are not viewed as adequate to understand the person in his entirety, to explain and to capture

the meaning of the lived experience (Van der Zalm & Bergum, 2000) which was essentially the driving force of this study.

IPA methodology was ruled out as it is based on a very small sample (maximum 8 subjects) and this study exploring group processes was based on more participants per group.

Savin-Baden and Howell Major (2013: 11) summarise that ‘the basis of qualitative research lies in the interpretive approach to social reality’; based on interpretation (hermeneutics) and human experience (phenomenology). It therefore landed itself to this study and to the use of phenomenology outlined below.

Quality and trustworthiness in the qualitative approach applied in this study was based on documenting and presenting the research data procedure and decisions made in congruence between the adopted paradigm and the chosen collection and analysis methods. Also, the use of reflexivity offered a way for the researcher to show the subjective elements that might have influenced the research. Discussing the study has been done in an attempt to add rigor to the qualitative research as recommended by Denzin and Lincoln (2000).

### **3.2.1 Phenomenology**

In order to address the rationale and aims of the study, a phenomenological methodology from the qualitative paradigm was deemed to be most appropriate, as outlined below.

Phenomenology is a philosophical approach to the study of experience (Smith et al, in Hughes and Youngson, 2009). It is a compound that originates from the Greek ‘phainomenon’, which refers to the way things appear and ‘logos’, meaning reason (Banister et al, 2011; Gearing, 2004). Phenomenologists believe that everyday life, the lived experience, is expressed through interactions in specific contexts, using verbal language (Van der Zalm & Bergum, 2000; Denzin and Lincoln, 2000).

The phenomenological approach explores the subjective reality of individual experiences, focusing on individuals’ internal perceptions (Mcleod, 2001). It is not concerned with the objective reality of the practice; its core principle is the individual’s own perception and ways

of making sense of an experience (Roberts and Ilardi, 2003). It aims to describe, rather than explain, subjective experiences and to explore them in the specific contexts in which they arise (Savin Badin and Howell Major, 2013; Van der Zalm & Bergum, 2000). This reality is termed the 'lived world' or 'life world' (Gray, 2004: 21; Denzin and Lincoln, 2000: 192). In the context of this study, it was the participants' lived group experience in a PD group exploring group processes, thus enabling diverse individual experiences to be better understood (Banister et al, 2011). Denzin and Lincoln (2000: 192) summarise the aim of phenomenology as understanding the ways one attributes meaning to their and others' actions, in order to 'reconstruct the genesis of the objective meanings of action in the intersubjective communication of individuals in the social life-world.' This approach relies on the individual's own perception and personal construction of real experience, tracing the relationship between context and response. Meaning of a social phenomenon is therefore gained through the individual's perspective using in depth interviews and making meaning through analysis (Creswell et al, 2007; Gray, 2004; Patton, 2002; Van Manen, 1997).

As McLeod (2001:52) states 'for anyone seeking to make discoveries about the ways in which personal and social worlds are constructed, it is necessary to adopt a phenomenological stance.' It is these subjective perceptions that informed the interpretation of the groups' reality which was one of the study's aims outlined above.

Within the philosophy, there are two primary approaches. The first, originated by Husserl (Smith et al, in Hughes and Youngson, 2009), is to describe an experience, to capture its essence. Husserl developed a theory of consciousness and subjective experience, noting the importance of describing one's experience and one's perception of it (Smith et al, in Hughes and Youngson, 2009). He believed the researcher should set aside, or 'bracket' their own ideas, assumptions and previous knowledge in order to enable sole focus on and understanding of the life world of the individual and its meaning to him/her (Lane Rockwood, 2005).

The second was developed by Husserl's student Heidegger (1927/1962) and adds the hermeneutic tradition, which is interpretative in nature, looking at the meaning beyond the participant's expressed verbal and non-verbal description. It focuses on exploring meaning beneath the surface of experiences to ascertain and understand what might be hidden and unseen (Creswell et al, 2007; Hein & Austin, 2001; Moran, 2000). In this study, although it is

important to acknowledge Husserl in terms of the origins of the approach, there is a greater emphasis on how the researcher's ideas, assumptions and background are informative in interpretation, following Heidegger as summarised below.

### **3.2.2 Hermeneutic Phenomenology**

Heidegger developed this approach to phenomenology which emphasises lived experience and establishing a relationship with the world through interpretation. He (1962: 26) described a state of 'being', which 'lies in the fact that something is and in its being as it is in reality...'. He was concerned with the individual's relationships and their meaning to the individual operating in specific contexts. These relationships enable an understanding of what it is to be human, the experience of 'being in the world' (Moran, 2000: 13). Heidegger believed experiences are related to their social and cultural context, which can effect interpretation (Lopez and Willis, 2004). In this study, participants' 'being in the world' was the group context, in which individuals communicated and attempted to establish relationships. The primary aim was to examine 'the thing itself' (Mcleod, 2011: 25) (the phenomenon) as it appeared and to make sense of it through interpretation. Heidegger (1962:55) argues: 'Seeing is about discovery...' and thus finding meaning through interpretation leads to an understanding of the phenomenon, which will be elaborated upon below.

The central idea of finding meaning is the notion that 'A person is [...] given as a performer of intentional acts which are bound together by the unity of meaning' (Heidegger, 1962:73). He claimed that this interpretation must be subjective and cannot be bracketed (Van Manen, 1990). According to Heidegger, hermeneutic research can only offer interpretations based on the researcher's reflexivity on their subjective experiences and background, including views, beliefs and assumptions (Lowes & Prowse, 2001). In contrast to Husserl, the expression of these experiences is important in making meaning and is separate from participants' descriptions. This aligns with the basic premise in Heidegger's approach that being aware of the other involves being aware of the self through reflexivity (Van Manen, 1990), a view this researcher has adopted.

Wojnar & Swanson (2007: 175) comment on the importance of '...the researcher and the participants coming to the investigation with fore structures of understanding shaped by their respective backgrounds in order to understand the phenomenon.' This implies to the

significance of the relationships established between the researcher and the participant, in this study when conducting interviews. Any data generated is the result of this relationship and can thus lead to multiple interpretations (Hein & Austin, 2001). The approach is valued by the researcher because this emphasis can result in deeper understandings, without ‘bracketing’ one’s experiences and prior learning as a way to strengthen the interpretation, as outlined below.

Merleau-Ponty (1968; 2003) elaborated on Heidegger’s approach, adding the central idea that the personal perspective of the world is shaped by embodied relationships with reality (the context). Importantly, in relation to the focus in this study on DM PD groups, Merleau-Ponty views the body as the means by which people both communicate in the world and develop their knowledge about it (Finlay, 2006).

For Merleau-Ponty (2003) the body is central to the lived experience of being in the world. He focuses on the ways in which experiences are perceived through their embodiment. This approach explores the way experiences are understood by establishing a connection between the body, the self and the world around. It is understood in this approach that the use of the body in developing relationships can affect the ways one’s body is viewed and understood (Hein & Austin, 2001). The self’s perception of the world is thus shaped by the effect of the experience on the body.

The theoretical framework employed by this researcher focused on the body as the main vehicle for the lived experience in the DM group, and Merleau-Ponty’s concepts complement this approach. His idea that therapists often use their bodies to sense their clients’ feelings and bodily sensations, as is one of the main premises of DMP, is especially relevant to the study (Homann, 2010; Bloom, 2006). Phenomenology, therefore, was employed in this study because describing bodily expressions can be understood as expressive of particular feelings in particular contexts. The value of the body movement and its analysis provided another framework through which the phenomenon of group processes could be understood.

Van Manen (1997) describes hermeneutics as the theory and practice of interpretation, focusing on interpreting experiences for meaning, as opposed to only describing them (Friesen et al, 2012). The epistemology of phenomenology focuses on finding meaning rather than arguing a point or discovering theory. The text becomes meaningful through the discovery of understanding about the phenomenon.

According to Van Manen (1997: 36), phenomenology aims to understand how the phenomenon occurred, aiming to ‘transform lived experience into a textual expression of its essence...’. Lane Rockwood (2005) clarifies that hermeneutics is the analysis of the description in order to arrive at meaning and understanding of the experience in question. This approach is a useful one as this study aimed to understand the phenomenon of group processes in PD groups through analysis of described themes and movement elements.

Interpretation is fundamental to hermeneutic phenomenology and is based on the participant’s perception of the event in relation to its context (Bryman, 2008). The focus is on the personal perspective of one’s relatedness to and involvement in the world. It is about how each individuals make meaning and interpret their being and relationships as embodied in the world (Seale et al, 2007). It is important to note that each phenomenon differs with each participant’s perception and account of it (Denzin and Lincoln, 2000) and there can therefore be no one point of view but simply multiple perceptions of multiple experiences as expressed by different participants. According to Kafle (2011), hermeneutic phenomenological research rests on the interpretation of the knower’s (the participant’s) subjective knowledge, which is then subjectively interpreted by the participant and the researcher.

Denzin and Lincoln (2000) describe an interpretivist epistemology as one that emphasises the importance of the context in understanding human behaviour. Interpretivism assumes the knower (the researcher) gains knowledge about an object (the meaning of human action) through its context; in this study, group processes as understood by participants’ accounts and through the observations. This interpretation of views and movement can be applied in relation to the context (the PD group) as well as to the conceptual theoretical framework (Group Psychotherapy and DMP theory) through which the world is described and explained (Savin- Badin and Howell Major, 2013). Phenomenology is therefore understood as an interpretive approach in which the researcher mediates between potential meanings attributable to lived experiences in order to gain understanding of and give meaning to the phenomenon (Van Manen, 1990).

A key idea is that of the hermeneutic cycle in which a phenomenon can both reveal and conceal; the interpretation therefore is cyclic and continuous (Savin-Badin and Howell Major, 2013). The aim is to shed light on the phenomenon, not to find the objective truth, or even to adhere to a correct process (Smith, 2007). This study incorporated the work of Van Manen (1990), who suggests that interpretation is strengthened when the description of a

phenomenon is developed through other means, such as expression, including non-verbal aspects, action, artwork, or text. In this study, the use of movement observation through LMA aimed to create stronger interpretations.

The use of LMA elements to observe the group's movement as a way to understand the phenomenon of group processes can be interpreted in accordance with the phenomenological approach (Kaylo, 2003; La Barre, 2001).

In Kaylo's (2003) view of phenomenology, the psychological experience and the bodily experience happen together. From a phenomenological stance, the body and the movement are one, establishing consciousness and relationships with the world by giving access to the experience of self and other (the observer /therapist). The researcher agrees with the notion of the relationship between the body and the movement, yet, argues that the psychological experience and the bodily experience may not always happen together. There might be times when the two are disconnected, or perhaps even in conflict which can still shed light on the phenomenon.

La Barre (2001) claimed that Laban found an intrinsic connection between experience and the dimensions of movement. In this study it was the association between movement repertoire and how interactions were formed through movement which resulted in a phenomenology of movement and mind.

In summary, Husserl as a forerunner of phenomenology established the importance of experience and perception. Heidegger and Merleau-Ponty extended the theory to embed the view and interpretation of the individual in the context of a lived world of objects and relationships, language, body movement and culture.

Hermeneutic phenomenology has been chosen as a suitable methodological approach for this research because of its emphasis on describing and interpreting the experience of a specific phenomenon. As Smith (2008:19) writes: 'the hermeneutic approach provides a new view of the meaning of data'. The benefits of hermeneutic phenomenology to the study were manifold. This approach enabled participants' experiences and movement observation to be explored and interpreted in conjunction with the researcher's theoretical and personal knowledge to understand the phenomenon of group processes, the 'thing itself'.

This study was not aimed at generating theory; a group theory on group processes already exists (see literature review chapter) which is why grounded theory was not applicable. The study aimed to describe a phenomenon, trying to position the existence of group process experiences within another frame of reference, through body movement as well as through verbal accounts. Additionally, in grounded theory research a new theory is developed free from any preconceived ideas (Frost, 2011; Strauss and Corbin, 1990). In this approach theory is generated from data, which was not the case in this study. Another argument for why grounded theory was not chosen is because this approach aims to develop an explanatory theory of an experience (Starks & Trinidad, 2007) as opposed to hearing about the experience in itself as a way to gain insight and understanding.

The hermeneutic aspect adds a further level to the interpretation, as it incorporates the ability to explicate meanings and assumptions through participants' that may not be explicitly articulated (Ajjawi & Higgs, 2007). Van Manen (1997) explains that hermeneutics offers a method of understanding experiences in a context captured through language. This links to the study design here, in which LMA descriptions of movement observation were combined with participants' descriptions in interviews in order to create meaning from the two group modalities as outlined in the comparison section.

The following data collection methods have been employed following the methodology approach discussed above.

### **3.3 Data Collection Methods**

The data collection methods selected for the study took into account both the emphasis of the study question and the main interest of the study. Furthermore, the methods accord with the phenomenological qualitative approach chosen, as outlined above. Data for the study has been collected through semi-structured interviews and movement observation using video footage. These methods seemed appropriate for the study as they enabled a deep understanding of the phenomenon of group experience.

### **3.3.1 Movement Observation**

Observation using video recording as a data-collection tool has been used in qualitative research on verbal and non-verbal behaviours in therapeutic and non-therapeutic settings (Ratcliff, in Camic et al, 2003).

Video observation enables movement to be captured when and where it is performed (Derry et al, 2010). Using video footage can convey a reflection on reality, the context, in a fairly direct manner for analysis and observation, which can then be perceived as more believable and authentic. Koch (2007) suggests that the selection should be based on good visibility and consideration of the camera's angle. Cruz and Koch, in Cruz and Berrol (2004a) alert that the observer's view might be obstructed because the camera angle may only record the data in a two-dimensional view and from a specific position. As such the video footage, in the study, might have been limited to the specific observation position from which it was recorded that might not have represented the full phenomenon. This should therefore be taken into account when analysis is drawn upon and is further discussed in the limitation section.

The use of movement observation in this study focused on providing identification and detailed description of the movement patterns of the whole group through the observers' perceptions. Observing group patterns was a way to show the group's shared dominant movement activity. The group's movement included all individuals in the group who were doing more or less the same range of movement qualities in order to address an aspect of the study question; the expression of group processes through movement. This provided the basis for the researcher's interpretation of the movements, in employing the phenomenological qualitative approach. Tortora (2006) claims that observation provides insight into experiences in movement, which are the basis for interpretation, suggesting that researchers should identify patterns through the observation and only then infer meaning, a practice this study followed.

In the study, movement observation was used as an additional tool to enhance the information gained from participants' interviews and to add to the richness of the data about the phenomenon of group processes.

Movement observation as a data collection method enabled the researcher and the movement observer to describe what happened in the group and notice movement details. It offered an opportunity to learn through movement about topics that people might have been unwilling to

engage with, or might have been unaware of as later expressed in their interviews (deMarrais, in deMarrais and Lapan, 2004).

Qualitative descriptions of the movement provided a focus for the observation, using specific and established concepts based on LMA as detailed in the data analysis and the discussion section. The descriptions of the shared group patterns were listed on a movement observation sheet (Appendix 14). This follows Cruz, in Brooke, (2006) who states that it is important to use a systematic observation method which anyone else that has the necessary qualifications and wishes to replicate the study in the future can follow.

Cruz and Berrol (2004) suggest a minimum of 10 minutes per observation. Koch (2007) agrees suggesting 10-20 minute segments of video which are sufficient to provide a sample of movement behaviour for the movement analysis, regardless of the overarching length of the recording. This amount of time allows enough repetition for the observed movement patterns to be identified.

Specific clips selected from video footage, amounting to about 15 minutes per day, per group recorded for this study allowed the researcher to capture samples of group behaviour expressed as non-verbal movements within the context of the study: a PD group in a session. The selection of clips at specified times provided a method of exhibiting the possible range of varied processes taking place, in order to increase the value and trustworthiness of the observation.

The specific clips were pre-selected based on the researcher's subjective judgement in agreement with the study aims and the qualitative methodology and were context dependent. This can be viewed as a limitation as another researcher might have chosen other criteria which will be further discussed under study limitations section below.

A few criteria were chosen as a way to select the video clips to determine significant movements in the group 'for whom the processes being studied are most likely to occur' (Denzin and Lincoln, 2000: 370). For example, looking for transition moments indicating change in the group, either between activities and ways of participating, or in the ways in which participants connected with each other. Transition moments were determined by observed changes in mood, movement and actions that could have been an indication of group processes. For example, clips were selected following interventions from the respective group leaders that seemed to create changes in the groups. It was either an observed movement

suggestion in the DM PD group following the movement activity, or an observed verbal intervention, such as a comment on an issue raised, in the verbal PD group, leading to a transition in the group's process. Also, observing transitions from stillness to movement and vice versa as well as transitions from group interaction or sub-group interaction to individual movement and vice versa. Another criterion follows Koch (2007) suggesting to observe movements that most participants were performing. The researcher, thus, concentrated on movements that involved as many participants as possible. The aim was to capture the overall movements that the group as a whole was doing and sharing in response to each other and/or the group leader.

Cruz and Berrol (2004) state that attention to the context of the observation is relevant and should be taken into account in getting a clear sample of the desired movement behaviour. In this study the context was an intensive PD group composed of past and present students and professionals of expressive art therapies, mental health training backgrounds and group facilitation training programmes.

### **3.3.2 Semi-structured interviews**

Semi structured interviews are used in hermeneutic phenomenology as a method to gather and explore participants' narratives of their lived experiences (Van Manen, 1997). They are based on open-ended guided questions, in relation to the study rationale, aims and question. The interview questions can elucidate factual information about the experience and the phenomena, as well as subjective descriptions and interpretations of feelings, opinions and thoughts (Flick, 2007; Kvale, 2006; Gray, 2004). It allows for the description, construction and interpretation of the experience by participants in their own words, attaching meaning as they reflect on their experience (Silverman, 2013).

The interview is viewed as a subjective account by the interviewee (Gold et al, 2013). Participants describe their experience yet also interpret it. This is emphasised by Brown and Lent (2000) who claim that research has demonstrated that individuals react differently to group experiences. Therefore, their views and reactions would be varied, creating a broader and richer perception of the group experience.

In response, the interviewer aims to understand the meaning of the interviewee's main themes through further interpretation (Flick, 2007). During the interviews it is expected that a relationship might develop between the interviewee and the interviewer, in which the experience of the phenomenon would be discussed in detail as the dialogue follows its own path (Bryman, 2008; DiCicco-Bloom & Crabtree, 2006; deMarrais, in deMarrais and Lapan, 2004; Van Manen, 1997). The relationship can enable the interviewee to participate in the process more freely as it is expected to be non-judgmental and flexible in direction (deMarrais, in deMarrais and Lapan, 2004).

The interview allows the interviewer to establish rapport and mutual understanding in order to gather in-depth information through verbal and non-verbal accounts and enter the interviewee's world and their perception of the experience (Lambert, 2004). This relationship attempts to understand, explore, describe and interpret the social experience, the phenomenon, in this study, group processes (Flick, 2007; Patton, 2002).

A semi-structured interview is therefore based on an active, dynamic process between the interviewee and the interviewer who are both interested in the topic (Banister et al, 2011; Willig, 2008; Denzin and Lincoln, 2000).

The open format of semi-structured interviews along with probe questions allows for a greater input from the interviewee. It helps the researcher to gain a broader picture and provides greater breadth and clarity to the information gathered about their experience (May, 2011). In this way, these interviews create the potential for unexpected aspects of the experience to arise, thereby promoting a more realistic and meaningful data to be obtained (Lyons and Coyle, 2007).

The questions in semi-structured interviews tend to be open and flexible, thus encouraging the interviewee to make their own links between their personal experiences and those of other participants in the group (Banister et al, 2011). It also allows the interviewer to probe questions to further gain information about the experience. The interviewee can also direct the interview, allowing for significant issues to emerge. Both the interviewer and the interviewee can guide the interview in a way which can divert it from its schedule in order to accommodate their individual goals. This might influence the discussion which can be viewed as a limitation to the authenticity of this process that one should be aware of and acknowledge.

Semi structured interviews differ from structured interviews, which have very little flexibility in the way questions are asked or answered and nothing is left to chance (Merriam, 2009). This type of interview can restrict the participant's expression and may not enable an authentic subjective view of the experience to emerge, nor provide an opportunity for a relationship to develop between the interviewee and the interviewer based on open discussion. For these reasons, structured interviews were deemed unsuitable for use in this study.

Morse and Field (1995) further suggest that semi-structured interviews have advantages over structured interviews, as they allow the participant and researcher freedom to respond openly to questions, allowing participants to narrate their experiences in their own way. Another benefit of the semi-structured interview, rather than a fully unstructured interview, which is non-directive and without any set format, is that some uniformity can be achieved through standard questions, thus creating a basis for comparison between the interviews (May, 2011).

Flick (2007) comments that there is a need to develop an interview guide or schedule that can be applied in other interviews, without restricting their freedom and flexibility, enabling further questions to arise as the dialogue develops which this study has employed. (see Appendix 10 of the interview schedule). This will enable the researcher to explore and compare similar aspects of the experience in question with different participants as not every interaction is the same gaining further new insight and perspectives.

Semi-structured interviews were chosen for this study because, as outlined above, they rely on the participant's point of view of his/her experience, enabling an in-depth understanding and insight into their worlds (Willig, 2008) which the study was interested in. A voice for the participants' subjective experience expressed through descriptions and interpretations of their external reality was facilitated in the interviews. This corresponds to one of the study's aims which were to capture a very subjective perspective on a particular experience, participation in a PD group and acknowledging group processes.

The interview questions as outlined in the pilot chapter below were chosen as used in the qualitative approach and in relation to the conceptual framework of looking at the individual's perspective of the group's processes as also noted in the study aims. The questions aimed to establish the participant's perception of what the group's process and of one's self perception of themselves in the group were.

The semi-structured interview was an important and appropriate tool which enabled significant information about participants' experience to emerge as well as the leader's perceptions of the group. It also enabled to identify recurring patterns in the experiences of a group of people under investigation.

According to Lyons and Coyle (2007), there is no objective reality; the authors argue that knowledge and processes are dependent on the context in which certain phenomena are examined. They add that qualitative research tools, such as semi-structured interviews, are helpful in this notion as they support a meaning-making process with an authentic focus on the participant's voice, rather than putting emphasis on an interpretation that is correct, incorrect, accurate or true.

Patton (2002) suggests that even though the semi-structured interview is an important source of information, what can be learned from what people say is limited, as it is their subjective point of view and should be regarded as such. In order to get a broader understanding of phenomena, other methods such as observation should be added, as was used in this study.

In this research, individual semi-structured interviews were conducted with group participants and PD group leaders in order to understand the participants' and leaders' experiences and perceptions of the group process following their participation. The interviews lasted approximately one hour each, as recommended by Smith (2008) and were conducted soon after the completion of the two days' group work. They were done in Hebrew and tape-recorded following consent from participants and group leaders and then transcribed in order to be able to perform the analysis and interpretation that will be described below.

In summary, the semi-structured interviews as a data collection method in the study presented the individual participants' perceptions of the group experience, whereas the videoed movement observation captured the movement patterns of the group as a whole. This aimed to provide an understanding of group processes from both perspectives and corresponds to the phenomenological approach of finding meaning, as well as to the theoretical framework detailed above. Using these two data collection methods provided complementary information, thus offering a more holistic and complete picture of the group experience.

The movement observation was analysed using LMA and the interviews were analysed using thematic analysis detailed below.

### **3.4 Data Analysis Methods**

The data analysis in the study explored group processes through the certified movement analysts' (CMAs') descriptions of the movement patterns using LMA. Recurring themes in the participants' descriptions of their experience of the group, based on the interview data was analysed through thematic analysis which were both then interpreted by the researcher.

#### **3.4.1 Laban Movement Analysis (LMA)**

This section will provide an overview of LMA and its use in this study's observation and analysis.

LMA is a conceptual framework for observing, describing, notating and analysing elements of movements developed by Rudolf Laban (1960) (Dayanim et al, 2006). His concepts were based on describing changes in the quality of the expressed movement which he termed as 'Effort' (Dell, 1977).

Laban (2011:50) states that:

The body is the instrument through which man communicates and expresses himself. The movements of each part of the body are related to those of any other part or parts through temporal, spatial and tensional properties.

LMA views body movement as a way of communication, whether between individuals or for self-expression; movement can reflect intentions, mood, coping mechanisms, abilities and behaviour (Snow and D'Amico, 2009; Chaiklin and Wengrower, 2009). Laban was interested in the observation of the movement of the 'team aspect' (Laban, 2011; 136) in which he claimed that each one needs to adapt one's movements to the other in order to move together and interact. This idea relates to the study exploring the development of relationships in a group as expressed in movement.

LMA as a conceptual framework attempts to capture a variety of movement dimensions and focuses on how a movement is performed, rather than which particular movement is used to perform; the qualitative aspects of the movement and their attributes of energy change in relation to the context in which they appear (La Barre, 2001; Brennan, in Fraleigh and

Hanstein, 1999; North, 1972). For example, if a hand is put above the head, the way the hand is lifted is the focus, its use of time, weight (force) and space (direction). Patterns of the observed movement performed are used to describe the movement qualities, which can then lead to analysis, interpretation and intervention (Cruz, in Brooke, 2006). The LMA system itself is not about what someone 'looks' like from the outside, but how their movement impacts their own, others' experiences and the environment they act in.

As explained by La Barre (2001: 142):

[Laban] was not initially investigating the meaning of movement, but rather movement per se, the relationships between movements, and the 'fit' of particular movements and movement qualities to actions on the environment. His work evolved from that point into a highly detailed phenomenology of movement and mind.

North (1972) writes that Laban viewed movements as a combination of conscious, deliberate and learned actions, depending on or in relation to the specific context and circumstances of the environment in which they were observed. Movements can be viewed as both innate and adaptive (Hackney, 1998).

As Laban (2011:2) argues 'movement evidently reveals many different things... it can characterise momentary mood and reactions as well as constant features of personality. Movement may be influenced by the environment of the mover'. He states that movement conveys internal and external expressions, yet the mover's intent may be conscious or unconscious. It is important to note that the same movement can express a variety of aspects of one's behaviour and personality, depending on the context, an important consideration for accurate analysis. A movement can have one meaning to the individual performing it yet would be perceived in another way by its observer as no movement is perceived the same to all (Rick, 2001). This can explain the difference in the interpretation, understanding and perception of a movement between observers, group members or the group leader as the movement is perceived through personal embodiment and empathy.

As Davis & Markus (2006: 109) argue:

Movement may never lie, but sometimes it does not reveal what we think it may, and at other times what we think it says is our projection. The real challenge is to know when

movement is a true indication or not and whether we can accurately detect this in the moment.

Laban had many followers, one of them, Warren Lamb (1965), formulated and added the term 'Shape' to describe body shape changes in movement, which is now known as Effort/Shape (Davies, 2006; Dell, 1977).

Another important follower of Laban was Irmgard Bartenieff (1980) who contributed to the development of LMA and its application to DMP by perceiving body movement as an integrated entity (Levy, 1988). Her perspective was that movement should be regarded as a whole bodily process in which the physical activity and the movement expression are connected. Therefore, specific physical activities can be developed to bring about specific, related emotional expressions (Levy, 1988). Bartenieff (1980) also comments on the importance of the observation of a group's experience watching for patterns of non-verbal aspects of body movement in a group's spatial configurations. For example, in this study, the two groups that formed in the DM group on the first and second day occupying different spatial formations could have been viewed as an indication of the group's process.

LMA is considered a formal, comprehensive and universal language based on set terminology that has been applied to diverse experimental research including attempts to use computerised measures of individual movements and emotions (Shafir et al, 2016; Bernstein et al, 2015; Larboulette & Gibet, 2015; Mentis & Johansson, 2013; Tsachor, 2013; Foroud & Whishaw, 2006; Levy & Marshall, 2003). These studies have claimed that LMA is capable of revealing and interpreting individual's movement qualities.

Larboulette & Gibet (2015) and Bernstein et al (2015) showed in their research that LMA is a valid tool and a significant descriptive language for studying emotions. They claim the use of LMA terminology gives a unifying view of the movement observed yet there is still limited information about consistent motion measures.

Tsachor (2013: 21) describes LMA as a 'comprehensive approach to the human movement experience' which has been viewed as a method that captures qualitative aspects of performed movement. LMA can be seen as complimenting other descriptions, thus potentially providing additional perspectives, which is a useful addition, as this study has demonstrated.

LMA in this study was based on an approach that sees observation as a descriptive system that views participants' shared movements through the analysts/observers' subjective empathic understanding and interpretation of felt experience. This approach helps to determine the quality of the movement observed (Kaylo, 2006).

The term 'description' is in use in relation to the LMA vocabulary used by the CMAs to label types of movement for consistency when referring to the observation outcomes. This is a shortcoming of the use of LMA, as there is a level of interpretation within their descriptions of the observation. There is a difference in the level of understanding between what the description demonstrates and what the interpretation indicates as Schmais (1998) also acknowledges. The description points to what there is to see and the interpretation suggests what it means both of which are interrelated. The descriptions themselves are jargonistic, relying on the reader's knowledge of LMA terminology. A glossary of terms is provided in the appendices of the study to counteract this issue for the reader (see Appendix 16).

The word 'description' is used herewith for consistency, to refer to the observation outcomes in order to differentiate them from the researcher's interpretation. The description of the movement observation allows for interpretation and meaning making and in this study any further interpretation is left to the researcher within the qualitative framework that is being used.

The description is thus based on the analyst's assumptions about, and perceptions of, the movement observed, expressing the observer's subjectivity. Therefore, the description is neither objective nor fixed as individual observers may attribute different LMA terms to describe the variety of observed movements.

The movement analyst, as emphasised by Kaylo (2003), tries to enter the observed group experience through their own felt sense. As if they were part of the group movement in order to attune to it and thus understand it, as was discussed above in relation to new research on mirror neurons (see literature review chapter). This relates to the interpretative element of the observation by the movement analysts noted above.

Fischman (2015) adds that the movement observed of the group experience is in concurrence with the subjective felt experience by the observer/therapist using one's own senses, personal experiences and theoretical backgrounds. The researcher though argues that an observation does not necessarily have to be only based on a felt experience for the DMP observer/therapist

to be able to identify movement patterns in the mover/movers. One can infer meaning from their subjective perception, senses and knowledge in order to understand the movement performed.

The idea of felt experience is related to the use of kinaesthetic empathy in DMP interventions as explained in the literature review chapter above. The observer/therapist empathises with the group's lived experience on a kinaesthetic, body level. Similar emotions and sensations are perceived and understood through the observer's associations and experiences with the patterns observed. For example, anxiety can be observed and felt empathically through noticeable rapid heartbeat, facial expression and muscle tension in body parts, enabling the observer/therapist to feel and understand the movement expression. This corresponds with one of the basic premises of qualitative research in which understanding is gained through trying to empathise with how the other thinks, acts and feels (Patton, 2002).

As it is a specialised tool based on specific concepts and terminology, this study used only CMAs who were trained in its use and therefore felt qualified to infer what the movers were expressing/sensing/doing (Kaylo, 2003; La Barre, 2001).

In acknowledgement of this the movement observation was conducted by three experienced CMAs all blinded to each other's observations. The use of three CMAs allowed for a broader, more credible and richer analysis to be presented. Each observer expressed a subjective perception of the movement observed which at times were similar or different from each other (see example in outcome chapter). This is in line with Hermeneutic phenomenology in which different interpretations of multiple perceptions of an experience is presented. North (1972) believes that when a few movement observers perceive and express similar movement description blind to each other, it may lead to greater accuracy of the observation as presented in the outcome chapters.

Laban and his followers established a set of movement terms in order to create guidelines and a familiar language that can be shared by all observers. These were applied to this study, as outlined in the outcome chapter describing the movements observed.

LMA as presented in this study is based on Body, Effort, Shape and Space (BESS) categories observing specific movement details outlined below (Tortora, 2006; Hackney, 1998).<sup>2</sup>

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<sup>2</sup> Definitions of terminology pertinent to LMA can be found in the Glossary - Appendix 16

**BODY** - any observed movement that happens through body parts. The meaning attributed relates to the physical sensations experienced in the body.

**EFFORT** - how a movement quality is performed through the use of weight, space, time and flow effort, which can indicate expression of feeling.

**SPACE** - where movement occurs in relation to others and the environment, an inner attitude to space not necessarily in relation to an actual place in space, which can indicate thinking.

**SHAPE** - a mover's body's shape form relative to the space around (Kinesphere). It is the way one's movement is shaped in response to internal or external stimulus and can indicate relationships (For a more detailed description see glossary in Appendix 16).

Laban also discussed movement themes on a continuum between polarities (Fernandes, 2015), which this study incorporated; Inner/Outer; Exertion/Recuperation; Function/Expression and Mobility/Stability (For further descriptions see glossary in Appendix 16).

Discussion with the analysts in relation to the study's aims and rationale has led to the development of an agreed movement observation sheet outlining the above LMA movement themes and categories to capture the shared overall group movement's qualities (see Appendix 14) as well as an observation key for clarification (see Appendix 15).

The sheet is a guideline list of BESS categories and movement themes to support the observations by providing the terminology to describe the non-verbal movement. It was designed to create a common ground for the CMAs report as each one's interpretive descriptions of what they observe may be different. While each analyst observed and described the movement blindly to each other and their observations were wholly subjective, using the same LMA terminology ensures that there is an attempt to achieve a common language base for describing and communicating the observation to the reader. It also allowed a broader use of the terms in aid of the description of the movements observed thus increasing the trustworthiness of the observation as recommended by Cruz and Berrol (2004). Following the creation of the observation sheet and movement observation key, in order to simplify and understand the terminology, a glossary to be used in the study was designed based on the unpublished glossary created by one of the CMAs (see Appendix 16).

These tools were created in order to establish a mutual vocabulary for all three analysts, to provide them, as well as the non-movement reader, with a guideline for their description following their observation of the video clips. It was agreed by the researcher and the CMAs that they would observe the shared group movements and describe what they saw on the same clips using the same BESS categories and movement themes terminology as noted on the observation sheet.

LMA descriptions were presented using a specific terminology of movement categories and themes. This explicit language can at times be complicated and unclear to the unfamiliar reader. Panhofer and Payne (2011) criticise the use of LMA language as overly complex and question whether it is really capable of capturing movement and whether it justifies interpretation. The researcher argues that it is the professional's responsibility to transform its vocabulary, without undermining its value and unique contribution. As a way to address this concern this researcher used simplified language explaining the LMA terminology in the outcome chapter in order to make it more readable, so that it can be understood more widely. For example, clarifying what Inner/Outer movement theme means, what is the Shape element and what is included in the Effort element.

Using LMA draws attention to the core idea of DMP, looking and analysing body movement. Applying specific terminology which is DMP related can strengthen the field demonstrating the specific characteristics and attributes which differentiates it from other areas of study. LMA is a language specific to the field it aims to explain, as is any other profession's use of its explicit vocabulary. It accords with Tsachor (2013) who argues that this terminology is like using a medical jargon between professionals and should be regarded as a professional language that requires explanation to bring it to the wider practitioners. As such it could potentially expose others to the meanings attributed by its use as demonstrated in this study. It should not put professionals off but rather be embraced in order to encourage its use to readers outside of the profession.

It should be acknowledged that although the same LMA terminology was used, there were observations in which the CMAs emphasised different aspects of BESS or movement themes based on their subjective perception. This can be somewhat confusing to the reader as each CMA employed different terminology to describe the same movement. Acknowledging the subjectivity of the descriptions and explaining what terms are being used can show the reader the different ways a movement can be described. This may help the reader to appreciate the

richness offered through having a variety of descriptions and different perspectives, in order to better understand the movement performed as an expression of group processes. This can be understood as similar, for example, to when there are several descriptions of one picture or various interpretations to a specific movement offered by a few observers.

Davies (2006: 143) summarises movement analysis by describing movement patterns as they appear at the time of observation through a subtle tool developed for understanding one's non-verbal being. She states that: 'Movement analysis is never concerned with positions or attitudes, but only with movement.' Thus, movement analysis forms an impression of one's basic patterns of movement at a given moment in time - the here and now.

Previous studies such as Federman (2010), Koch (2007) and Bräuninger (2006), have used video footage for the observation of individuals, basing their use of LMA on a counting method employed in a quantitative method. However, a phenomenological approach would suggest that this type of quantity measurement does not give the type of rich description of the phenomenon through movement descriptions that this study aimed to achieve.

The above mentioned studies observed individual movement patterns, whereas this study focused on the observed shared, dominant group movement patterns as a whole. The challenge was to be able to observe and describe similar qualities of the overall movements performed by the majority of the group members as opposed to observing one individual's movement patterns. For example, examining whether the majority of the group was using the weight (gravity) factor in their movements or whether they used any of the shaping forms; advanced or retreated to objects or others. Observing and identifying different movement elements of the group provided a framework upon which understanding and meaning of the group's process was gained. However, employing LMA in observing the main movement qualities of the group raised a limitation as to how an overall movement of a group was observed and described through specific LMA elements.

As opposed to the studies outlined above, Bloom (2006: 37) uses LMA in her qualitative study of individuals and argues that a qualitative approach is viewed as 'a more open ended approach to movement observation.' Her aim was to '...highlight non-verbal patterns which emerged over time' (Bloom, 2006). Another study exploring group shape formation was conducted by Fischman (2015). Although her study did not use a systematic movement observation tool, it does, however, provide another way of looking and identifying group

patterns in a therapeutic session. This is the only other study besides the current one attempting to examine groups through the use of some movement elements in observation.

LMA as noted above can be applied to different research topics by selecting those specific movement elements which best fit the research aims and methodology. The assessment and analysis can be performed in various ways which can demonstrate its diverse use in research. Yet, in order to investigate the same topic twice, identical movement elements would need to be used, if not the new study can result in altered outcomes which might lead to other conclusions.

LMA elements were chosen for this study in accordance with the study aim and methods. As such it provided a way to focus on the details of the shared group movements in relation to group processes in order to gain a greater understanding of them. LMA in this study was aligned with the qualitative approach in which the focus was on the quality of the group's movement patterns as an indication of a phenomenon, group processes, rather than looking at frequencies and rates of occurrences. It was chosen as a way to provide detailed observation through qualitative descriptions and interpretations.

Using LMA to describe the data and to interpret the group work gave this study a unique perspective. In turn, this study aimed to add knowledge about the potential usage of LMA in group work, in training and in practice through the exploration of a group's movement. This notion compliments Cruz and Koch (2004a) acknowledge the use of movement observation and analysis in DMP research, yet comment on the lack of methodological detail about the video footage collection and analysis.

The use of LMA concepts in this study to observe group movement patterns in relation to group processes offered a potentially significant and new contribution to the area of group work in general and in DMP and group process specifically. This will be further explored in the conclusion chapter under the contribution to practice section.

In order to draw meaning from participants interviews, thematic analysis has been employed.

### **3.4.2 Thematic Analysis**

Analysis of data collected through semi-structured interviews can be conducted in a variety of ways. One of these which suited the purposes of this study in accordance with the phenomenology approach (Van Manen, 1997) was thematic analysis (Willig, 2008).

Thematic analysis is viewed as the search for themes that emerge as important to the description of the phenomenon within the study's theoretical framework and in relation to the study question (Attride-Stirling, 2001). Themes are characteristics of the data and can be seen as the basis of it. They are related to the context in which they are investigated (Attride-Stirling, 2001). Thematic analysis is a commonly used qualitative method to identify, report, and analyse data for the meanings produced by people in situations, and events (Floersch et al, 2010).

This type of analysis allows for the participants' subjective representation of their lived experience to be acknowledged, and in turn allows for meaning to emerge (Savin-Baden and Howell Major, 2013). Van Manen (1997) argues that meaning and understanding is gained through themes that highlight the lived experience for interpretation. He claims that every researcher can read and understand the data in an alternative way, which does not make one interpretation better or more accurate than another.

Themes were found through participant interviews, looking at the expressions in the data as well as through the researcher's theoretical background and understanding of the phenomenon in the study. The value of the theme depends on how often it is found and is related to its social and cultural context (Ryan & Bernard, 2003). Themes in this study were presented through participants' narratives for demonstration, which allow the reader to follow the researcher's interpretive process.

The aim of the analysis in this study was to identify themes related to group processes, in order to uncover the meaning and significance expressed by participants in describing the experience they have been involved with in the group. This process provided insight and understanding of what group processes are, both to the participants and to the group leaders.

Thematic analysis allows for the communication of observed findings and interpreted meanings to others (Boyatzis, 1998). The process involves the identification of themes through reading the data again and again. Emerging themes are presented as patterns and

occurrences within the data and become meaningful units of categories for analysis (Fereday & Muir-Cochrane, 2006). A full breakdown of the analysis process can be found in the Introduction to the study outcomes chapter.

According to Banister et al, (2011) the researcher identifies and presents themes and patterns in the data using their own perception and subjective decision making skills in the process. He claims that the researcher's subjective interpretation in finding and explaining the themes is an inevitable feature of the research. Thus, themes do not naturally arise from the data, but emerge through the researcher's subjective understanding, which is embedded in the process of finding and interpreting themes. This notion is also supported by Morse and Field (1995), who claim that using thematic analysis in a phenomenological approach focuses on the subjective perception of the lived experience, the phenomenon to be understood. This can be a limitation in that it can only represent the researcher's understanding and might have thus limited other interpretations, further discussed below.

Thematic analysis (Mcleod, 2001) was chosen based on the characteristics outlined above as a way to analyse the interviews and understand the experience under exploration, while engaging in an interpretative relationship with the data. The analysis revealed the meaning of participants' expressions and their subjective point of view, without emphasising specific linguistic elements, which was not the focus of the study (Robson & Robson, 2008; Bryman, 2008; Mcleod, 2001).

Content analysis was examined as a method, but as it is based on counting instances, frequency and focuses on concepts and semantic relationships (Bryman, 2008) it was viewed as unsuitable for the purpose of this study. Content analysis seeks to quantify the data in terms of predetermined categories in a systematic and replicable way, which this study was not considering. It is viewed as more of an approach to data than as a means of analysis that generates data, which is another reason why it was considered unsuitable for this study (Silverman, 2000; 2013).

Discourse analysis was also ruled out as it is used to explore meaning through the use and role of language (Merriam, 2009) which is not the focus of this study.

Following is a comparison table between the two collections and analysis methods in the study.

**Table 2 - To show the comparison between observation and interviews**

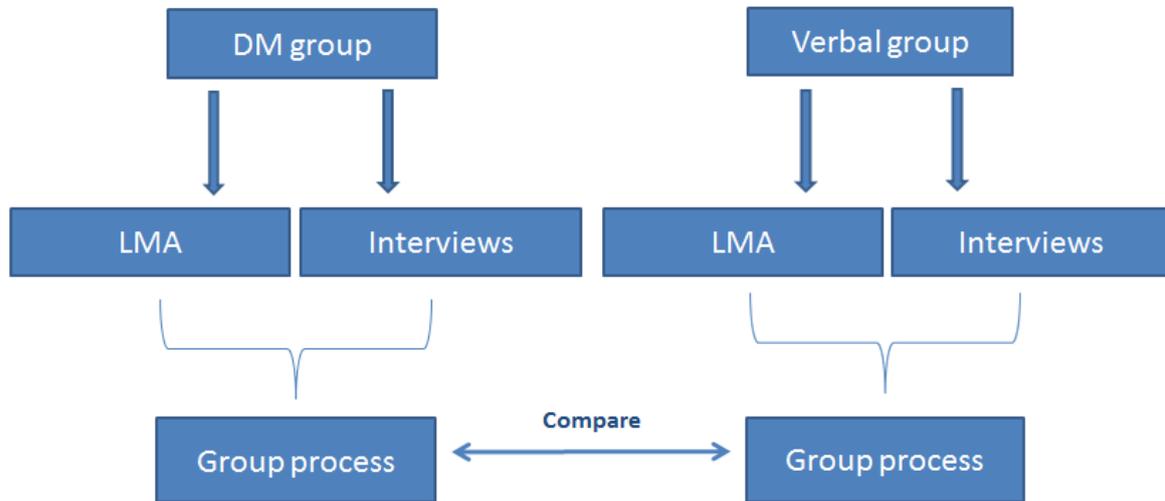
| <b>Observation</b>  | <b>Interviews</b>                                    |
|---|--|
| Snap shot samples of the group - captured when and where it was performed in context (chronological view) | Overall perception, not always in context (overview) |
| Outside observer's perception   | Inside participant perception                        |
| Based on shared group as a whole movement patterns  | Based on specific individual verbal expression       |
| Identifying general group processes   | Identifying specific group processes themes          |
| Observing what is actually happening  | Recollection of the experience                       |
| Set of criteria as a basis for the observation  | Interview schedule                                   |
| Two dimensional view  | Live – three dimensional                             |
| No emotional involvement  | Emotional involvement                                |
| Analysed through LMA elements   | Analysed through thematic analysis                   |
| Relies on technical equipment – camera  | Rely on technical equipment – Audio recording        |

### **3.4.3 Comparison Analysis**

In relation to the study rationale, question and aims, a comparison design between the two PD group modalities, movement and verbalisation, was conducted. This was used to identify group processes based on information revealed through the lenses of movement in the observation and language in interviews expressed in each group. As these two methods differ in the data they provide, shown in Table 2 above, they were used together to present multiple perspectives and in-depth comparison on the overall phenomenon in each group.

The comparison framework aids the interpretation of the data because it encourages the researcher to actively search for group processes themes between members' interviews and the movement expression in each group. This comparison allows for a broader exploration and understanding of the way group processes might develop in two different PD group modalities.

Figure 2: To show the framework for the comparison used in the study



### **3.5 Summary**

This chapter outlined the methodology chosen for this study i.e. qualitative hermeneutic phenomenology as it suited the study's rationale and aims. The methodology compliments the theoretical framework of the study, looking at the group as a whole through movement observation and LMA. It also focuses on the individual member using semi structured interviews and thematic analysis as data collection and analysis methods. This methodology has been the basis for the pilot and the main study that followed, which will be discussed below.

## **Chapter 4 – Pilot Study**

### **4.1 Introduction**

This chapter will describe the execution of the pilot study, the recruitment procedures and the data collection and analysis methods used. Lessons learned will be presented as well as the researcher's reflexivity of the pilot which will conclude this chapter.

### **4.2 Pilot Study Aims**

The pilot study was conducted in order to examine the feasibility of the main study and in order to refine the process for the next phase in the following areas:

- Testing the recruitment process of participants, group leaders and CMA.
- Examining the setting most suitable for the main study.
- Checking the methodological approach, the data collection tools including interviews, movement observation and videotaping. As well as the data analysis process of movement observation through LMA and interviews using thematic analysis.
- Exploring the location and timing of interviews following the groups.
- Reflecting on the experience and acknowledging lessons learned to refine where necessary in the main study design.

### **4.3 Pilot study recruitment procedure (Amended)**

The pilot study took place in Israel with a DM PD intensive group and a verbal PD intensive group. Each of the groups comprised of past and present students from the Institute of Combined Arts Group Facilitation and with training programmes in DMP, Expressive Art Therapies and Group Psychotherapy.

Several heads of training programmes in Israel were unable to accommodate the pilot as part of their training programme but agreed to send a 'call to participants' to their past and present

database of students in order to assist the researcher in gaining volunteers. This had the benefit of enabling the researcher to retain autonomy as the research was not bound to a specific training programme. It also broadened the spectrum from which participants could be drawn. The practical benefit of this approach was that it potentially could have attracted a more diverse group of participants.

Three movement analysts recommended by a colleague from a list of CMA on the European and International DMP and LMA website were contacted and recruited based on their background and expertise.

The Verbal Group leader was recruited through a recommendation by one of the training programmes as he has a PhD in Psychotherapy, is a lecturer at the Institute and is a current practitioner in a psychiatric hospital. These credentials assured the researcher of his expertise and after meeting with him and explaining the pilot and study he agreed to facilitate the verbal group.

The Dance Movement group leader was also recruited through the same training programme as the verbal facilitator. She was recommended as an experienced Dance Movement Psychotherapist, a lecturer at the training program and other facilities and a current practitioner in a Mental Health Centre and private practice. Following a meeting in which the pilot and study were explained, she agreed to facilitate the movement group.

The groups were planned, each to run for two consecutive days. The main PD Verbal Group lasted two consecutive days. The DM PD group followed a few months later and was also due to last two consecutive days but ended after one day as some participants declined to continue, as discussed below.

The pilot study benefited by not taking place physically within an institutional setting. The use of an isolated, self-contained facility was beneficial as it seemed to intensify the experience for the participants. The researcher found that containing the participants for the duration of the group compounded the effects of the group dynamics as the process continued informally even during breaks in the group sessions, a point also supported by the Verbal Group facilitator.

In order to create a level of parity between participants in accordance with the study rationale and aims, the researcher decided to recruit past and present students and professionals from expressive art therapies, mental health training backgrounds and group facilitation training programmes.

In response to the call to participate in the Verbal Group, seven respondents contacted the researcher, out of which five attended, comprising current and past students from the same training programme: The Institute of Combined Arts Group Facilitation programme. They were all either currently undertaking training or had previously completed it and were thus deemed suitable.

As for the movement group, eight candidates responded, of which only five attended (three candidates withdrew on the morning of the start date for various unrelated reasons). Three of the five were past students from the same training programme, as were the participants of the Verbal Group, and the other two came from other training programmes and their background was mainly in movement and dance.

#### **4.4 Execution of the pilot study**

The volunteer participants contacted the researcher notifying their interest to participate in either group. The researcher then sent them a study brief and a consent form to sign and return via email prior to the group's start date and to be brought in as hard copy on the day. The researcher received email copies of the consent forms for processing and hard, signed copies before the group commenced, allowing the group to be videotaped and the interviews to be recorded. The researcher was also available to answer any questions and or concerns via email or phone before the group started, of which some candidates did take advantage.

Before the group commenced, the CMAs and facilitators were sent a consent form to sign and return as well as a detailed study brief about the pilot study. The researcher had a telephone conversation with the Verbal Group facilitator as well as with the DM group facilitator to ascertain their backgrounds, training experience in conjunction with their CVs and the theoretical framework in which they would be comfortable working.

It was important that the researcher and facilitators could work along shared principles to safeguard the integrity of the research. It was also essential to reach a mutual understanding about the following objectives of the group in order to comply with the pilot's aims:

- the group was not target-based.
- the focus should be on the here and now, the present experience.
- the facilitator would offer necessary intervention and would not drive or direct the group, which would enable participants to work independently.

Before commencing with the pilot, it was crucial for both the researcher and the facilitators to agree upon and adhere to confidentiality guidelines. Since these would be shared with the participants in their study brief, they had to be clear and concise. Having discussed issues of confidentiality, the facilitators could sign the consent form, thereby consenting to participating in the pilot and to protecting the confidentiality of the data and the participants.

The researcher set up the video camera in a corner of the room in a position that could capture the majority of the participants before both groups commenced. The facilitators received training on the use of the video camera and specific instructions as to when to turn it on and off. The researcher took responsibility for the memory cards and the camera setup.

For the Verbal Group the chairs were set up in a circle, as is the typical arrangement for this type of group. Although there were limitations to the amount of the room the video could cover, the researcher took the decision to position the camera so that it pointed to the facilitator's back, thereby obscuring only his face and none of the participants'. The video camera was set to record for the duration of the groups, and was stopped only for breaks.

On the first day of the DM group, the Dance Movement facilitator arrived late, so the group started 30 minutes late, along with some late participants.

During the first discussion following the movement session, half way through the first day, two of the five participants realised the group was not what they had expected, despite having received and read the study brief. These participants did not approach the researcher with questions as some others did. They said they were not interested in group dynamics and might not attend the second day. During the break, the facilitator informed the researcher, who was not present at the location, about this new development. During the verbal discussion that

followed the next movement segment, the two participants notified the group they would not return the following day. The facilitator then brought the researcher (who had arrived at the location and was waiting outside) into the room to discuss with the remaining three whether to continue the next day or not. These participants were concerned that only three were left and therefore decided not to attend the following day either.

The researcher spoke with the facilitator who described what had happened in the group, the participants' resistance and opposing attitude to the aim and style of the group. The researcher was very disappointed and concerned about the implications of this development. The main concern was about the amount of data that would be generated and that there might not be enough information upon which to base the analysis.

Following the intensive two-day session for the Verbal Group, the researcher conducted interviews that lasted approximately one hour each with the participants and the facilitator to obtain and understand their perceptions of the group process.

For the DM group, as interviews had already been set up in advance for the end of the group, the researcher decided to go ahead with those participants that were willing to be interviewed. Two of the three participants agreed to go ahead with the interview, along with one of the participants who didn't want to continue and was interviewed over the phone. The group facilitator was also interviewed.

It was important that the interviews that did take place were in the same location as the group. It was felt that using the same location, especially for those attended the Verbal Group, would maintain continuity for them and engender more effective responses based on their experiences in that location, namely the participation in the group. However, this might not always be possible. It is important to consider conducting the interviews in the main study in an accessible, quiet place that facilitates the intimacy and comfort required for the participants to speak openly.

#### **4.4.1 Next steps following the execution of the pilot study**

The interviews were sent to be transcribed using the audio tapes at MAOF project which is affiliated with the Centre for Qualitative Research at Ben-Gurion University, Beer-Sheva,

Israel (see Appendix 13). Once returned, the researcher checked the transcriptions with the audio to make sure of their accuracy. The transcriptions were then translated from Hebrew to English which was verified by a professional translator (see Appendix 12). The transcription provided the basis for the thematic analysis of the themes arising out of the data as outlined below.

The movement observation was based on video clips selected by the researcher who viewed them without sound as not to be influenced by the content. In the Verbal Group, random clips of about two minutes were chosen from about an hour after the beginning of each of the two days, two minutes in the middle of the day and two minutes towards the end of the day. As the movement group only lasted one day, random video clips were chosen after the first 30 minutes, after a verbal discussion they had in the middle of the day and towards the end of the day.

The researcher then sent the clips to the CMAs to be observed and analysed using LMA. After a few weeks they sent the researcher their observation sheet upon which the interpretation had been completed and which formed an integral element of the data analysis for the pilot study.

The methodology for the pilot was tested through the use of the data collection methods below.

#### **4.5 Data collection methods**

In keeping with the qualitative phenomenology methodology, the data collection methods for both groups were movement observation and semi-structured interviews.

##### **4.5.1 Movement Observation**

As explained above, the observation was based on choosing random video footage of the group participants' movements. In order to be able to communicate the CMAs' descriptions of the movement observed, a glossary of terms, group observation sheet and an observation key were developed between the CMAs and the researcher and further developed and refined following the pilot. (see Appendices 16, 14, 15 respectively).

### **4.5.2 Semi-structured interviews**

Participants were interviewed through semi-structured interviews to gain an understanding and insight into their world, which is in the premise of the pilot and the main study. The leaders were also interviewed to obtain their perception of what had happened in the group. A full discussion of the use of semi-structured interviews can be found in the methodology chapter above.

The interview questions were designed in light of the study question and aimed at eliciting the participants' perceptions and the meaning of the group experience to them. The questions were semi structured and open-ended, enabling participants to respond freely and for the researcher to pursue topics expressed.

The researcher began each interview with an introduction, explaining the interview process. Following this, participants in the Verbal Group were asked to respond to the following:

- Please describe the process of getting to know your peers at the beginning of the group.
- Please describe the relationships and interactions in the group.
- Please describe the experience of self-expression in the group.
- Please describe your experience of the group.

Reading through the interviews, it became apparent that the questions were too leading and amendments were then made for the DM group interviews that followed. The researcher was aware that these changes could impact the findings of the pilot study, yet it was an important opportunity to learn from the experience of the Verbal Group and therefore contribute effectively to the planning of the main study.

The amended questions were as follows:

- Please describe what happened in the group? Give examples
- How did you feel in the group during the group's duration? Give examples
- How would you describe the interactions in the group? Give examples
- What were the most significant experiences that you had during the group? Give examples

- How would you describe the group? Give examples

The interview questions for the leaders were:

- Please describe what happened in the group? Give examples
- How would you describe the interactions in the group? Give examples
- How would you describe the group? Give examples
- What were the turning points during the group process?

## **4.6 Data analysis methods**

The following data analysis methods have been used in this pilot study. A sample of the pilot findings is presented below as a way to demonstrate the use of both LMA and thematic analysis.

### **4.6.1 Laban Movement Analysis**

LMA was the chosen analysis method for identifying and exploring movement characteristics of group processes, as is outlined in the preceding methodology chapter.

The three CMAs in the pilot, who were blind to each other, detailed what they saw happening in the group. The CMAs attempted to look at the main qualities expressed by the group, the overall movements all members were making and not at individual differences.

The researcher, through analysis and interpretation, attempted to find group processes themes in the movement descriptions of both groups. For example, in the Verbal Group, ‘inner/stability’ could have suggested areas of inward attitude shared by the group as well as possibly a sense of stability, of grounding. In the movement group, moving together in undifferentiated motion was observed to point out that no connection was established in the group. Also, inner awareness was identified by the researcher as a theme, based on LMA descriptions of ‘no eye contact’ and ‘inner’ state. The researcher interpreted this as an indication of self-inward attention with a lack of outer, external awareness within the group as a whole and /or to another in the group. This could have indicated a lack of commitment to

and involvement in the group. The interpretation does not indicate what the inner state was or why but provides a suggestion for a possible understanding.

One of the analysts described 'no clear zones of space', in the DM group, which could imply to a lack of use of the general space as implying that the group had no awareness of the larger space occupied by group members. Each one was understood to be in their own inner space not relating to others in the group. This was interpreted as indicating (which is reinforced by what later happened to the group) that relationships were not established between group members and the facilitator and neither was group cohesion.

In the Verbal Group, for example, the description of 'Synchrony in use of body and shape between individuals and throughout whole group' as well as 'Mirroring of body positions' was interpreted by the researcher as indicative of the process of attempting to establish a relationship.

The CMAs were able to look at the group as a whole yet, since the observation criteria was not comprehensive enough this specific use of LMA seemed to not provide a valid observation of the group. It therefore limited the researcher's interpretation in an attempt to draw conclusions on the group's process. However, the observation and analysis were helpful in noting areas to be further explored and amended.

As such, it becomes apparent that finding themes in the CMAs' descriptions might not be the best way to present group processes for clarity of the terminology. It would be better to focus on movement themes and predominant BESS categories and interpret these in light of group processes. This would also provide a whole, integrated perception rather than a fragmented presentation of the group as a whole.

As outlined in the data analysis section above, similar studies have been conducted using video footage as a data-collection method and LMA for analysis, which assured the researcher of the validity and usefulness of the strategy.

#### **4.6.2 Thematic analysis**

This method was chosen as a way to analyse the interviews as it can lead to an understanding of the experience under exploration, while engaging in an interpretative relationship with the data. A further explanation can be found in the methodology chapter above.

This researcher was interested in finding themes in the participants' voiced perception of the group experience, using this to gain insight into and understanding of how participant's perceived and expressed the group processes.

Following are a few examples demonstrating the use of this analysis. For example, one of the participants in the Verbal Group commented that: 'there was a feeling of a group that was work-oriented....what I've said that the group was, quite from the start, aching for work, really it was'. This might have indicated a theme of commitment and cohesion as she perceived it in the group. Another member sharing that: 'there was mutual desire of knowing and understanding and trying maybe also to treat or to—to contain or something like that'. This might have suggested a feeling of containment that was established in the group.

Additional participant noted about relationships and interactions: '...it means there was, there was-, was an examination of their relationship and what each was giving to the other...'. Also, cohesion in the group was expressed by one of the participants commenting on the group as '...It was very collective...'.

However, in the DM PD group, which didn't last for long, participants didn't comment on relationships as the group was not able to develop interactions in the expression of cohesion. Thus, a group identity might not have been established, as would be expected due to its short duration and abrupt ending.

One of the participants in the movement group discussed the theme of self-awareness: 'my experience was that I was much more open and much more present than I'm usually in groups, I noticed that I was positioned very much in the centre, at the beginning and at the end'.

Another theme that came up was the leader's role as one participant described: 'it depended on ---- facilitation, because ---- actually suggested some kind of a game, so I played the game until it's no longer comfortable for me'.

These examples have indicated that thematic analysis can be used to reveal participant's perceptions of their group experience and shed light on the phenomenon of group processes.

As the DM PD group finished prematurely the comparison between the groups was not completed. However, for example, in the Verbal Group, synchrony in use of establishing connections was noted whereas in the DM group the undifferentiated movement could have signified that no connections were established. Observing the movement and the verbal themes that arose in each group suggested that a comparison based on information gained from both data collections approaches could be possible for the main study.

#### **4.7 Lessons learned and how they effected the main study**

1. Both past and present participants were recruited from expressive arts therapies programmes and mental health training programmes. Differences in experience did not seem to impact the level of participation. The researcher felt that similar background might avoid misunderstandings about the group's nature, preventing what had occurred in the DM group. The pilot emphasised the importance of ensuring that participants understand fully the purpose and layout of the group experience, so that they were able to commit to the process and understand the expectations. Thus, more attention should be given to the selection process of group participants.
2. The physical space was located outside the established training programmes and institutions, which was beneficial in that the groups were not associated with a training program. Choosing the location to best meet participants' convenience was an important and useful consideration which influenced participants in their decision to take part in the pilot and later the study. The location being a bit further from the city centre enabled participants to interact further outside the scheduled sessions as they stayed on the premise for the whole duration of the group.
3. It became clear that interview times and the venue should be organised in advance to ensure that the participants would recognise the interview as part of the commitment they make when they agree to participate in the main study. Also, the analysis of interviews should be done as soon as possible after the interviews were conducted.

4. Following the Verbal Group the semi structured interview questions were found to be too leading and thus were refined and changed to be tested following the DM group; the revised questions proved to be better practice.
5. In order to assure that the video recordings would work properly, it seemed logical to place a second camera in case one stopped working.
6. There was also a concern about whether there would be sufficient space on the memory card. Thus, for the main study a larger memory card should be used, or a few memory cards would be made available in case one is used up or gets damaged.
7. It was important to plan the position of the camera carefully so that it could capture as many participants as possible. This was especially true in the Verbal Group in order for most of the non-verbal movements and verbalisation to be recorded. The experimentation and practice with these aspects of the pilot proved helpful in terms of the design and execution of the main study. Furthermore, in the design of the pilot study, the researcher was concerned with the effects of the camera on the participants; would the presence of the camera alter the participants' reactions, cause self-consciousness and create disingenuous data. It appeared from the video footage and the interviews that the camera did not play a significant role in participants' participation.
8. The video clips of both groups were chosen randomly but in retrospect specifically selected clips taken at specific times based on relevant criteria might have been more suitable. The use of specific observation and not random clips can maximize the potential for observing group processes under study. It can demonstrate a possible range of different processes taking place.
9. The agreed LMA observation categories did not seem to capture the movement perspective in both groups. The movement analysis in the pilot demonstrated that it would be best presented through major categories of predominant BESS and LMA movement themes. These categories might better capture group movement patterns in expressing relationships. Furthermore, due to the style of the LMA analysis it would be preferable to use simplified descriptions of the movements in the CMAs' observations for the reader unfamiliar with the language of LMA. The movement observation sheet, along with a movement key and amended glossary, were thus refined to aid in the understanding of the movement vocabulary (See Appendix 16, 15 and 14 respectively).

10. It would be preferable to recruit a DMP facilitator with training in group work as the main focus of the study is on exploring and dealing with group process in a PD group. Group work background and knowledge might better facilitate the group.
11. The two intensive days in the pilot proved sufficient to demonstrate the development of group processes as described through interviews and movement observation analysis. As Yalom & Leszcz (2005) state, short term groups are based on 12 meetings, which correspond to the 12 hours over the two consecutive days proposed for the study.
12. As it was not the aim of the pilot or the study to explore change as a result of the experiential two days' experience of the PD group, or the participants' retrospective description of their experience, but rather their immediate account of events, it was concluded that performing one interview per participant is sufficient. Patton (2002) claims that studies which focus on process involve looking at how something happens rather than, or in addition to, examining outputs and outcomes. The process is the point of reference and the focus of the study.

Following is the section reflecting on the pilot study.

#### **4.8 Reflexivity**

One of the issues highlighted by the pilot, the need for careful selection of participants, has evolved as a result of my reflection on the process of recruiting the movement group. In hindsight I should have made sure that all participants knew what the group was about and should have contacted those that had not contacted me, to prevent the movement group coming to a close after just one day instead of the planned two days. Greater contact to encourage questions and to clarify intentions might have prevented the abrupt ending of the group.

During the first interviews, I found myself listening and attentive to the interviewee whilst at the same time being aware of what it was I wanted to achieve. In some interviews I was aware that I didn't have enough information about the process on a conscious level, and felt a sense of urgency to pursue the participants further in relation to my agenda, my personal assumptions and background. I had been heavily influenced by my awareness of the relationship between the study question and the content of the interviews and was therefore

less focused and attentive than I might have been. I had allowed my skill as a therapist to become subsumed in my need to develop as a researcher. This duality caused me to be more anxious and to some degree impatient, at times rushing the interviewee by asking another question in pursuing answers in the interview to satisfy my research aims and motives. The interaction with the non-verbal movement group participants following this reflection allowed the conversation to be more open on my part.

Furthermore, reading through the transcripts, I found they contained information that I was not consciously attuned to at the time. Thus, the transcripts led to the reflection that I should have let the participants further elaborate their statements through more examples, allowing them to express more information and insight without me bringing up questions for them to respond to. For example, one of my questions was whether the interviewee knew any of the group members before the group, in her response one interviewee remarked that she did not know anybody when entering the group. My initial response was to query whether others did have prior knowledge of their peers, in order to ascertain if she felt excluded as a result. Upon reflection I realised this question derived from my curiosity about other participants. I acknowledge that a better intervention would have been to check how she felt about it rather than asking about others. My unconscious feelings of anxiety led to my eagerness in pursuing answers in the interview to satisfy my research aims and motives.

In one of the interviews I felt I was very calm and attuned, yet on reflection and whilst going over the audio, it was clear I was very nervous and worried about the next question. This influenced the choice of questions I asked, because they became leading and too directive, reflecting my enthusiasm to encourage the participants to follow my assumptions. For example, a direct question to one interviewee following the Verbal Group was about the ability for self-expression in the group. On reflection this seemed to be too leading. I was eager to satisfy my curiosity and follow my themes, instead of letting the participant express what she wanted and describe how the process was for her. I realised that I needed to allow interviewee's time to voice their account of the experience, without me making suggestions as to how they should respond.

Being aware of my anxiety and overcoming it upon reflection led me to become calmer, to put aside my agenda, be flexible in the development of questions and to realise that using open questions can put the interviewee at ease, helping to establish a calmer atmosphere. Similarly, in some interviews I was aware that I did not have enough information about the process on a

conscious level, and felt a sense of urgency to pursue the participants further in relation to my agenda. On reflection, if I had allowed myself to relax and allow the interview to unfold naturally, the information would have developed.

Realising that I was anxious enabled me to amend the interview process in the pilot study and try it out with the DM group's participants. With these participants I was less anxious, because the experience of the interview with the Verbal Group had developed my confidence.

I found that following this reflection, I gained more information from the interviews, because the interaction was less constrained and less directional, flowing more organically. This process has been very helpful in the context of my pilot study, as it has reiterated to me that my position as the interviewer can influence the content and the participant in this dialogue.

During and following the interviews, I realised how they developed in a way that provided me with information about the group experience, thus enhancing the value of the interaction. For example, one participant discussed the issue of her taking the 'mother' role that came up in the group. It signified that the establishment of group roles taken and or given by individual members has formed part of the development of the group process.

When going over the transcripts I realised there were topics I had ignored or misheard with some participants. I found there was a difference between my reflexive notions during the interview as opposed to when reflecting on reading the transcripts. For example, there was one participant with whom I felt at ease during the interview, but when I read the transcript it seemed very unclear to me what she was saying. She was very vague and gave little information about herself but rather about the group as a whole. This oversight could have been a result of me being too invested and drawn to her conversation, or a lack of attentiveness on my part. My reflection was that I must be aware of this tendency in future and not let my past role as a therapist interfere with my present role as a researcher.

It made me realise again the effect each of us had on the other in creating this specific and short interaction. This realisation is beneficial in relation to the forthcoming interviews in the main study, in which, through the process of reflection, I will be aware of these responses and reactions to my own feelings and attitudes and I will try in real time to try and deal with them as the interviews unfold.

When I was reviewing the observation sheet received from my analysts I did not know what to expect. I was not sure if the observation would reveal anything about the group movement patterns. As noted above, not all group patterns were demonstrated due to the criteria chosen and the random observation clips used. Yet, acknowledging the potential in the observation and the analysis encouraged me to continue with the study.

La Barre (2001) and Pillow (2003) discuss the issue of the insider and outsider in research that can be regarded as two extremes on a continuum that represent the reporter's frame of reference. The idea of insider/outsider had multiple bearings on my pilot study; I was an insider to the concept of PD in DM and in Verbal Groups, due to my experiences as a participant in groups as both a student and facilitator. Nonetheless, I was an outsider to the specific groups in the pilot study. As an insider I could rely on my knowledge, based on past experience and on the literature forming the theoretical basis I chose for the pilot study, as outlined in the literature review chapter.

Upon observing the videos used as a data-collection method in the pilot study, I realised that being an outsider to the specific experiences allowed me to gather more information than I might have from the inside. Likewise, my insider status to the process under observation enabled me to incorporate my knowledge and experience in trying to interpret the group dynamics. As an outsider I noticed that the facilitator of the movement group might not have been at all times attuned to what was occurring on a group level. For example, the facilitator's lack of engagement with some of the participants' resistance to the process might have resulted in their withdrawal. I could also observe how interactions were beginning to develop and how her style of facilitation, which was particularly directional, might have prevented the group dynamic from developing naturally. Thanks to these examples, I was able to conduct a more meaningful analysis of the videos' content due to my greater understanding of the process.

It was important to maintain my position as an outsider, the researcher, and therefore not be part of the group which with an insider status may have been intimidating. The fact that I was not present in the room was beneficial to the participants as well as to me. I could observe the clips in a remote manner and free myself from personal involvement with the group's process which allowed me to examine the group more effectively.

One of the advantages of being an insider is that the context and phenomenon can be acknowledged and complexities engaged with, in a way that an outsider would be unable to, due to lack of experience and knowledge. Yet, an insider is susceptible to being subjective in the analysis, which is why it is best to have the ability to occupy both positions. This dual perspective can be achieved through self-reflexivity and reflection in an attempt to obtain a more realistic point of view. For example, in the pilot study the observation was conducted by outsiders to the actual group experience, while the interpretation was completed by the researcher, an insider to the group process phenomenon and an outsider to these specific groups.

When I considered where to execute the pilot in preparation for the main study I favoured doing it in Israel. Firstly because of the language barrier, English being my second language, and secondly my familiarity with the culture in general, the research context and the DMP training culture specifically. Thirdly, I preferred Israel because I already had established contacts in the DMP profession who could be of assistance in the recruitment process. This proved useful in terms of getting assistance in the recruitment of participants and group leaders through my contacts as well as finding a suitable physical environment for the groups and the interviews to take place. Significantly, it also enabled me to conduct the interviews in my native language.

I am aware that there are marked differences between my culture, as an Israeli, and the culture in the country in which I am gaining accreditation for this research. Conducting the pilot study in Israel, where I know the culture and the language helped me to feel attuned to what the interviewee was saying and how. It freed me from anxiety about misunderstanding what was said, thus allowing me to explore the verbal expressions as well as the non-verbal behaviour. The shared language was extremely helpful to the pilot process. At the same time, reflection on the ways in which language differences impact upon my ability to express the key elements of my research in relation to both participants' contributions and my interpretation and analysis are ongoing.

I am aware that my personal assumptions based on my personal and professional background impacted the direction of the pilot study. Being transparent and including myself in the research process seemed an ethical and moral addition to the research, giving balance to the power relations between myself and the participants. Reflexivity for me is an active, on-going

process that saturates every stage of the research, and is open to new developments and insights which were apparent in the main study noted below.

#### **4.9 Summary**

Conducting the pilot enabled the researcher to test the potential design for the main study and to evaluate the effectiveness of the study design. The pilot demonstrated the potential for the emergence of group processes in both group and created an opportunity to reflect upon the data-collection and analysis tools used in order to implement any necessary changes.

The pilot also provided the opportunity to evaluate the effectiveness of the execution process, including the location and timing of interviews as well as the recruitment, which was very important for the main study as the lessons learned demonstrate.

Reflexivity on the process of the pilot was very beneficial as it provided an awareness of issues that might occur in the main study.

The following chapter will discuss the process of the main study.

## **Chapter 5 – Main Study**

### **5.1 Introduction**

The following chapter will detail the process of recruiting participants and leaders for the main study, its execution and process of analysis, as well as language and translation issues and the researcher's personal reflection on the process. The main study, like the pilot, was conducted in Israel. Prior to the recruitment process, ethics approval had been given by the University of Hertfordshire (UH) Ethics committee, according to protocol no.a11-12-16 (3) (see Appendix 8).

### **5.2 Recruitment**

This section will outline the process for recruiting the group leaders and participants, based on the lessons learned from the pilot. The three CMAs that participated in the pilot agreed to take part in the main study and signed a consent form (see Appendix 5).

#### **5.2.1 Group leader recruitment**

The leader of the Verbal Group in the pilot study was contacted and offered to conduct the Verbal Group in the study. Following his acceptance, potential dates to conduct the group were discussed and agreed, as well as a date for an interview with the researcher following the group.

One of the lessons learned from the pilot was that it was important that the DM leader had both experience and professional credentials in group facilitation. The researcher used a database of accredited DMP practitioners and recommendations by heads of training programs to approach potential leaders and selected one of them based on an interview. As with the Verbal Group, a date was confirmed on which to begin the group, and a post-group interview was arranged.

The researcher supplied both leaders with a study brief and a consent form that needed to be returned before the groups commenced (see Appendices 1 and 3 respectively). It was important for the researcher and the leaders to agree upon and adhere to confidentiality guidelines. Having discussed issues of confidentiality, the leaders could sign the consent form, thereby consenting to participate in the study and to protect the confidentiality of the data and the participants.

The researcher discussed the study aims and rationale with the leaders, emphasising the nature of the PD group as opposed to a therapy group in order to reach a shared understanding of the group's aims. The researcher also emphasised the focus on the here and now experience of the group.

After the researcher had confirmed the dates and times with the group leaders, the venue used in the pilot was approached for use in the study. This venue is located close to public transportation making it accessible for participants. Its location, a distance from the city centre, meant that participants had to stay in the facility during breaks. This was revealed to be beneficial and valuable during the pilot as it intensified the experience, enabling participants to interact further, allowing the group process to continue. Once group leaders were appointed and the venue booked, the researcher started the process of recruiting volunteer participants.

### **5.2.2 Participant Recruitment**

One of the researcher's interests in this study and aims were in contributing to the knowledge of group work amongst students and professionals. Therefore it was important to the researcher that participants were chosen based on a shared similar training background. This would create a common ground for the group's behaviour and responses and make the data more meaningful and relevant in relation to the rationale.

The criteria for recruitment following the pilot was that participants should be graduates or present students of expressive arts therapies programmes, mental health training programmes such as social work or psychology and group facilitation programmes.

In order to recruit past and present students with similar training backgrounds the researcher decided to try and recruit from one training programme. Therefore collaboration was agreed between The Graduate School of Creative Arts Therapies at the University of Haifa and the School of Education at UH (see Appendix 9). Unfortunately the programme heads in the former school were unable to allow access to their current students or to use video recordings. The researcher therefore gave a call for participants to be sent out through the school's alumni graduate database and was given permission by the programme heads to approach students once they replied.

The researcher also approached other programme heads from Israeli higher education institutions with a validated certificate and Masters training programmes in DMP, Expressive Art Therapies and Group facilitation.

The heads of programmes sent a call to participants via email, including the study brief and consent form (see Appendices 2 and 4 respectively), several weeks before the group was due to take place, resulting in interested volunteers contacting the researcher. Each respondent was contacted by phone to further discuss the study; its duration, location and to explain confidentiality. The researcher explained the use of video cameras to aid the observation analysis as part of the study's design and the use of an audio recording device for the interviews, for which their consent was required. It was important to talk to the potential participants to ensure they understood the aim of the research and the level of commitment required in terms of the time frame; two consecutive days.

In order to enable as many volunteers as possible to apply, the researcher decided to choose the days Friday and Saturday for the groups to take place. As most people in Israel do not work on those days it would be easier for them to commit to the study groups.

It was also important when talking with respondents to ascertain whether they had a background in psychotherapy, the arts or in group facilitation and if they had understood the type of group they had agreed to participate in. These conversations were a direct result of lessons learned from the pilot.

Once individuals agreed to participate in the study, they returned the consent form (see Appendix 4) and an interview was arranged following the group. This was another lesson learned from the pilot; arranging the interviews in advance proved to be very useful in the

organisation of the main study and ensured participants were committed to attending the interview as well as participating in the group experience.

The researcher received email copies of the consent forms 1-2 weeks before the groups began for processing and hard, signed copies just before the groups commenced, agreeing for the group to be videotaped and the interviews to be recorded. The researcher was also available to answer any questions and or concerns via email or phone before the group started. A few days before the group's start date, participants were emailed to remind them of the study and to give them directions to the venue.

In the DM PD group there were nine graduates and five students, 14 in total. Three were Dance Movement Psychotherapists, four from art psychotherapy, one from psychodrama, four from group facilitation training and one with a social work background. There were two males and 12 females in the group with a female leader. In the Verbal Group there were seven graduates and five students, 12 in total. Six were Dance Movement Psychotherapists, one from art psychotherapy, one from psychodrama and four had group facilitation training backgrounds. There were 12 females with a male leader. The total number of participants was as noted in the literature, in which a small group normally consists of 12-15 participants (Knight et al, 2010; Hall et al, 1999).

The composition of the groups, as detailed above, resulting from the recruitment process was important because it arose as a theme in the interviews of both participants and the leaders expanded below.

### **5.3 Execution and reflexivity**

As was explained in the previous chapter on methodology, one of the data collection methods was movement observation of the group using preselected video clips for the analysis as detailed in the study outcome chapters 6 and 7.

The researcher rented two video cameras in order to ensure continuous recording in case of technical failure in one camera, which happened during the DM group as one of the cameras stopped working while the other continued. This was a strategy employed following the pilot;

the possibility of a technical problem was recognised as an issue, although nothing of the sort occurred in the pilot.

The researcher in this study considered the location and the angle of the camera; deciding that the camera should remain in one place. Fixing the camera location ensured that the group was observed from the same angle and position whilst minimising interference for the group. However, it meant that the observation was based on only one angle which could have limited the way the observations were perceived by the observers.

On the first day of each group the researcher set up the two video cameras in the corner of the room in a position that would capture most if not all of the participants. As there were limitations to the amount of room the cameras could cover, for the Verbal Group, the camera was positioned to face the facilitator's back, thus obscuring only his face and none of the participants. The cameras were set to record for the duration of the group stopping only for breaks. The facilitator was trained on how to turn the video camera on and off. Following the pilot, memory cards were inserted to make sure they would last for the duration of the day. A new memory card was used each day.

Before each day of the Verbal Group, the chairs were set up in a circle, which is the typical arrangement for this type of group and for the movement group, the music system was checked. This was another lesson learned from the pilot, as on the first day of the DM group in the pilot, it took some time to operate the music system, which resulted in the group being delayed.

The participants and the leaders were greeted by the researcher each day before the groups started and checked upon at the end of each day, to ensure that any questions were answered. This enabled the researcher to develop a relationship with the participants before the interviews.

A few days after each group ended, the scheduled interviews took place. They were conducted in a private room and recorded for analysis purposes as in the pilot and lasted about one hour. The researcher began each interview with an introduction, explaining the interview process. As a result of the lessons learned from the pilot study the amended interview questions were used (see Appendix 10). Slightly altered interview questions were presented to the group leaders, reflecting their particular role in the group (see Appendix 11).

Once each interview was finished, I made notes to be used for the analysis process. Following the experience of the pilot study, I was able to conduct the interviews more effectively by making sure a calm and relaxed atmosphere was maintained. Drawing upon reflections of the pilot study, I ensured that I had a clear focus on the participants' and leaders accounts, through awareness of the potential for a personal agenda to skew the data, as well as more experience of steering the participants back to their experience of the group. I was aware that my therapeutic background could conflict with my research role; a separation was necessary between questions asked in the interest of the research and those asked for personal insights, so as not to deviate from the purpose of the interview. I found that my background as a psychotherapist, along with my non-judgemental and nurturing stance, honed through my own training in these areas were useful in conducting the interviews. It helped me in establishing a deep level of trust, comfort and develop rapport. This enabled participants to open up and talk to me about their experience. I found that participants wanted to share their experience and knowledge about the subject and were keen to use the interview as a platform to establish their personal stance.

Some interviewees had a hard time discussing the experience and needed more leading questions. Others were more fluent and keen to talk about their personal experience of the group. It raised the question of whether more closed questions would be more helpful. It seems to some it would but might be limited in general.

Some talked more about their own personal experience and others more about the group's process in general, giving a more of a descriptive and chronological account of what happened. Most participants were also keen to be recognised for their own professional experience and understanding of group processes. At several points in the interviews with some participants it was evident that their background and knowledge in the area of group work was important for them to share with me. Some participants spoke about the previous groups in which they had participated and their learning in the area of group work. They also attempted to analyse what had actually happened in the group rather than from their personal perspective. I gave them the opportunity to express this while remaining aware that I should not deviate too much from the purpose of the interview. My reflexive response was to allow them to voice their knowledge, so they relaxed and were able to better cooperate. Enabling participants to voice these ideas seemed to increase the worth of the data collected through the

interviews, because it made participants feel valued as professionals and therefore more confident in sharing their personal perceptions.

During and after the interviews (through the recordings) I realised that I connected better with some participants than others and had an easier time listening and understanding to some than to others. Some interviewees were hard to follow due to their free associations, which sometimes made their expressions unclear or incomplete. It became clear through reflection that the level of connection affected the interaction and dialogue. For example, one interviewee demonstrated an attitude of ‘I know what you are doing...’, which might have been a defensive strategy enabling her to view her process from an outsider point of view and avoid investing too much of herself. She wanted to show me she knew the theory and explain her perspective on the group’s movement through the process. At first I felt the need to be protective of my research, trying to avoid revealing what I was looking for. Yet on reflection I realised that she was trying to impress me, as well as avoid dealing with her individual response to the group. I tried to draw her back to acknowledge her personal perceptions of what had happened in the group and succeeded in acknowledging her background and asking her to draw from that her personal view about the group experience.

Using semi-structured interviews was a way to establish a relationship and create intimacy with the individual participant. This has deriving from my psychotherapy training and according with my ability to engage, be attentive to, and develop rapport with the other person involved in the interaction.

I made a decision not to view the video footage before the interviews to avoid bias and the temptation to ask leading questions. This enabled me to listen freely to the participants and for them to freely describe and explain their experience.

The participants of the DM group, as expected, focused more on the movement activities in their interviews, rather than the group processes, and did not always ascribe meaning. Some of the participants clearly took the interviews seriously as they arrived with notes.

The experience of participating in groups both as a student and a leader enabled me to relate and understand the meaning and effects of the experience described by participants and leaders of the group as a whole.

During the interviews there were some participants that in the process of describing their experience, further commented and developed their self-awareness and understanding of their behaviours in the group. Participants used the interviews to reflect on their experience, providing information from being an insider in the group as well as an outsider a few days after the group took place. As such, the information provided was richer and involved a deeper self-awareness and understanding of the meaning of the group's process to the individual.

A reflective researcher diary was completed through the process of planning the research and interviewing, which helped me to better reflect upon the experience of the study. Recording the recruitment and execution procedures of the study helped me to organise and to make sure all elements were addressed and taken care of. For example, making sure two video cameras were rented and making sure each participant was vetted before the group commenced. This process was very beneficial and useful and added to my confidence and calm attitude towards the study.

Following the execution of the field work for the study, the researcher undertook analysis of the data gained a process which is detailed below.

#### **5.4 Movement observation and Laban Movement Analysis (LMA)**

The movement observation described through LMA has been discussed in the methodology chapter above and forms the basis for the interpretative analysis of the group's movement.

Memory cards from the video recordings were kept in a locked drawer in the researcher's home. They were used to identify and choose clips based on the stated selection criteria for the movement analysis as explained in the methodology chapter (see section 3.3.1).

The recommended time frames from which to select the video clips were used, as well as the observers' suggestions about the duration of clips that would be sufficient. The clips from the video of the DM group total 15 minutes on the first day and 18 minutes on the second. The clips of the Verbal Group total 15:36 minutes on the first day and 15 minutes on the second, following the durations recommended within the literature for movement observations (Koch, 2007; Cruz and Berrol, 2004).

The videos were reviewed numerous times by the researcher in order to select the clips that best served the study's question and aims. Repeated observation enabled more details to be identified helping further in the selection of the most suitable clips.

The researcher viewed the clips in order to make the selections following the execution of the interviews. Whilst observing, the researcher attempted to establish an understanding of what had happened in the group which might have influenced the clip choices, the interpretation and the discussion of the group's processes noted below.

The researcher when choosing the clips observed them without sound in order to base the selection only on the movement expressions so as not to be influenced by the verbalisation. This made the observation further removed with less of an emotional bias attached to it. The CMAs who observed the movement clips were unable to understand the verbalisations, as they were expressed in Hebrew and relied therefore only on the movement. The content of the group was not particularly relevant to the observation, since the context for the movement was the group, the environment of group movement work, rather than the spoken word.

In this study the analysis was conducted from an outsider perspective whereby the certified movement analysts (CMAs) and the researcher looked at the video clips without being physically in the room.

After choosing the clips they were sent to the CMAs for analysis. The group's observations recorded on the observation sheets (developed between the CMAs and the researcher noted in section 3.4.1) were returned to the researcher for further exploration of the group's processes.

As a preparation for the study, each of the CMAs practiced watching the same videos of groups of people moving individually and then discussed their observations with each other to ensure they were all capable of observing the overall group movements. This procedure enabled them to focus on the range of similar general movement qualities performed by most of the group members.

In order to moderate the subjectivity of the analysis, to review the terminology and add to the trustworthiness of the report, the researcher invited another, external CMA to participate in the study. Her role was to read over the descriptions written by the CMAs who had observed the clips and the ways in which these terms were clarified and interpreted by the researcher. This process can be viewed as a form of quality assurance to prevent any mistakes or

misunderstanding of the terminology presented by the researcher thus increasing the accuracy of the movement interpretations.

The CMAs looked at the predominant movement qualities expressed by most members as a method of trying to establish what were the most clear and observable movements within the group. They observed how the group as a whole (the majority of group members) moved in relation to each other and their communication in movement for the duration of a given clip.

The interpretation and discussion of the clips by the researcher was based on the information gained from the CMAs' observation sheets and their descriptions of the movements as well as on the researcher's impressions of what went on in the group when choosing the clips before they were sent to the CMAs.

In order to be able to systematically review the observations, understand and interpret them, the researcher has developed the following process:

#### **5.4.1 Process of movement analysis**

1. Reading through each of the CMAs' observation sheets noting the movement themes and BESS categories in each sheet.
2. Creating a table with general comments, reflections and impressions.
3. Noting each of the CMAs' observations with explanations and clarifications with references from the literature.
4. Compiling a comparison table with each of the CMAs' observations, commenting and interpreting on it, for each day, clip, and group.
5. Creating a document with quotations from the CMAs' descriptions of what they observed for each category and movement theme with the researcher's clarifications and interpretations.
6. Writing the final document with the interpretation for each group incorporating the observers' quotations, linking to categories and movement themes with corresponding references from the literature.
7. Giving the interpretation to an external DMP which is also a CMA, one not involved in the study, for quality checking.

The whole process was very time consuming, complex and at times overwhelming as I had to consider many elements in the analysis. Using the literature was very helpful not only as a justification of the terminology used by the movement observers but also for my own understanding and interpretation. The whole process made me even more appreciative of the skill and knowledge needed to be a movement observer and how it can reveal and help to understand human behaviour.

### **5.5 Semi-structured Interviews**

In keeping with phenomenology, the interviews aimed to capture the experience of the group and looked for essential meaning in the phenomenon investigated (Van Manen, 1990). The interviews provided descriptions of the experience through first person accounts (Moustakas, 1994); each participant from each group. Group leaders were also interviewed to find out their perspective of what had happened in the group.

The interview questions were designed in light of the study question, aims and rationale, as explained in the methodology chapter. They were designed to allow participants to express their perceptions of the group experience. This was in order to gain an understanding of participants' and leaders' experiences and reflections on the group process.

The questions were semi-structured and open-ended, enabling participants to respond freely and for the researcher to pursue topics expressed through further prop questions as needed with each individual interviewee.

The interviews were conducted in Hebrew, using two audio recordings in case of technical problems. As the study was conducted in Israel with Israeli participants, by an Israeli researcher, it was logical to perform the interviews in Hebrew. van Nes et al, (2010) recommends using the native language to avoid limitations in the analysis.

Once the interviews were finished recordings were sent for transcription at the MAOF project which is affiliated with the Centre for Qualitative research at Ben-Gurion University, Beer-Sheva, Israel (see Appendix 13). The transcription was done word for word including pauses and laughs, and noting change in the tone of voice.

Once returned, the interview transcripts were proof-read by the researcher, comparing them with the audio recordings. This process was intended to validate the transcripts, identify errors, and to make sure they accurately captured the individual's perception of the experience as expressed in the audio recordings.

### **5.5.1 Process of thematic analysis**

The analysis and interpretation of the interviews was also conducted in Hebrew, in order to remain close to the data and understand its meaning.

van Nes et al (2010: 313) write:

Qualitative research is considered valid when the distance between the meanings as experienced by the participants and the meanings as interpreted in the findings is as close as possible.

The interview transcripts were read and re-read several times to gain an overall understanding of the experience and to familiarise myself with the data (Braun & Clarke, 2006). This accord with hermeneutic phenomenology, which involves reading back and forth the interview transcript of each participant individually and for all participants as a whole in order to find similarities and differences in themes arising (Van Manen, 1990).

The analysis process involved continual movement between the interviews, the data, the themes and the analysis for further review and verification. During this process the researcher made notes and comments about themes arising from the data. Sentences and phrases that best revealed the experiences and their meaning in relation to the study aims that should therefore be presented were examined. Anything interesting or significant in the interviewee's responses and body language was recorded in the researcher's notes, along with the interpretations. This in turn provided the criteria for the selection of themes representing group processes from the interviewees' descriptions of their experience. The selection of themes arose from the participants' use of words, sentences and metaphors. As well as from the researcher's personal background, prior knowledge, experience and understanding of group processes based on Group Psychotherapy literature (Ryan & Bernard, 2003). As the

analysis and interpretation was conducted in Hebrew, it was aided by the use of a shared first language and ensured the researcher stayed as close as possible to the data.

Significant sentences and phrases from the interviews were identified, highlighted and clustered into meaningful themes and repeated ideas which expressed the study focus. The process resulted in the development of a list of main and sub themes for each group (King and Harrocks, 2010; Creswell et al, 2007) (see Table 4 and 6).

This process provided themes that were representative of the collective experience of group processes through the perceptions of participants. Verbatim extracts from participants' views were chosen to ensure their voices would be acknowledged as is the practice in phenomenological research (Moustakas, 1994). The focus was individuals' personal descriptions and perceptions of their experience, which is essential to understand and find meaning in the phenomenon of group process.

The next step in the process was to translate the quotations from the interviews from Hebrew to English, which was a challenging part of the process. It was not as simple as just changing words as explained in the Translation section that follows.

## **5.6 Translation**

Language is a representation of participant's world, feelings and recollections of events, reflections, attitudes, ideas, culture and knowledge.

The analysis and interpretation in this study was completed in Hebrew. The reason for this was to maintain an understanding of the cultural context of the study and to minimise alternative interpretation due to translation. Meaning can be altered in the process of translation and can therefore lose its value. van Nes et al (2010: 314) argue that 'With participants and the main researcher speaking the same language, no language differences are present in data gathering, transcription and during the first analysis, because usually the first coding phase stays closely to the data'. She further explains that it is especially difficult to translate specific cultural concepts as meaning and understanding might be lost in the process of translation and interpretation. This point was demonstrated through the discussion between two participants in the Verbal Group, in which one used the culturally-loaded term

‘collaborator’ towards the other. This had a great effect on the group and is discussed in detail below.

Concepts in one language may be interpreted differently in another language and alternative meanings may be assigned as a result (van Nes et al, 2010). Therefore, the use of language can impact how meaning is understood and interpreted. In order to be translated accurately, the quotations from the interviews needed to be understood in terms of the nuanced meanings in the participants’ perceptions. This researcher views language not just as a means for communication but as a tool which reflects and expresses the subjective self in relation to culture, both for the participant and the researcher, the translator.

There were some issues with the translation, such as ensuring that the sense was retained for the reader. Also, overcoming the differing conversational styles between speech in Hebrew and English led to concerns about how interpretations would be understood. The interpretations were based on the original language, as it provides meaning to the content. The researcher was then able to translate it making every effort that the reader could understand the participant’s quotes.

Furthermore, grammatical differences meant that structural changes occurred within phrases, could have affected the meaning. Every effort was made to stay close to the original Hebrew, but it was essential that the English reader could follow the translations. This idea is supported by Willig (2012) who suggests that language can be expressed and understood in terms of its form or its content. In this study, the focus was content and language was viewed as the tool to gain information about participant’s experiences. Willig adds that the experience, as expressed through language, is always based on culture which makes the translation complex.

These concerns were also discussed by Temple (2008) which comments that the words the translator uses are based on their knowledge of the original language. Changing languages can have an effect on the researcher and the writing. She adds the importance of the researcher presenting their reflections on the translation process, which in this case can be seen above.

van Nes et al (2010) also comment on the process of translation in which meaning can be lost or altered, which might affect the validity of the study. It can be very difficult to translate specific cultural concepts as they might lose their meaning in the translation and interpretation. It is also recommended that the researcher works with a professional translator

in order to enhance the validity and accuracy of the translation (van Nes et al, 2010) as was done in the study (see Appendix 12).

Temple and Young (2004) argue that there is no single correct translation of a text, possibly because of the complexities discussed above. In view of this, my aim was to stay as close as possible to participants' original expressions, so as to be able to convey the essence of their experience as accurately as possible. Unfortunately at times this goal was achieved at the expense of English grammar.

### **5.7 Ethics**

The ethical issues of this study were mainly concerned with the relationship between the researcher and the research participants. These issues refer to the criteria on which the study was based and determined the guidelines for moral behaviour on the part of the researcher, especially in respect to the participants. Establishing careful guidelines safeguarded the participants and attempted to avoid their discomfort for the duration of the study. In order to achieve this, the researcher was expected to be transparent in the ways the research was conducted (Raymond, 1996), which has been acknowledged above.

Havenkamp (2005: 146) argues that 'Our unique role as scientist-practitioners requires that we develop an ethic of 'trustworthiness' for qualitative research'. This trustworthiness is considered by the researcher to be essential for this study. By adhering strictly to ethical considerations both in decision making during the preparation and research stages of the study and in the subsequent actions towards the research participants, it was maintained throughout the study. Havenkamp further comments that 'My own view is that ethics can represent a thoughtful, and sometimes courageous, commitment to creating trustworthy human relationships within our research enterprise'. Following this statement, the researcher carefully developed guidelines for the conduction of the study, as outlined below. These were designed to ensure the safety of the participants and reinforce the trustworthiness of the study.

Ethical considerations were developed in the pilot and main study through the following procedures:

1. Applying for UH Ethics approval as well as complying with the ethical guidelines of the National Institute of Health (NIH) in the US as requested by Haifa University for the collaboration that was established in order to be able to approach their students.
2. Providing participants and group leaders with information packs and informed consent forms to be returned after one week.
3. Answering any questions and comments raised by participants or leaders as a result of the information pack sent.

The study brief sent to participants (see Appendix 1) described the research and its aims; informing participants about their commitment should they participate. The brief included the expectations for participating in interviews and that they would be videoed for the study's observation, for which a consent form was provided. The above ethical issues have been taken into consideration and followed up, ensuring the rigour and credibility of the study (see Appendix 8).

Participants were encouraged to ask the researcher questions prior to entering the study. For example, prior to the commencement of the movement group, one of the participants raised her concerns about the video camera placed in the room. The researcher discussed the issue at length with the participant until she felt comfortable with the process. In the interview following the group, that participant stated that the video camera had not affected her participation and its presence was even forgotten.

Patton (2002) places the onus for research ethics standards upon the researcher's training, personality and experience. Merriam (2009) states that researcher's qualities and approach to ethics affect the integrity and trustworthiness of the research. The researcher in this study worked in accordance with the points raised above. It was, for example, reiterated to participants that the study was voluntary and they could withdraw at any point. For example, one of the participants in the study's Verbal Group requested to leave during the second day of the group, as explained in the discussion chapter.

Data collection methods using interviews and movement observation can raise ethical issues (Merriam, 2009). During the interviews, the researcher tried to create a comfortable atmosphere to ensure the interviewees' felt trust, at ease and protected. Also, the researcher remained aware of her background in psychotherapy and ensured the focus remained on the

research subject without distraction by personal issues brought up while describing the group experience. This maintained the research approach of understanding and making meaning of participants' experience as well as respecting the context of the study, which was not therapy oriented and enhanced the safeguarding of the interviewee.

As for the observation, the video camera had been placed in a noticeable area with no observer next to it in order to minimise the camera's effect on participants. Those interviewees that raised the video camera as an issue commented that after a short time of group activity, they forgot about it, demonstrating that the consideration given to it was worthwhile.

Analytic methods can also raise ethical issues, such as the subjective interpretation of the researcher which might differ from those of the participants. Acknowledging those views through reflexivity along with providing quotations from the interviewees has helped to address this issue.

The following confidentiality criteria were outlined for potential participants in the call for volunteers to participate in the study:

### **5.8 Confidentiality**

- To ensure maximum confidentiality, participants' personal data and identity will not be used in the study. The research findings will be used as part of the EdD degree by University of Hertfordshire without revealing any identifying details of the participants.
- The participants' agreement to participate in the study includes their awareness that the data generated will be studied by the researcher, her academic supervisors and the movement analysts who are also subject to confidentiality agreements.
- The participants will authorise the researcher to store the findings in a secure computer with password protection in her private home.
- All video and paper material accrued in the completion of the study will be locked away.

- All digital data will be stored on one protected external hard disc using data encryption and password-protected access.
- After seven years all materials generated by and related to the study will be destroyed.
- Participation in the study is voluntary and participants can withdraw at any point without penalty.

## **5.9 Summary**

This chapter outlined the process of recruitment of participants and group leaders and the process of the study's execution. Issues with the technical equipment and the interview process including language and translation involved in the study were also addressed.

Lessons learned from the pilot that have been implemented in the execution of the main study were acknowledged. Finally, ethics consideration and confidentiality were also noted.

The following chapters detail the study outcome, describing themes that came out of the interviews and categories and themes of the movement observation of the groups.

## **Chapter 6 – Outcomes of the Dance Movement (DM) PD Group**

### **6.1 Introduction**

Chapters 6 and 7 below detail the study outcomes, gained through the data collection and analysis methods outlined above in the methodology chapter; movement observation and semi-structured interviews with group participants. The group leaders were also interviewed, but in order to keep participants' details confidential, their comments will be incorporated into the pertinent parts of the discussion chapter.

CMAs' observations and descriptions of the group's movements are presented using LMA terminology which is clarified by the researcher with references from the literature for each group in the following chapters.

The descriptions by the CMAs of the movement activities were used to enhance the researcher's understanding and interpretation of the group and its process. Although the selected clips are not comprehensive, they can be said to suggest areas of group relationships as they offer chronological snapshots of the group as a whole over the two days.

The participants' interviews were analysed using thematic analysis, based on King and Harrocks (2010); Creswell et al (2007); Ryan & Bernard (2003) and Van Manen (1990). Each theme is described and followed by the researcher's clarifications.

As noted above some of the themes that came up contribute to the group's development though they are not considered group processes by definition as noted in the literature chapter above.

Chapter 6 presents the outcomes from the DM PD group, based on a combination of movement observation descriptions through LMA and thematic analysis of the interviews. Chapter 7, which follows, presents the study's outcomes from the Verbal Group in the same format.

## **6.2 Laban Movement Analysis (LMA)**

The shared movements of participants in the group observed by the CMAs were described in LMA language, reported through Body, Effort, Space and Shape (BESS) categories. This was explained in the methodology chapter under the data analysis heading. It should be noted that these categories are not mutually exclusive and can overlap. The observation is also based on LMA movement themes, viewing movements as taking place in a continuum, indicating polarities of meaning (see Glossary Appendix 16).

This section begins with each clip being introduced and its setting and context being described. Due to the complexity of using LMA and in order to simplify the vocabulary, the researcher has applied two levels of explanations following the introduction. Firstly, extracts from the CMAs' observations of the DM group describing BESS and movement themes are presented. Secondly, the terminology used in the CMAs' descriptions is explained for clarification, based on references from the LMA literature and the glossary (see Appendix 16). Interpretations of the meaning of these observations in relation to group process are elaborated on in the discussion chapter. The CMA's names are presented by noting the first letter of their name.

Explanations and further definitions of the terminology used can be found in the glossary attached (Appendix 16).

**Analysis of Day 1 - Clip 1** – Taken from the first session at the beginning of the day. The group was observed in transition from being together in a directed warm-up activity; stretching, feet stamping and throwing a ball to each other in a circle formation. The leader then suggested that participants move around the room and interact with one another. They were walking, skipping, meandering and swaying arms in the air. Interaction was observed through the use of eye contact and creating contact between different body parts.

**LMA Movement theme** – Inner of Inner/Outer shared by all three CMAs.

**Predominant BESS categories** – Shape - Shape Flow and Body - mainly Weight Shift were observed by all CMAs; Space - near reach use of kinesphere, transverse and meandering pathways was described by CMAs N & S. Effort category was not dominant.

All of the CMAs observing this clip noted Inner as an LMA movement theme. This theme suggested that the group seemed to be in a common state of self-to-self relationship. Each member's awareness was focused on their self, demonstrating limited attentiveness to and engagement in relationships or in the external environment (Fernandes, 2015; Studd and Cox, 2013). The observer's reference to Near Reach use of kinesphere described limbs moving close to the body and moving in relation to members own body core, not in relation to others in space (Hackney, 1998).

Supporting the impression of Inner as a movement theme in the group is the description of Weight Shift in the body category. This might suggest the use of movement of body weight as a way of establishing a sense of self without committing to the space around. This is complimented by the observation of Shape Flow, a term which implies a self-to-self relationship through changes in the body's shape form, close to the body's core (Studd and Cox, 2013; Kestenberg-Amighi et al, 1999).

Effort category, which might indicate to the group's emotional expressions (Tortora, 2006; Hackney, 1998), was not observed as dominant.

**Analysis of Day 1 - Clip 2** – Taken towards the middle of the first session. The clip showed transitions from moving together making bodily contact to being separated as directed by the leader. There were three transition phases: moving together, being separated, and coming to stillness with no movement.

**LMA Movement theme** – Inner of Inner/Outer shared by all three CMA.

**Predominant BESS categories** – Body - was described by all CMAs - Passive Weight, finding body weight (CMA J); eyes mostly closed, gaze is downward, weight is passive self-touch (CMA N); fluctuating of Weight Sensing and passive sense of weight(CMA S); Shape - described by all CMAs - some underlying shape flow (CMA J); Directional spoke like and arc like (CMA N) and begins with shape flow, into little Shaping (CMA S ). Space and Effort were not significant categories here.

The Inner movement theme continued in the context of the activity of moving alone in space and moving with others until separated, each keeping to themselves as suggested by the leader.

All of the CMA observations noted Body as the predominant BESS category (see Glossary), which describes the physical aspect of body parts used to execute a movement (Tortora, 2006). The group's shared use of body weight as an element of the Body category could have been an indication of intentional movement (Tortora, 2006; Dell, 1977).

The use of Shape, another BESS category, is a term that describes establishing relationships, whether within the self, the individual, or from the individual towards the other (Studd and Cox, 2013). In this clip the observation, Directional Spoke-like and Arc-like, little shaping, suggested ways of relating towards others by reaching out and expanding the self and through form changes; whether advancing or retreating to objects or people in space (Studd and Cox, 2013; Kestenberg-Amighi et al, 1999; Hackney, 1998; Dell, 1977).

As the observation continued, after the group was separated and each one was left to its own, there was use of Shape flow. It represents self-to-self relationship through the body's form, without relating to an external stimulus (Studd and Cox, 2013; Kestenberg-Amighi et al, 1999). Space, the use of the environment, and Effort categories were not dominant in the observation.

The clip started with a shared connection between group members while moving together. They established contact, using body surface connections on the floor, until stopped and separated by the leader. The group then shared an Inner attitude, which was maintained by keeping supportive contact with the floor.

**Analysis of Day 1 - Clip 3** – At the end of the first session before a break. The group was in stillness lying on the floor with no movement, followed by movement with scarves and day bands placed next to each member by the leader. Each one was given a scarf and started moving it in circular movement in the space around, up and down and towards one another.

**LMA Movement theme** – Inner/Outer (CMA J); Outer of Inner/Outer and Exertion/Recuperation (CMA N); Function /Expression (CMA S).

**Predominant BESS categories** – Space - observed by each of the CMAs - establishing Kinesphere and use of Far-Reach Space (CMA J), meandering pathways through General Space (CMA N), and individual use of Space (CMA S); Effort - described by all of the CMAs; increasing and decreasing strong Weight (CMA J), fighting elements in running (CMA N) and moments of Flow, Space (Remote state) (CMA S); Body - observed by CMA J

& S - using distal body parts (CMA J) distal legs & arms (CMA S) and Shape - Some Directional spoke-like (CMA J) and Shaping (CMA N).

The observation of the movement theme of Inner/Outer could have demonstrated members' dynamic movement from internal self-to-self relationships to an external awareness to objects or to other people around (Fernandes, 2015; Studd and Cox, 2013). In this clip there was interplay using the scarf between internal awareness of sensations and feelings, and orientation outside the self to others in the environment.

CMA N noted only Outer of this duality which could have suggested that the use of the scarf was perceived by her to express only external orientation and awareness to the environment (space, objects, and people).

The use of the dual movement theme Exertion/Recuperation noted by CMA N might have been an expression of a more direct, active and focused movements through exertion. As well as a recovery, a change, by employing recuperation, another type of movement, which creates a balance between the movement actions performed (Fernandes, 2015; Hackney, 1998).

The Function/Expression movement theme observed by CMA S might have reflected the use of movement in terms of its purposeful execution; what was the movement about, its function and how was it performed and expressed as shared by the group in creating connections (Studd and Cox, 2013).

This use of movement dualities themes above could have shown attempts to balance two movement polarities as a reflection of dual attitudes expressed in the movement activity (Fernandes, 2015).

The different focus on the movement themes by the CMAs expressed the way each one viewed various themes as a dominant feature, indicating the possible variety of the observation which will be further discussed in the discussion chapter.

Elements within each of the four BESS categories, as outlined above and described by the CMAs, indicated both self-to-self relationship and self-to-other attitudes as a reaction to the group setting and activity, discussed below.

The use of Space as part of the Effort category in establishing kinesphere referrers to the personal space and boundaries created around the self, as well as the use of the general shared

space by the group (Hackney, 1998). The use of Effort as part of the Effort category, could have suggested, using self-expression of feelings in the group's intentions and attitudes towards one another (Hackney, 1998).

The physical use of distal body parts as a shared movement within the Body category along with the observation of Shape category through Directional and Shaping (explained above), could have indicated attempts to establish relationships in the group (Dell, 1977).

At the beginning of this clip, the group demonstrated, through the descriptions of the movement themes and BESS categories above, being in a shared state of self to-self relationships when lying still. Following the leader's suggestion the group experimented with a prop, scarves, individually and with other members expressing self-to-other attitude.

The predominant BESS categories and LMA movement themes, as detailed above seem to complement one another attempting to understand the group's process to be further discussed below.

**Analysis of Day 1 - Clip 4** – The clip was taken after lunch break in the first session. The group was pushing and pulling the body band without making direct contact with each other, than running towards and away from other members. At another area in the room two members presented an acrobatic movement walking slowly on the body band which was placed on the floor using it as a beam with control and balance in front of the rest of the group, until everybody was sitting down with the band under their knees as suggested by the leader.

**LMA Movement themes** – Exertion/Recuperation (observed by all CMA); Inner/Outer (CMA J); Outer (CMA N).

**Predominant BESS categories** – Space - described by CMA J and N - General Space; Effort - described by all three CMAs - strong Weight, pushing and pulling. Body and Shape categories were not dominant.

The clip began with group members moving actively, initiated by the leader introducing the body band and using Exertion /Recuperation movements. The use of this dual movement theme observed by the CMAs could have indicated the use of active, vital as well as recovery

movements while moving towards and away from each other (Fernandes, 2015; Hackney, 1998).

This was also observed through the use of Weight, an element of Effort category, which could have signified one's intention and commitment to move (Laban, 2011; 1960; Hackney, 1998). The use of Strong weight, as seen in this clip, could have been applied to forceful, aggressive movements in an attempt to make an impact in the environment (Kestenberg-Amighi et al, 1999).

The observation by CMA J of the movement theme of Inner/Outer could have related to the two qualities of movements observed. An outer attitude when the group was active and in contact with one another, as also noted by CMA N, and Inner when it then moved to sitting on the floor, each in their own space, seemingly returning to self-to-self-relationships.

Body and Shape BESS categories were not dominant towards the end of the clip. This could have implied that the physical movement and sharing connections through Shape which describes establishing relationships, whether within the self or towards the other (Studd and Cox, 2013), were not central in this observation.

The group in this clip began in an active mode by moving with the aid of the prop, the body band acting as a mediator between members as suggested by the leader. The group was then divided into two subgroups; active, uncontrolled and static, controlled through acrobatic movement.

**Analysis of Day 2 - Clip 1** – Taken from the first session at the beginning of the second day. The leader asked participants to form a circle, inviting each of them in turn to come inside the circle and to request the other participants on the periphery to approach them.

**LMA Movement themes** – Inner/Outer (CMA J) and only Outer noted by CMA N & S; Exertion/Recuperation (CMA J); Expression of Function/Expression (CMA N); Mobility of Stability/Mobility(CMA S).

**Predominant BESS categories** – Body - observed by all CMAs - Weight Shift; Space - symmetrical circle formation (CMA J); Effort Weight & Time (CMA S). Shape category was not dominant.

CMA J described the movement theme of Inner/Outer, possibly looking at the group's attitude of internal self-to-self relationship along with an external awareness to other people around (Fernandes, 2015; Studd and Cox, 2013). It was observed as participants got closer to, and moved away from the member situated in the centre of the circle, suggesting a balance between internal and external awareness as a result of the activity performed.

However, CMA N and CMA S described only Outer of Inner/Outer, which could have suggested that their perception of the observation mainly focused on the group's external awareness of the environment, the space and the people in it.

Exertion/Recuperation as a dual theme was only noted by CMA J. It might have applied to the emphasis on the direct and dynamic group movement performed with recuperation in the balanced movement attitude (Fernandes, 2015; Hackney, 1998).

Expression of Function/Expression movement theme was noted by CMA N. Using one of these two elements could have indicated an imbalance, wherein the Expression element was more noticeable over the purposeful movement performed (Studd and Cox, 2013). CMA S indicated Mobility of Stability/Mobility theme which could also be viewed as an expression of imbalance, where the mobility of the movement dominated over the grounding and stabilising movement (Fernandes, 2015; Studd and Cox, 2013). This was demonstrated by the group moving in and out of the circle.

The CMAs described different movement themes which emphasised alternative elements and perceptions of the movement observed. It can be viewed as a complementary perspective in relation to the specific context to be further discussed below.

The movement in this clip involved, as described in the CMAs' observation, the use of Body, Space and Effort categories. The group shared increased awareness of using their physical bodily movements (Dell, 1977), while holding together in the circle, the shared space (Hackney, 1998) and expressing feelings through the Effort category (Tortora, 2006; Hackney, 1998). Shape category was not observed.

**Analysis of Day 2 - Clip 2** – The last session before lunch break; following the physical proximity of the above clip, participants, following the leader's suggestion, were standing in the circle holding hands pushing and pulling one another. Then the leader suggested that people organise themselves in dyads and move together with or without holding hands.

**LMA Movement themes** – Exertion of Exertion/Recuperation (CMA J & CMA S);  
Expression of Function/Expression (CMA N).

**Predominant BESS categories** – Effort - Strong Weight; Body - body connections mainly with hands described by all CMA; Space - dyads in peripheral space (CMA N & CMA S).  
Shape category was not dominant.

The movement themes observed showed only one of the elements present out of the dualities above; Recuperation of Exertion/Recuperation and Function of Function/Expression were not observed. Lack of recuperation might have implied that there was no continuation to the movement, no reciprocal notion. This might have suggested that the movement was performed without an opportunity for a change, an adjustment from the previous movement (Fernandes, 2015; Hackney, 1998) indicating an imbalance between two polarities.

The use of Expression of Function/Expression movement theme might have shown only one quality of the dual movements. The functional aspect, the purposeful execution of what the movement was about (Studd and Cox, 2013) was missing. The observation of only Expression may have potentially symbolised the increased expressive engagement through the proposed movement activity in dyads (Hackney, 1998). This was related to the observation of Effort as a predominant BESS category noted above expressing feelings (Tortora, 2006; Hackney, 1998). It might also have indicated an outward expression of intent, shown in this clip through the use of Weight element (Tortora, 2006; Dell, 1977) as observed by all CMAs.

The focus of the observations was on the activity of the dyads, as directed by the group leader, in the general space through the use of strong Weight in the Effort category, reflecting intention (Tortora, 2006; Dell, 1977). Shape category which describes establishing relationships, whether within the self or towards the other (Studd and Cox, 2013) was not observed as dominant.

**Analysis of Day 2 - Clip 3** – During the first session following a lunch break there was a transition from the group lying on the floor, each participant keeping to themselves with limited movement, to rolling onto one another as suggested by the leader.

**LMA Movement themes** – Stability of Stability/Mobility (CMA J & CMA N); Inner of Inner/Outer (CMA N & CMAS).

**Predominant BESS categories** – Body - this is the only category observed by all CMAs through the sense of passive Weight. Effort, Space and Shape categories were not dominant.

The sole focus on Inner of Inner/Outer movement theme might have been an expression of the group being in a common state of focusing on self-to-self relationship, demonstrating limited attentiveness to and engagement in relationships or in the external environment (Fernandes, 2015; Studd and Cox, 2013). It could have also demonstrated an imbalance in the movement, as the counterpart element of Outer was not observed while the group was lying on the floor, each seemingly focused on the self.

The use of the movement theme Stability of Stability/Mobility without its counterpart Mobility could have indicated a lack of flexibility and vitality in bodily changes through the movement in relation to the context observed (Fernandes, 2015; Studd and Cox, 2013).

The rolling movement activity described in the Body category involved the physical body using passive Weight, giving into gravity. The categories of BESS; Effort, indicating an expression of feelings (Tortora, 2006; Hackney, 1998), Space, the area created around the self, as well as the use of the general shared space by the group (Hackney, 1998) and Shape, describing establishing relationships (Studd and Cox, 2013) were non-dominant.

**Analysis of Day 2 Clip 4** – Three members lying still on the floor in close proximity while others were moving around in the room using hand movements, torso and legs until stopping and sitting on the floor or lying around the threesome.

**LMA Movement themes** – Mobility of Stability/Mobility & Expression of Function/Expression (observed by CMA J) and only Expression (observed by CMA N & CMA S).

**Predominant BESS categories** – Body - Passive Weight- observed by all CMAs and Effort - Dream State - Weight & Flow; Rhythm State - Time & Flow, observed by all CMAs. Space and Shape categories were not dominant.

This clip followed the rolling group movement activity, in which three members remained still and in close proximity ignoring the rest of the group, from which it was separated. The observation relates to both sub groups.

The energetic group was observed sharing active movements of the movement theme, Mobility of Mobility/Stability without Stability. This might have been related to movement actions that were constantly changing and adapting without a sense of grounding and balance as stability was not present (Fernandes, 2015; Studd and Cox, 2013).

The sub group that remained still on the floor using only Expression without Function of Function/Expression movement theme could have indicated an imbalance through increased expressive engagement. The functional aspect, the purposeful execution of the movement (Studd and Cox, 2013), was missing.

Body, indicating the use of the physical bodily movements (Dell, 1977) and Effort suggesting an expression of feelings (Tortora, 2006; Hackney, 1998) were the predominant BESS categories observed by all three CMAs, indicating the nature of the movement by both sub groups. This involved a focus on the physical body parts employed in the movement of the active group in their different formations. They were moving sporadically in the room and then sitting or lying down distant from each other. The expression of feelings was observed through the group lying on the floor in a close proximity formation.

The use of States, which is a combination of two Effort factors, also relate to the LMA movement theme of Expression (Kestenberg-Amighi et al, 1999). This clip showed three members who remained still in close proximity in a Dream State, employing Weight (intention) and Flow (engagement) Effort qualities, which can indicate expression of feelings (Hackney, 1998; Dell, 1977). They seemed to establish a sub group and formed relationships amongst themselves, based on their intention and engagement with one another, while the others observed them in silence. At another point in the clip the other sub group was moving around the group lying down employing the Rhythm state through the use of Time (readiness to move) and Flow (engagement) connecting to one another (Hackney, 1998).

Space and Shape BESS categories were not dominant in the observation, in which interactions through Shape were not observed in the physical area the group was moving in.

In summary, the DM group through the expression of movement, mainly following the leader's suggestions, moved between an Inner movement theme indicating self-to-self relationships, use of passive Weight with limited awareness outside the self and movements close to the body, to attempting to make a movement connection between group members using different body parts as described in the clips. Sub groups developed on both days,

which might be one of the characteristics of the group. The observation of the group indicated mostly the use of Body and less often use of Shape and Effort as related above. A further discussion will be undertaken in the subsequent chapter.

The following table represents a summary of the main findings of LMA themes and BESS categories characteristic of each clip in each day.

**Table 3 - To show LMA movement themes and BESS categories in the DM group**

|                |  |
|----------------|--|
| Day 1 – Clip 1 | LMA: Inner<br>BESS: Body, Shape (shape flow),<br>Space   |
| Day 1 – Clip 2 | LMA: Inner<br>BESS: Body, Shape (shape flow,<br>directional & shaping)                                   |
| Day 1 – Clip 3 | LMA: Inner/Outer;<br>Exertion/Recuperation;<br>Function/Expression<br>BESS: BESS                         |
| Day 1 – Clip 4 | LMA: Exertion/Recuperation;<br>Inner/Outer<br>BESS: Space & Effort                                       |
| Day 2 – Clip 1 | LMA: Inner/Outer; Outer;<br>Exertion/Recuperation; Expression;<br>Mobility<br>BESS: Body, Space & Effort |
| Day 2 – Clip 2 | LMA: Exertion; Expression<br>BESS: Body, Effort & Space  |
| Day 2 – Clip 3 | LMA: Stability; Inner<br>BESS: Body  |
| Day 2 – Clip 4 | LMA: Mobility; Expression<br>BESS: Body & Effort   |

### **6.3 Thematic Analysis of interviews**

The aim of this section is to present themes indicating group processes revealed through participants' perceptions of their personal experience in their interviews.

The structural framework of the analysis of themes is based on participants' perception of the group, participants' perceptions of themselves in the group through self-awareness, and their perception of the group leader.

These themes emerged from the interview analysis, which then developed into sub themes describing elements of the group's process (see Table 4). The main themes are presented to provide a rich and deep analysis and understanding of the phenomena of this group's processes (King and Horrocks, 2010).

Each theme outlined below will be followed by a short description along with interviewee quotations. Included here are representative examples, chosen because of the inclusion of key words and phrases used by the participants that best suggest the theme being explored. Further quotations can be found in Appendix 6. Interpretations and discussion of the themes can be found in the discussion chapter that follows.

As the group was conducted through verbal and non-verbal movement activity, movements were interpreted by participants as symbolic of group processes. It should be emphasised that participants' perceptions were based on the movement activities and the meaning they had for them through embodiment of the experience in relation to the group's process. Symbolic movement, which can be viewed as a mediator between one's internal feelings and external movement behaviour, was the basis for their understanding of what had happened in the group and to each of them personally.

#### **1. Conflict**

This main theme described areas of tension, of interpersonal clashes and disagreements expressed by participants through sub themes of aggression and rivalry among group members.

## **1.1 Aggression and rivalry**

The group's quotes described the aggressive movement between group members through activities such as 'pushing and pulling'. Several participants referred to 'power struggle' and 'rivalry', expressing how they interpreted the movement. Below are representative examples:

Participant M commented:

We started at the beginning to dance together, more and more people from the group got into the rubber band and then slowly it became some kind of a game of pushing and pulling.

Participant U said:

There were like power struggles in pairs, ... it really felt like brothers of the same family with like competition and with ha, and with like who you play with and who you don't?

Another important theme recognised by group members was Cohesion.

## **2. Cohesion**

This theme described feelings of togetherness and connection between group participants. It was based on sharing and establishing empathy, the ability to contain, accept, trust and support between group members, as sub themes.

Group participants commented that the group became cohesive, commenting on 'closeness' and togetherness, using language such as 'together' and 'human block'.

For example, Participant V said:

'It was an experience of closeness... Closeness is all sorts of things. There was ...something in the group yes... yes enabled it, it was very beautiful'.

Participant S said it was 'Like imagining really a block, a human block together'.

## **2.1 Empathy**

This theme described the way the group showed sensitivity and willingness to achieve closeness also through body movement in becoming a cohesive entity. Members described ‘acceptance’ and ‘a group hug’ to express empathy for one another. An example of this is found in Participant X’s description:

And also the group as a group... I mean there was a lot of sensitivity to the person who was then at the centre ... we were really attentive to one another. Like without speaking we were attentive to one another.

And Participant R:

People there talked about their personal life and apparently it connected people to one another more than... so like I felt there's empathy between people... I felt I could bring up things there. Ahm... I mean an accepting group.

## **2.2 Containment**

This theme described the group’s attempts to stick together, to accept and be there for each other. Participants used language such as ‘containing’, and ‘womb like’. For example, Participant O remembers: ‘and a feeling was created in the group a bit like emotional and even like womb like.’

Participant T added: ‘The entire exercise of gathering into a circle with everyone around is a sign of containment. So I think that the group, first of all, was receptive of everything’.

And Participant P: “And I felt some kind of acceptance in the group but, I mean acceptance of one another”.

## **2.3 Support**

This theme described ways of expressing feelings of caring, understanding and sympathy between group members through attentive listening. As a result of the movement activity, feelings of trust, support and closeness were perceived to be established.

Participant Z said: ‘There was attentiveness and the group was very supportive so immediately they made it like a group... I mean it was like very respectful’.

Another comment about this was shared by Participant O:

quite quickly it like became like a block wrapping the person in the middle. Ahm... and then after that we talked about it, it like took people to a very emotional places, and a kind of feeling was created in the group a bit like emotional and even womb-like.

One important element in examining relationships was the development of intimacy between participants expressed below.

### **3. Intimacy**

This theme described a feeling of togetherness, developing trust and safety through sharing and feedback and the use of touch as part of establishing communication and interactions.

A few participants described feeling intimate in the group. For example, Participant N said: ‘[the group] created like moments of intimacy between all kinds of pairs for a moment’. Others commented on the relationship between feeling close and intimacy, suggesting that closeness leads to feelings of intimacy through movement and verbalisation. For example:

There were all kinds of touch, of closeness, of intimacy that were very interesting, there were emotional expressions, in fact of interaction, but not only interaction that has movement. That has contact that has physical, bodily closeness.... And...and really there were many who shared ... their personal situations in these experiences and ahm... and... (Participant S).

Participant T said: ‘There was closeness, there was intimacy’.

And Participant M added: “We really went through a whole process ah we reached a level, in my eyes, quite meaningful of intimacy between the people”.

#### **3.1 Trust and Safety**

This theme combined feelings of certainty, faith, confidence, security and protection towards others and towards the group as a whole.

The theme of trust and safety can be associated with testing boundaries as a way of checking these feelings between members. For example Participant Q said:

At the beginning ha each one maintained one's boundaries even on a physical level by not touching and suddenly it became ha like very, much more open and okay.

Safety and trust seem to be connected. Once one feels safe, trust can be established and vice versa. Participant T added: 'There was there a lot of trust in the group. There was, I felt very secure'.

Participant Z commented on her risk taking: 'like how much I dare, do I wait, do I initiate? Do I do like what do I want? There was a lot of checking out like ha like it was in movement of people like meeting'.

As it was a mainly movement group, the issue of touch was dealt with in terms of taking risk and safety, as described by Participant Y:

It seems to me as a matter of daring in the... in that specific group. How much, how much each allows others to get near them physically and how much does it fit. How much one dares to get close, how much one dares to touch.

### **3.2 Sharing and Feedback**

Feedback and sharing in this group was based on the mutual exchange of non-verbal movements, as well as verbalisation aiming to contribute to a sense of cohesion and intimacy.

For example, Participant S said:

That in fact, work of interaction, but not just interaction that contains movement. ....  
And...and really there were many who shared. Like so all kinds of personal situations they had in these experiences.

Another member, Participant P, spoke about sharing and how participants related and reacted to one another as a way to establish communication and closeness:

Suddenly there was some desire to share and be ha, be like from the aspect at the level of sharing ha of ha, of what—of a level of closeness and connection.

Feedback can at times be unpleasant, yet it can clarify how one is being perceived by the group, as described by Participant O:

People said a bit and it like wasn't good for me to hear what they were saying. Like there was someone who said she was feeling I had something more distant or more guarded, more like drawing a line it wasn't good for me like to hear it. It hurt me a lot.

Participant X commented on the use of verbalisation and movement in the group:

The group wished to talk a bit more. I mean the... it was a lot, lot, lot of movement, and most people most of the time connected to it- still the need like of okay, let's sit and talk about it... at least for me. .... Like we gave names to a lot of things and went deep... like I felt the group had a need to maintain the... intellectual façade, despite the release in movement.

### **3.3 Touch**

Touch as a sub theme came up in relation to intimacy and developing relationships (as well as in other themes) as it relates to the engagement between body and movement as Participant P commented:

Really I think that the movement and touch enable a sense of very, very, very, tight closeness and a sense of intimacy. Without touch so ha the level of closeness maybe would be different.

The theme of touch as a norm in the developing group was expressed by Participant Q:

At the beginning ha everyone maintained their boundaries even on a physical level by not touching and suddenly it became ha like very, much more open and okay.

Touch was perceived by some as being suggestive of exposure and power. For example, Participant Y said: 'there is something very exposed in physical contact' and Participant N commented that: 'I think to a large extent that I saw the power of touch'.

The above themes, whether conflict or cohesion, affect and are affected by the group climate, which is also considered an important group process as detailed in the literature review chapter.

#### **4. Group Climate**

This theme described the atmosphere in the group in which interactions developed and members were able to express themselves.

Participant Z observed: 'It was like pleasant atmosphere in the group.' And Participant O explained:

And slowly, slowly ties were created... everything nonverbal. Ahm... so it seems to me that I also felt the group calming down a little bit. .... There was an atmosphere like I felt much more comfortable in it.

Another aspect which was part of the group's process is the roles people take or are being given in establishing interactions in the group.

#### **5. Roles**

This theme described the position and the functional part individuals took or were assigned in the group as part of its dynamics.

Leadership roles within the group were commented on by Participant P for example:

The group put on her the role of the beginning of the victim but and at first she wasn't there and at first really you could see how the group was putting it on her but slowly when it opened for talk so suddenly she got into the—ha into it and—and there was and because the group took her side and gave her so much power and also allowed it and she in some ha place of a trigger against the leader.

Participant T added:

You could see the roles in the group. That people took on roles. For example, Participant S ...So like we chose her as the one to protect. So like there were like roles. That was one role which was very clear. Look, if you need to give the child of the group in the family photo I was very much a child.

Another characteristic of the group was the way in which group members spontaneously connected to others in different phases of the group's process and created sub groups.

## **6. Sub Groups**

This theme described subdivisions in the group, in which small groups developed as part of its process and movement activity. In this group specific movement activities seemed to have brought people together. On the first day the group was divided between a chaotic group and a controlled group, as Participant S observed:

There was like some gradual process that I remember. That there was a very active subgroup. Me, then more sat down next to me, opposite there was some process going on that people tried to settle a bit differently’.

One of the major sub groups was the development of the threesome on the second day, as Participant Z reflected:

There was a group and there were subgroups like let's say there were people who— ...three people ha very, very, much connected in some exercise like physically they really connected.

Elements of the group, such as its duration and the composition of the group arose in the interviews as a theme.

## **7. Group Format**

This theme included the length of time the group took place and its composition.

### **7.1 Group’s duration**

Participants commented on the group’s length of time and its effect on its process in expressing various issues. For example, sharing pain, developing closeness and intimacy was voiced by Participant M:

The story is probably the ability we reached to a situation in the group that we could talk about our pain including the pain we were experiencing from the leader and the pain, we know how to talk the pain, I think it’s not trivial in my opinion to get to this situation within two days and this by the way is intimacy.

The quality of relationships established within the two days was significant to Participant R who said:

I think that people were generally like kind of kind of creating relationships of quite relatively of like the two days. People there formed ties quite significant I think.

Participant S commented on the use of both movement and verbalisation during the two days:

My experience was that in fact in these two intensive days we actually went through a dynamic group, that its process was focused on movement. With verbal interventions from time to time that like enabled introspection.

## **7.2 Composition of the group**

This theme described the group's participants. Some interviewees stated that the type of participants, professionals, had an effect on the group's process due to similar backgrounds and education.

Participant Y said:

Like really we all came from the same fields of interest so it it's automatically makes what to talk about. I mean there's something... to talk about there's... it's automatically it's interesting for everyone so...

Participant Q talked about the use of same background and same language:

And really, I think that on Friday-Saturday during the fourteen hours a very deep process happened there. And it's true that most of the people came from the same line of work or roughly the same language, which is very meaningful.

Others spoke about the group's gender composition - females and males in a DM group - as a factor affecting their ability to engage. They also acknowledged issues around sexuality and physical closeness that came up in the group.

Participant X said:

It seems to me that at the level of relationships it's something worth referring to, which is really these two men opposite twelve-thirteen women. They too referred to it ... and talked about the... discomfort as a result of the friction, and the created sexuality because there are men and women.

As this group was a DM group, focusing on non-verbal movement expressions and interactions as means for communication, participants commented on the value of the movement in the processes the group went through.

### **8. The Value and Effect of Body Movement in a DM PD Group**

This theme described participants' perceptions on the effect of the group's movement.

The DM group, as with any other group, has norms of behaviour, which was explained by Participant Z:

It was some kind of a norm that if like there's a movement part and then everybody stops because everybody stops like either because the leader said so or that it stopped by itself and then ha sitting down together and talking.

Verbalisation for most people is easier and more familiar as one can hide behind words but in body movement as one member, Participant Y, said:

There is something very exposed in physical touch/contact. That cannot be run away from from...you can't as if something in the body, cannot hide what is really happening.

Non-verbal movement experience can express feelings and is part of developing relationships, at times without even the need of verbalisation, as was experienced in the group. For example Participant O said that: 'Slowly relationships were created... everything nonverbal'.

The issue of how close participants really feel with each other was raised following a close movement activity. Participant W said: 'Let's start that closeness is physical, which is obvious, but it immediately also pushes forward for an emotional closeness between people'.

As an outcome of the DM group there were general comments about movement as a medium for expressing feelings and developing relationships.

For example Participant Q:

I think that this tool of movement it proves to me each time more and more that it's just an amazing tool. Because I don't think that if let's say that openness would happen to me and the process that happened to me in the group, and I feel that for others too, if

movement hadn't been involved. I mean, I wouldn't have reached the same place if I had to speak it in words. It wouldn't have happened. And it amazes me. I mean, something happened in the movement interaction, not in words, that did some correction or something I had to work on from within. And I never felt it so strongly like I felt in on Friday-Saturday. But from the experience of the body, the movement, of feeling it in the body, understanding it in the head, emphasizing it in emotions – that wholeness in me is a much deeper understanding.

Another theme that came up describing issues the group was dealing with as part of its process was metaphors.

### **9. Group metaphors**

This theme described the metaphors and symbols participants used in order to express issues the group was dealing with consciously or unconsciously. It was another way for participants to describe the content and processes the group was working through.

As it was a DM group, the embodied movement experience could have given rise to metaphors that integrate the movement experience and expression with affect, imagery and verbalisation. As Meekums (2002:28) notes: 'The metaphor acts as a link between sensory-motor experience, affect and cognition'.

For example, Participant W, as a way to describe the interaction in the group, said: 'we're mirrors to one another'.

Another metaphor described the group as 'oneness – one body', such as Participant Q, who said 'all together and then it became like one body, oneness'.

Additional metaphor which was employed was 'a snake'. Participant N said: 'I immediately had an image of a snake, i.e. the exercise of touch on the floor, something which connects to sexuality'.

A metaphor expressing the feeling in the group relating to sexuality and pregnancy was described as 'Womb' by a few participants:

We did the first exercise of like this womb... Really together. Something very womb-like as it was as if like you're feeling around you people's body heat. You breathe together... Now this is amazing. (Participant T)

Out of the womb comes the 'Fetus' which was another metaphor used for example by Participant T:

Because really there was another very strong narrative that I didn't talk about which is the... the Fetus who has not yet been born in the group, the baby inside the belly of one of the girls and another woman participant who all the time went in and out to nurse at home... It's a group and the group has its child, it was very very symbolic. Like I... it's like somehow in the course of the two days we delivered some kind of a child called a group.

Pregnancy, the symbol of the group in its developing process leads to the establishment of a 'family', another metaphor voiced by Participant X:

There are people that did deal with their relationships with their parents, with their brothers, with their sisters. Like there were... dealings with close interpersonal relationships in the family.

Participant's self-awareness and personal growth were examined in the group.

## **10. Participants' self-awareness**

This theme described participant's personal exploration of their strength, weaknesses, values, feelings and personality characteristics through developing relationships with others.

The following extracts are representative of participants' comments about their personal learning and development in the group.

An example of acknowledging self-awareness was expressed by Participant R:

And I if I'm looking at this group than... the workshop, anyway I got a lot from it. Like also I understood a lot of things about myself. Like for example this thing of of yes I am suddenly able to surprise myself and be more initiative and more leading and ... feeling more comfortable.

Participant O said:

The more challenging place for me and more difficult was in the non-guided places because then like the self-criticism or this feeling of I... like my choice, choices come to the surface much more like, and what's easy for me what's difficult.

Self-awareness in relation to risk taking was dealt with a lot in the group as people tried out new behaviours and new ways of being.

Participant U described being able to take risks within the group as a learning experience that could be replicated outside of the group, saying: 'Ha I dared much more in movement like it was a place to experience something, experience like courage to—to dare'.

Another area that was discussed was members' self-awareness and relationships with the leader, the authority, such as Participant X:

An in my head I referred to... to the work with authority. Because there's... I found out I was like pleasing or always going with the authority .And I'm like one of the pleasers so I decided to check it.

There seemed to be a parallel process between individual developments and developments in the group. As Participant S said:

I, the personal experience I had the first day I was very focused more on myself. I think that I would even define it during the first hour of... the first hour and a half of the activity. Finding the space for myself, finding for myself the... the place where I'm comfortable working in. Ahm... I think that I took the time ahm. Very much to create contacts. Ahm... both in touch and in just movement. The more the time passed I felt how I was coming out of the personal place and paying more attention to all kinds of situations connected to the group move.

Some of the participants commented on the important role played by the leader.

### **11. Attitudes towards the group leader**

This theme described participants' perceptions of the group leader, its role and the effect it had on participants and on the group's process.

Participants made mixed comments on the role of the leader as a significant figure in the development of the group.

Some group participants described their positive perceptions of the leader:

The manner of facilitation was that the leader is there, she's present, she holds everything. She is guarding but everything is possible and everything is open. Ahm... and anything can happen. (Participant V)

However, some of the participants did not share the same view and described the leader in contrasting ways, such as Participant V saying: 'I was angry about things which in my opinion should not have been like that in facilitation'.

And also Participant O:

People joined and said they experienced her in several situations not not empathetic or judgemental. I also experienced the leader like on the one hand she was amazing and very accurate and very like I really relied on her... But on the other hand I felt there were places where she wasn't empathetic, places I experienced her as critical or... towards me and mainly towards others.

The following table represents a summary of the main findings of themes and sub themes of the DM group.

**Table 4 - To represent the main themes and sub themes emerging from the DM group.**

| Main themes      | Sub themes  |
|------------------|---|
| 1. Conflict      | 1.1 Aggression and rivalry                                    |
| 2. Cohesion      | 2.1 Empathy<br>2.2 Containment<br>2.3 Support                 |
| 3. Intimacy      | 3.1 Trust and safety<br>3.2 Sharing and feedback<br>3.3 Touch |
| 4. Group Climate |   |

|   |  |
|---|--|
| 5. Roles  |  |
| 6. Sub groups   |  |
| 7. Group Format   | 7.1 Group's duration<br>7.2 Composition of the group |
| 8. The value and effect of body movement in a DM PD group |  |
| 9. Group metaphors  |  |
| 10. Participants' self-awareness                          |  |
| 11. Attitudes towards the group leader                    |  |

In summary, the themes that have emerged through the interviews portray how participants perceived the group, expressing, for example, areas of conflict through aggression and rivalry, and the development of cohesion through empathy, support and an attitude of acceptance between participants.

Participants described the development of intimacy through establishing trust and safety, which resulted in the ability and willingness to share feelings and thoughts freely in the group. It also led to giving and receiving feedback as a way to further establish relationships. These exchanges were possible due to the creation of a pleasant and accepting climate within the group, which assigned roles to its participants as well as creating subgroups as a way to express the group dynamics.

As the group was using mainly movement as its tool to communicate, the theme of the value and effect of body movement in the group has arisen. Participants perceived the use of the movement activity as enabling individuals as well as group processes to develop quickly. They commented it assisted in developing insight and self-awareness of feelings, behaviours, thoughts, attitudes and ways of relating to others. Participants identified areas to focus on through self-disclosure as the group seemed to become a space for them to be challenged about their personal issues and interpersonal relationships both inside and outside the group. The group's duration was raised as a theme on which participants commented in terms of their perception of its effect on the group's process and the quality of relationships established within this specific time frame.

The composition of the group was also a theme that came up in which the type and gender of participants were acknowledged and discussed in terms of their effect on the group's process.

The embodied movement experience in the DM group gave rise to metaphors used in order to convey and express issues the group might have dealt with consciously or unconsciously.

Participants' perceptions of the group leader and the effect it had on individuals and on the group's process was discussed. They made mixed comments on the role of the leader as a significant figure in the development of the group.

The specific examples chosen lend a particular depth and richness to the interpretation of the themes discussed.

#### **6.4 Summary**

This chapter has outlined the outcomes of the DM group, based on both the movement observations of different body movements performed and the interviews of the participants. Group processes in establishing relationships were indicated through both modalities, yet there were differences between what the observation revealed and what arose in the interviews in relation to how the group developed. The movement observation suggested that group members remained mainly in Inner, self to self-attitude throughout the group's duration and did not fully form relationships. The group seemed to mainly follow and react to the leader's suggestions, thus maintaining a degree of dependency. Alternatively, the interviews showed that group relationships had been established and other processes were identified which will be further explored in the discussion chapter.

One explanation for the different outcomes could be the contrast between the perceptions of the participants and the views of the CMAs. The participants discussed their personal reflections, perceptions and feelings on the whole duration of their group experience, while the observation looked at the group from an external perspective, based on the specific selected clips. Another explanation could be that the movement information which was based on the clips from specific times might not have fully represented the group's way of being as a whole during the two days.

Following is the study's outcome of the Verbal group through descriptions of the movement observation and the interview themes.

## **Chapter 7 – Study Outcomes from the Verbal PD group**

### **7.1 Introduction**

This chapter, like Chapter 6 above, will outline the outcome of the Verbal Group based on the movement observation through LMA descriptions. The observation was based on the group's shared subtle movements sitting in chairs, as presented by the CMAs and explained in relation to indications regarding the development of group processes. Thematic analysis of the interviews will follow.

Below are the descriptions of the movement observations using the same format as that used for the descriptions of the DM group in the preceding chapter.

### **7.2 Laban Movement Analysis (LMA)**

**Analysis of Day 1 – Clip 1** - This clip was taken at the beginning of the day in which the group was sitting in silence that then developed into a verbal interaction through discussion between people.

**LMA Movement Theme** – Stability of Stability/Mobility (observed by CMA J & CMA N); Outer of Inner/Outer (CMA N & CMA S).

**Predominant BESS categories** – Body - Weight Shifts (CMA J & CMA N) & Weight Sensing (CMA J), gesture (CMA N & CMA S), eye contact (CMA J & CMA S) ; Shape - Shape Flow as self-touch, described by all CMA & Some directional (CMA S). Space and Effort categories were not dominant.

The use of only the movement theme Stability of Stability/Mobility without its counterpart could have indicated a lack of flexibility and vitality in bodily changes and also a sense of grounding (Hackney, 1998).

The group seemed to be engaging in an Outer movement theme of Inner/Outer suggesting an external orientation through self-to-other relationship mode. Awareness of the environment

(space, objects) and to other people in it (Fernandes, 2015; Studd and Cox, 2013) along with the observation of the use of eye contact was also described.

One of the CMAs also noted some directional under Shape category which can indicate some ways of relating towards others (Studd and Cox, 2013).

Another element of the Shape category observed was Shape Flow which relates to changes in body form of one's body core implying self to self-relationship in this clip in relation to self-touch (Studd and Cox, 2013; Kestenberg-Amighi et al, 1999).

This might also be related to Body, the physical bodily movement, another BESS category. Weight shifts and Weight Sensing as part of this category can be understood to aid in the establishment of a sense of self and a basis of support which can also be related to attempts to establish a sense of grounding through the movement theme of Stability (see glossary-Appendix 16).

Space, the general shared environment and Effort, indicating an expression of feelings (Tortora, 2006; Hackney, 1998), categories were not noted as dominant. The group was fixed in a circle formation not using the environment and expression of feelings was not observed.

**Analysis of Day 1 – Clip 2** – A few hours into the first morning session, following silence the group started talking. (Before lunch break)

**LMA Movement Theme** – Inner/Outer (CMA J); Stability of Stability/Mobility (CMA N & CMA S).

**Predominant BESS categories** – Shape - observed by all CMA through Shaping, Shape flow of Rising & Sinking and Arc - like and Spoke - like Directional Movements; Body -through gestures (CMA N & CMA S). Space and Effort categories were not dominant.

The movement theme of Inner/Outer noted by CMA J can demonstrate members' attitudes developing from internal self-to-self relationship to an external awareness to objects or to other people around (Fernandes, 2015; Studd and Cox, 2013).

The observation of Stability of Stability/Mobility as a movement theme can be regarded as a way of developing internal grounding towards feeling safe, supported and secure in the group (Hackney, 1998).

The CMAs emphasised different movement themes which can indicate that each CMA related to a specific dominant theme, showing the subjective nature of the observation. These varied views can demonstrate a broader perspective of the observation and can also be viewed as complimentary.

Shape as one of the predominant BESS categories noted by all CMAs was represented through the Shape Quality of Shape Flow Rising and Sinking movements. These relate to the broader Shape category of describing the establishment of relationships (Studd and Cox, 2013). This specific observed quality can suggest to one's body shape changes as an internal reaction towards external stimuli in the environment (Kestenberg-Amighi et al, 1999).

Another aspect of Shape the CMAs observed was Shaping, which can be an indication of creating relationships, adapting and accommodating. Directional Arc-like and Spoke-like movements suggest expanding the self towards others, in an attempt to establish interactions (Tortora, 2006; Kestenberg-Amighi et al, 1999).

Gestures, as part of the Body in BESS categories, are movements that occur in one or more isolated body parts without involving the whole body (Kestenberg-Amighi et al, 1999; Hackney, 1998; White, in Mason, 1974). In the context of this clip, this can also indicate ways of making a connection to others through the engagement of different body parts. Here as in the previous clip, Space and Effort categories were not dominant.

**Analysis of Day 1 –Clip 3** – Following a lunch break, towards the middle of the session, more movement was observed such as hand movements, changing posture while sitting, small hand and leg gestures, use of eye contact with accompanying interpersonal verbal feedback between members.

**LMA Movement Theme** – Stability of Stability/Mobility (CMA N); Expression of Function/Expression (CMA S).

**Predominant BESS categories** – Shape - observed by all CMAs through Spoke-like and Arc-like Directional and Shape Flow - Rising and Sinking; Effort - observed by all CMAs - Direct & Quick; Body - Weight Shift (CMA N). Space was not dominant.

Stability of Stability/Mobility as a movement theme was observed as above, again without its counterpart Mobility. This might indicate the group's way of maintaining and developing

feelings of safety, allowing verbal interactions to take place without creating many changes in the environment (which could also be a response to sitting in one place) (Fernandes, 2015; Studd and Cox, 2013). It can also be complimented by the observation of Weight Shift in the body as a way to establish a sense of self and a basis of support.

Expression of Function/Expression as an LMA movement theme without Function can demonstrate highly expressive emotional engagement observed in the group's verbal interaction. This was complimented by Effort as one of the predominant BESS categories also indicating an expression of feelings (Tortora, 2006; Hackney, 1998). It was observed through elements of Quick of the Time Effort element and Direct of the Space effort element, which are considered fighting qualities. It could have related to an expression of feelings of readiness and intention in response to group members (Kestenberg-Amighi et al, 1999; Hackney, 1998; White, in Mason, 1974).

In this clip connections continued to develop through the Shape category with interplay between internal Shape Flow Rising and Sinking to Directional Spoke-like and Arc-like, outward movements that seem to create connections and interactions between people as was also noted above.

This clip shows the group's expression focusing outward and being attentive to other members in the group.

**Analysis of Day 1 – Clip 4** – This clip was taken during the last part of the day following a break. After silence there was a discussion between two members.

**LMA Movement Theme** – Recuperation of Exertion/Recuperation (CMA J); Stability of Stability/Mobility (CMA N); Function of Function/Expression (CMA S).

**Predominant BESS categories** – Effort - Diminished (CMA J); Shape - Shape flow Rising & Sinking (CMA N) & predominantly Shape Flow (CMA S); Body - Gestures and shared gaze (CMA N). Space category was not dominant.

The clip was based mainly on a verbal interaction between two participants with others passively listening. There seemed to be a shared feeling of discomfort, of pulling away and closing in through Shape Flow of Rising and Sinking (Davies, 2006; Kestenberg-Amighi et al, 1999). The diminished Effort as the predominant BESS category, indicating expression of

feelings (Tortora, 2006; Hackney, 1998), might have signified less of an emotional involvement in the environment. Yet, there were shared gazes and gestures between participants in the group which might signify awareness of what was going on in the room.

The use of Recuperation of Exertion/Recuperation movement theme was observed in descriptions of a rebound, recovery movement in order to reinitiate an action. This might be viewed as complimented by the use of only Function of Function/Expression movement theme, characterised by robotic like, purpose-oriented movements without relational elements or feelings attached (Studd and Cox, 2013). The group maintained Stability of Stability/Mobility which could have been as way to maintain grounding attitude in light of the interaction taking place.

All of the movement themes were showing only one element of the duality. It might have suggested that the group was presenting an imbalance and lack of integration in its attitude by preferring to move with only one element.

**Analysis of Day 2 – Clip 1** – In the morning, towards the middle of the first session, one member (one of the two from the last interaction on the day before) was talking and others listening using eye contact and subtle movements.

**LMA Movement Theme** – Inner of Inner/Outer (CMA N); Function of function/Expression (CMA S)

**Predominant BESS categories** – Effort - Diminished & suspended (CMA J)); Body - shared gaze (CMA N) & Diminished body movement (CMA S); Shape - Shape Flow Rising & Sinking (CMA N). Space was not dominant.

The main focus was the single speaker and her effect on others in the group. The shared group awareness was observed as being in the Inner of Inner/Outer movement theme which might have been an expression of a common state of focusing on self-to-self relationship (Fernandes, 2015; Studd and Cox, 2013).

The inward awareness was also observed through Shape, another predominant BESS category through Shape Flow - Rising and Sinking which relate to body shape changes of self-to-self, expressing attraction or repulsion to external stimulus (Kestenberg-Amighi et al, 1999). This

was observed through responsive movements towards and away from the speaker with fewer interactions observed.

The group was also observed as seeming to be focused through purpose-oriented movements of Function of Function/Expression movement theme (Studd and Cox, 2013) towards the speaker without the Expressive element present. This was complimented as the group seemed to be observed in diminished and suspended Effort, one of the predominant BESS categories above in which the emotional expression element was less noticed.

In this clip, as in the previous one, all of the movement themes were showing only one element of the duality. Space category was not dominant possibly due to the sitting arrangement.

**Analysis of Day 2 – Clip 2** – This clip took place after the first break, during the second session of the day, following the departure of one member as people were sitting silently.

**LMA Movement Theme** – Inner/Outer (CMA J); Stability of stability/Mobility (CMA N); Function of function/Expression (CMA S).

**Predominant BESS categories** – Effort - rhythm shared (CMA J), bound & quick (CMA N) & diminished effort (CMA S); Space - the circle opens (CMA J); Shape - shape flow Rising and Sinking (CMA N) & predominantly Shape Flow (CMA S). Body element was not dominant.

This clip followed one member leaving the room through the change in Space category in which a physical space was left open in the circle which could have been symbolised as a reminder of the missing participant.

The group's reaction through the dual use of Inner/Outer signified expression of internal attitude as well external orientation within this context (Fernandes, 2015; Studd and Cox, 2013). The internal awareness can also be understood in relation to the use of Shape Flow as part of the broader Shape category expressing attraction or repulsion to external stimulus (Kestenberg-Amighi et al, 1999) shared by the group. This can also relate to the observation of Stability of Stability/Mobility movement theme without its counterpart Mobility which can indicate a feeling of internal grounding in the group (Hackney, 1998). The Outer element could have complemented the use of a shared rhythm by the group in the Effort category.

Other Effort elements as bound and quick, expressing purposeful attitudes were also observed (Hackney, 1998).

Another movement theme that was observed was Function of Function/Expression demonstrating only the functional, purposeful aspect of the movement as the relational elements or feelings were not present (Studd and Cox, 2013). The missing movement theme of Expression can complement the observation of diminished Effort of the group showing the group's limited emotional involvement. Each of the CMA's in this observation noted a different movement theme capturing another aspect of the group's awareness.

**Analysis Day 2 – Clip 3** – Towards the end of the second session following a silence, a discussion began accompanied by subtle movements.

**LMA Movement Theme** – Inner of Inner/outer (CMA J & N); Expression of Function/Expression (CMA S).

**Predominant BESS categories** – Effort - diminished Effort (CMA J); Body - passively sitting (CMA N); Shape - Shape flow (CMA J), Shape Flow - Rising & Sinking (CMA N) & lots of Shape Flow (CMA S). Space was not dominant.

The movement in this clip showed the movement theme of Inner of Inner/outer, an inward attention to self, a limited awareness of and engagement with others, as well as with the space around. The group might have seemed to share ways of expressing an inward emotional attitude through the observation of Expression of Function/Expression. The body category was observed in participant's bodily posture as they were sitting passively giving into gravity.

Shape Flow of Shape as a predominant BESS category through Rising and Sinking (as detailed above) can also emphasise the internal notion of pulling away and closing which can complement the Inner movement theme.

**Analysis of Day 2 – Clip 4** – In the last session, after a break – silence, some members use self-soothing movements such as stroking the head and then talking resumed (final clip).

**LMA Movement Theme** – Inner (CMA J); Stability (CMA N & CMA S).

**Predominant BESS categories** – Shape - Shape Flow as self-touch – described by all CMAs; Body - sitting, contact of hand to face, to hair echoed (CMA N). Space and Effort were not dominant.

Stability of Stability/Mobility LMA movement theme was observed which might have been a way for the group to express a feeling of internal grounding without the Mobility counterpart in the service of active bodily changes (Hackney, 1998). This can complement the observation of Inner, suggesting the group's shared attitude of self to self-relationship as noted above.

The observation of silence could have added to and reflected the movement theme of Inner along with Shape Flow, which implies a self-to-self relationship (Studd and Cox 2013; Kestenberg-Amighi et al, 1999) through self-touch.

In summary, at the beginning of the group, as the observation demonstrated, group members were observed focusing inward with limited movements mostly close to the body. As the group progressed, participants seemed to communicate and develop relationships. These were expressed through extending body parts towards others along with Function and Recuperation movement themes. The group also used the movement theme of Expression with the use of Effort in aid of emotions and Shape as BESS categories through Shaping and Directional movements while developing relationships. Towards the end of the group, possibly as a reaction to the events unfolding in the group, Shape expressing inward attention was observed, all of which will be further discussed in the discussion chapter.

CMA N wrote in her personal comments:

As with all the Verbal Groups, shared Rising and Sinking indicates no threat to one another – establishing a safe place to be with one another. The echoing of the head, nodding, touching of the head and hair is the main thing I found fascinating about how this group became more cohesive and agreed to be with one another.

Below is a summary table of the observation movement themes and BESS categories per day per clip upon which the observation above was described.

**Table 5 - To show LMA movement themes and BESS categories in the Verbal Group**

|                |  |
|----------------|--|
| Day 1 – Clip 1 | LMA: Stability; Outer<br>BESS: Body, Shape,                            |
| Day 1 – Clip 2 | LMA: Inner/Outer; Stability<br>BESS: Body, Shape                       |
| Day 1 – Clip 3 | LMA: Stability; Expression<br>BESS: Body, Effort, Shape                |
| Day 1 – Clip 4 | LMA: Recuperation; Stability;<br>Function<br>BESS: Body, Effort, Shape |
| Day 2 – Clip 1 | LMA: Inner; Function<br>BESS: Body , Effort, Shape                     |
| Day 2 – Clip 2 | LMA: Inner/Outer; Stability; Function<br>BESS: Effort , Space, Shape   |
| Day 2 – Clip 3 | LMA: Inner ;Expression<br>BESS: Body, Effort, Shape                    |
| Day 2 – Clip 4 | LMA: Inner (CMA J); Stability<br>BESS: Body , Shape                    |

The next section details the thematic analysis of participants’ interviews in relation to group processes.

### **7.3 Thematic analysis of interviews**

The aim of this section is to present themes that express group processes as viewed by the participants and based on the interview schedule, as was done for the DM group above.

Further quotes can be found in Appendix 7.

#### **1. Conflict**

This theme described areas of interpersonal tension expressed in this group through sub themes of rivalry, aggression, seduction, jealousy/envy and anxiety.

## **1.1 Rivalry**

Rivalry in relation to competitiveness i.e. being liked and appreciated by the leader was expressed by Participant D, who said: ‘The theme was maybe the competition and like finding the place with the leader’.

And also Participant H:

There were probably interactions, there was a lot of jealousy and there was rivalry. I feel it. These are the places in me where it comes out. Mainly with colleagues and really most of the rivalry was for the leader’s attention. How much does the leader notice one compared to the other. Why does he reply? Why does he reply more to Participant B for example and less to Participant G?

## **1.2 Aggression**

This theme described aggressive verbal exchanges and feedback between group members.

For example Participant K, who said: ‘But there were more stages of a lot of aggression that was there’.

Participant A commented: ‘And criticism and judgement and everything, and aggression was there from the start’. Participant E added that: ‘The word aggression came up’.

## **1.3 Seduction**

This theme described the idea of seduction towards the leader and each other.

Participant H said: ‘Through, yes, the relationship with Participant D the theme of seduction came up’.

And Participant D added: ‘The place of the subconscious that was so... the neural thing that came up there much through seduction. A theme of seduction that someone brought up’.

## **1.4 Jealousy/Envy**

This theme described issues of members’ jealousy over the leader’s reactions and attitudes towards members, as well as among group members in terms of who is liked and popular in the group.

An envious reaction in relation to the leader's attitude to group participants was expressed by Participant D who explained: 'And also the theme, I think, that came up quite quickly there, was the theme of jealousy. Why is he talking with? It was just... also the theme of envy... why is he talking with her and not with her?'

Envy also arose between participants, as elucidated by Participant E, who said: 'A very prominent theme that was also there was the theme of jealousy. It was an important theme'.

### **1.5 Anxiety**

This theme described individuals' worry, concern, and fear about the content and process of the group as well as of other members.

Participants expressed feelings of anxiety and fear of the unknown, from the leader as well as from other participants. For example Participant D said:

I remember these feelings of increasing fear within me. Almost all were still afraid to open their mouth. The anxiety to open the mouth and speak, because, there's no place for containment in this thing. Because it doesn't matter what I'll say, if someone attacks this thing including the leader. Because there was anguish/ suffering, anxiety anguish/suffering'.

Participant E also commented on the physical sensation of anxiety:

First at the beginning people spoke about the anxiety, I mean it was there. People talked about physical aspects of palpitations and about the fear. People used the word anxiety. I mean it wasn't hidden, it was very much on the table. What's going on here, what is not going on here.

Others mentioned anxiety as a result of aggressive and power struggles that developed in the group. Participant G said: 'And they talked about this aggression and some of the power struggles that were there and about anxiety'.

Another theme commented on was cohesion.

## **2. Cohesion**

Cohesion was based on establishing empathy, the ability to contain, and support group members.

The establishment of cohesion in this group affected the process as well as the content of the group. For example, Participant F said:

Before the end it became like, some togetherness, it became some kind of, it became a kind of togetherness that— wasn't at the beginning. At some point it became a kind of cohesion, a kind of consent for being there in the—feeling and the—the conversation became a bit different and the listening became different ha.

Participant K observed that: 'A kind of group cohesion was created'.

### **2.1 Empathy**

Participants commented that empathy developed in the group through personal exposure, for example Participant D noted: 'I think that in the places where I brought my immense sensitivity and my huge vulnerability, the girls yes, contained. The group as a group was me feeling ambivalent if it contained me. But yes I felt empathy there'.

Empathy was present as members understood each other through non-verbal expressions.

Participant K said: 'Although we talked about ourselves alone, there were places where we didn't have to talk in order to understand one another'.

### **2.2 Containment**

Participants expressed an attitude of acceptance and containment of each other. Participant D said: 'The girls yes, they did contain'. Participant C also agreed: 'So I think that yes there was something warm and containing'.

Participant K said: 'I think that a container was created, a cauldron. I think that each one was given the option to really have the stage and dive. I think that each one did it in her own way'.

### **2.3 Support**

Participants were perceived as respecting and caring towards each other, providing space and support. Participant C said: 'There was also support for one another and there was eye contact

and a smile and an attention. I don't know to say if there was a great love there but yes you could feel attention'.

Participant G also commented on this:

In short, after aggression a much more supportive group was created that gives... enables one another so the group, the girls went more towards the direction of like support, a lot of help, strengthening which is a lot of fun. A support group. Support, openness. Because the group was holding and it was charming and supportive like.'

The group showed supportive attitudes leading to intimacy.

### **3. Intimacy**

The descriptions below indicated the level of connection and closeness in the group through developing trust and safety expressed in sharing and feedback.

Participant A described intimacy: 'That really the girls are really special and charming, and that a kind of like intimacy was created in that short time'.

Participant I said:

But what amazed me was the speed in which things happened. The intimacy we got to in the group. Very quickly a lot of girls opened up very quickly and reached very personal, very intimate things. There was true attentiveness. You could notice that people really came to learn, learn about themselves. I think that they reached a lot of intimate things that otherwise they wouldn't have gotten to.

Also Participant E remarked:

There's no doubt that we reached the stage of intimacy. And very intimate discussions came up there, whether about aspects of body image perception and relationship with the spouse, and sadomasochism which is also extremely present. Whether it is not only through sexual aspects but like the theme of dominance, leadership and boundaries.

### **3.1 Trust and safety**

Participants described feeling secure and confident, enabling interpersonal relationships to develop. Participant F said: ‘And it gave me confidence that it’s inside a group and there’s a circle and there’s a leader who will put things in order’.

Participant B added: ‘I think that the speed we exposed and allowed ourselves, I think there was something very safe in the circle. I felt a lot of security also in the group itself’.

### **3.2 Sharing and feedback**

Participants described exchanges between group members that enabled them to express and react to one another, as part of establishing closeness in interpersonal relationships. As Participant K said:

From these places of sharing, of honesty, also saying I don't know that were raised and resonated with other women. And from there we could connect. From these personal places, from the soft places, the painful places, but also from places of more happier things or more lively places or like not just from the difficult places, but also from the good places. I felt that in certain places we just felt that each thing someone said lit something in someone else or in few others that is related to her.

Furthermore, Participant F described it as input: ‘There was this thing that each one at a certain point got a moment, a moment that came but ha that each one found out when she could—also give the—where she is and also give input about someone else’.

Issues of self-worth, relationships with parents and the leader figure were also shared, as Participant E said:

The theme of connecting I think was very powerful on the second meeting on the second day. There's a connection and also... participant I also shared about the relationship she had, didn't have, with her father. And the women in the group shared about the relationship they would've liked to have with the leader or the seduction they expressed in front of the leader. What they would want or wouldn't want... that we're looking for the common denominator but suddenly each one is telling about her uniqueness.

Becoming intimate with one another was related to the group climate.

#### **4. Group climate**

Participants commented on the changes in the group climate, the atmosphere, as they became closer. Participant L said:

That is, that was the atmosphere in the group and I, I like expressed my feeling that actually everyone, that I was feeling here some kind of struggle... gradually it somehow calmed down and suddenly it became a bit more calm and suddenly there was a bit more of a personal tone, of we're also women and human beings and not just therapists and leaders and struggle and competitiveness.

Participant D agreed by saying: 'On the second day already in the morning, something really calmed down and already there was, also for me, a feeling you can talk less about anxieties, more of an option to process things'.

Interactions in each phase of the group brought out different roles people might have fulfilled as indicated below.

#### **5. Roles**

Some participants described their perceptions of the roles participants took. For example, Participant H:

Participant K was the representative of the young women, Participant I was the representative of the older ones, it's something that came up, if I will at all refer to the aspect of taking roles then I remember that Participant D tried many times to take the role of the leader and Participant B tried to take the role of 'I'm give myself, come and do some work on me', I mean take a place and talk. Participant E on the first day was more dominant also in connection with movement and also with some criticism towards D.

Some participants also commented on their own role, such as Participant D:

What was most amazing was as if she was crowned the leader of the group. I mean that actually the role I chose in the group was like any role you chose; it has the place of protection. And the role that is familiar to me in groups. Of the leader of the... I don't know how to call it. It's not a leader. It's the extra participant.

Another important aspect in the group's process was the way participants connected to others and established small groups.

## **6. Sub groups**

This theme describes subdivisions in the group, in which various small groups developed as part of its process. This was commented upon by Participant L:

There were two who also sat one next to the other, at first, no they were sitting, someone separated them like a kind of a triangle and it was like also a triangle created together with D like they became a kind of a team fighting for movement, there were three friends who are three friends, there were like subgroups like there were other two friends who are friends from home, I felt there were like subgroups.

And Participant E, who said:

I mean that even before we started there were internal structures in the group. So apparently, there's engagement due to early acquaintance. So there're also subgroups. I can say that I was connected with Participant D, being a kind of, kicker. There were Participant I, Participant J and someone else I just don't remember her name who study together with the leader.

The format of the group, its duration and composition, was commented on by participants.

## **7. Group format**

This theme includes the duration of the group, participants' characteristics, as well as the role of the video camera in use for the study observation.

## **7.1 The group's duration**

This theme describes participants' reactions to the length of time over which the group took place.

Participant E said that she was:

surprised how, in a period of two days, processes were able to take place which happen in continuous groups... how every action whether conscious or not has aspects in the... this microcosms we built there in such a short weekend

and Participant C said that:

There was a short time and we felt there was a very good ground to work, and we shouldn't waste it with nonsense. I think it's also the short time of the group that people really wanted to deal with themselves.

## **7.2 Composition of the group**

This theme describes the composition of the group and its effect on the group's process. For example, Participant L said:

There were many therapists like by definition. Each one tried to do therapy... there were opinionated strong women there... there was a gap between the experienced, the successful therapists and those who were at the beginning of their road, and those who were silent and those who talked.

The group consisted of professionals, but was also an all-female group, which was significant to Participant E, who said: 'Wait a minute, the common denominator was all were women. And it was all greatly discussed'.

The general perception was that the majority of participants came to the group wanting to explore and examine themselves and their relationships, as described by Participant B who stated that she thought:

It was a group of women who came with a lot of commitment to themselves, and to this thing. So it led to a kind of dialogue which for me was very deep. I found them to be brave, wise women.

### **7.3 The role of the camera**

This theme described the effect of the camera on the group's process and its members.

Some participants voiced their concerns about the video before the group started, but seemed to forget about it, such as Participant J:

Like a research lab. Like when we're, it's, the cameras. Let's say I forgot about the cameras like I'm forgetting here about the recording. But there were those who were very much in awareness of the fact they were being filmed all the time. I don't know if you remember, but I wrote to you that it makes me nervous. I managed to completely be free of it. And I was very close; I was the closest to the cameras.

Another important theme that arose while describing the issues discussed was the use of metaphors.

### **8. Group metaphors**

One of the metaphors describing the interactions was 'Fencing sword':

Let's say that on Friday the group was heavy, as someone defined it there was even a kind of a 'fencing fight' all the time, that's how she said it, that's the metaphor she gave and I strongly agreed with it. This theme of interesting not interesting kept coming back or maybe like an interesting fencing, I felt like a kind of a fight. (Participant L)

Another metaphor that came up to express the way the group dealt with participants' content was related to 'a doctor':

the woman who said she was in a group for the first time and very anxious, she said she really felt ache in the heart, physical pain in the heart and then she said she needed a doctor, cardiologist and then the leader told her "look at the opposite side of the heart maybe you need a psychologist" like, and I told that woman who really didn't find herself professionally, so I said it was okay to be confused when she's there and I just came up with the connotation of Dr. Seuss's book that if you come out, you reach wonderful places. And of course for the leader it was a gift and he just said "you're

saying Dr. Seuss; you're saying cardiologist, ha?" And then no one understood and he tried to explain. (Participant L)

One more metaphor which came up was a description of the relationships as a 'Fling':

This was described by Participant B:

They talked about a fling. And there was the thing that I said it's like a fling actually these two days, because it's an encounter with people I've never seen before and I probably won't see later, and it's a one-time thing.

A different metaphor related to sexuality and relationships was 'Masturbation.'

Participant K said:

'And really to get to the place of a fling and masturbation and intellectual masturbation or speech masturbation, it was there too'. As well as Participant F, who said 'I felt there was a discussion and I said that—that it's masturbation'

Additionally, participant J explained that there were two meanings she attributed to masturbation; one relating to the content not really dealing with meaningful issues and the other about establishing relationships between participants:

And then there was another dive deep when participant F said we were masturbating. At first this word raised a lot of buzz. Not like participant K's dungeon. It was... for me, it felt. It didn't... for me it felt like masturbation, although it was said about contents but when she said we were masturbating it was really about the process now. Like not reaching any satisfaction by masturbation because there really was, a lot of occupation with plastics and less, less with what I had deep in my heart. So masturbation was also a recurring theme. Masturbating, not masturbating, having an orgasm, losing sadness. How much you invest in masturbation. How much you're just in masturbation. Not having children. For children you need a relationship, which is our relationship with ourselves. (Participant J)

Another representation of relationships and sexuality came up through the metaphor of 'a Dungeon' which one of the participants brought up as the name of a night club she was going to after the group:

She said she was going to the Dungeon in the evening, which is a sadomasochism club and it turned into a festival around... it. The women were very excited and the leader was very excited from the subject and the sadomasochism... So there was like a discussion about Dungeon, about sadomasochism and about domination relationship. (Participant G)

This metaphor also brought up issues related to fear of the unknown, of holding knowledge and of anxiety; as Participant B described:

Because there was already a dungeon which is sadomasochism, I think it relates to this whole process between wanting to know and not wanting to know, between feeling threatened and, because it can really scare and shake. I think that this dungeon was a turning point. The moment she brought it up, the reactions were, she suddenly said it, it was both surprising and turning on. It had something, she was deep in thought, and then she said I just think about tonight that I'm going to the Dungeon. And then a whole discussion evolved around this thing, what is this thing.

One aspect this metaphor raised was related to individual's self-exploration in developing relationships described by Participant D who said:

'Sadomasochism I think we also reached deep. I think visually I think about going down the stairs like to a basement, there's some descent there, we go down to the depths of the soul but as a group'.

The issue of relationships came up in a metaphor of the 'Collaborator'. One participant said:

And then when I joined the women someone looked at me, one of the participants, and said "you're a collaborator, you're really a collaborator". And then I looked at her and she told me "when I passed by you became silent ". And then I told her "why am I a collaborator?" and I also told her "why are you saying it here in the break and it's unrelated". (Participant L)

This metaphor has strong, meaningful connotations in Israeli culture, to be discussed further in the discussion chapter.

Another metaphor employed was 'mirrors' to suggest that participants viewed their relationships with others in the group as a reflection of themselves: 'While I was sitting there I saw, I saw mirrors. It was like entering a hall of mirrors, a dance room speaking of movement. An actual room of mirrors, each one is with my mirror and a mirror of her which was a lot of fun to look at and learn from' (Participant K).

Another metaphor that came up was viewing the group as a 'Vessel, a container':

I think that a vessel, container, cauldron was created by the mere situation of women who don't know one another that eventually bring into this cauldron things that are not necessarily solved or that they haven't necessarily talked about in such forums. The ability to give-in or the desire to give-in each in her own way. (Participant K)

Metaphors in relation to the way in which participants used the group, and the setting was expressed through the term 'Pickles', which in Hebrew script is used for both 'to miss' and 'sour', here related to 'missing':

to miss is exactly what I said whether I take the place and use it, and if I if I'm already here so I'll use it for something good and won't let it slip away. I don't want to be sorry for these hours they're here. Like I was given a chance for an experience, learning, for something, so it will be what I choose to do with this time. And if I can make something of it, so I prefer to make something and not miss something. From the word pickles (to miss/sour). (Participant K)

Another concern about being in the group, which also related to the notion of missing the experience was expressed as 'Bribery'. For example, Participant B said:

I think that the themes that were raised I think the leader directed it, I don't know, he all the time said bribery at first the leader. He tried to connect us I think to what each one, how each one came to the group how each one was presenting themselves, what is our bribe, what are the fantasies and the deficiencies. At the same time I told her she was also very intriguing, she was also very interesting to me. She wasn't only only that place, which is my bribery.

One of the aims taking part in a PD group was developing participants' self-awareness raised below.

## **9. The participant**

This theme presented participants' perceptions of themselves through their physical bodily sensations, self-awareness and their perception of being a participant and a professional group member.

### **9.1 Physical sensations**

This theme described the body language, at times unconsciously, in relation to the emotional content raised in the group. Such as Participant D, who commented:

To see my body language and of others. Yes the group's body was closed. The energy became compressed. The levels of anxiety the contents that come up are contents... it's in the body...

As well as Participant H, who explained that:

There's no doubt, maybe there wasn't movement, but... I mean there were no exercises in movement, but there was a lot of movement in the group.

Some also commented on their own personal bodily sensations, as they were aware of them in the room, like Participant B who said:

In my experience I was under crazy stress on the first day, I couldn't believe how excited I was, and it came like in pulses between great excitement and palpitations and stress, and relaxation. And stress again and relaxation again and then at the end of the day I said to myself if it's at all, will I endure it.

### **9.2 Self-awareness**

The extracts below expressed self-learning and development, for example, Participant H expressed her insight into her emotions and behaviour in the group:

There was the place and I felt I've outgrown it by managing to say what I wanted. But I feel I was very authentic to myself. First of all to come and be present and talk, and say I'm embarrassed and I'm anxious at the beginning and I do want to work, the ability to say things even if it's in front of participant J and even if it's in front of myself and how it made me feel.

The group was perceived as a microcosm for interpersonal relationships and behaviours.

Participant A described a moment:

But there was a moment that I said enough I want to die. Like I can't any more, and then the leader asked "do you want to die?", as if something that emphasized I said that. Later he also referred to it, that I want to die but actually I want to kill. So I think it's exactly that, I felt like killing them. Something helped me come out with a positive feeling. I mean I also got out feeling loved and welcomed, and I also felt the group was a group I liked and is welcomed. So for me it was really something I engaged with myself, how much, how am I, very much this issue of how much they love me, and what place do I take? It was so important for me like to take a place, a good place, and it's really different from the past. How do I connect to society, and also who do I connect and don't connect with? Because the moment he said it, of course I started thinking who do I connect and don't connect with and why. For me it's like this group like showed me, clarified these things in me.

The group experience was used to explore and try out new behaviours. Participant E described this:

This inquiry it's something that I really take it also to life of not giving up on... it's not saying the things, it's saying the things but in a way that maybe someone else can listen. I don't always succeed, sometimes I kick. So they kick me back and it hurts. So there's no doubt that I saw it as an opportunity for... once more to make a personal process, for personal observation, being a participant in another role than being a leader. Certainly with verbal tools I haven't like used in a long time.

There were also some expressions of an awareness of missed opportunities:

Although I spoke, but no, I didn't expose myself. Because, yes, I think, it's interesting to see. I think I did have a place, for that matter, from the aspect of a place and I was heard or my opinions. But I didn't agree to take off the layers and be stripped and probably, regrettably. I feel like doing it again, maybe then it'll work. From a certain aspect I'm sorry I didn't share, because it was a good opportunity to experience it and do it. But I couldn't bring myself to that place. It didn't happen. (Participant C)

### **9.3 The professional**

This theme described the individual members' points of view on the group's process based on their professional background, training experience and its effect on their participation in the group. For example, Participant I described:

So yes about the process, it was here also because I'm learning, so it was also, it was interesting for me also to observe it as a leader to be or already in formation/the making. It was very interesting to look at. It was very interesting to see the dynamics it was very interesting to see the interaction. And I also had two hats there both the hat of the leader and the hat of the participant and it was very interesting.

And Participant K said:

I think that the leader's head also got into this situation, you can't separate it. Maybe if I wasn't in the therapy field it would look differently, but the mere knowledge of what group processes are and the experience in groups both as a participant and as a leader, it allowed me to linger more and observe things more.

One aspect of learning in the group was based on observing and relating to the leader.

## **11. Attitudes towards the group leader's roles**

This theme described participants' perceptions of the group leader, his role as a professional figure to be looked up to and its effect on group members and the group's process. He was also described as a parental figure occupying a role that created transference of feelings from outside the group.

### **11.1 As a professional**

The leader as 'the professional' raised a variety of feelings from group members. Members commented on his non-verbal behaviour, such as the way he was sitting and listening:

And the facilitator sits like that head to the floor. And that's it, and he's silent. Like I said, at least like there's no problem, make yourself open, but say, lift up your head and say good morning and then lower your head. Or something like that. It really affected

me, it affected me very much. It really shut me. The first second we entered and he was sitting with one leg on the other, with hands closed and the head like that, it like created in me you know, either you go out of your snail or release me from this place. I think that at first my aggression was directed towards even the facilitator, because for me he's like some stranger. (Participant D)

Comments were also made in relation to the way the leader was perceived as being more attentive to some than others. For example, Participant H:

First of all for me it was very powerful; I admit I came because of the leader. I didn't hide it, I also said it. The leader teaches us in our studies and I was curious to see how he does group dynamics. So first of all I came thanks to him, the leader was amazing. So in the process I also remembered that there were women who complained a bit about not getting enough attention from the leader. And then really the whole thing came up of are we, I mean the whole issue of preferential reference, is there preferential reference or not?

Some participants perceived the leader as an idol and wanted to impress him by sharing themselves and receiving his comments and insight as well as from other group participants. Participant K described this:

For some moments the leader was between the places of idealization, the therapist everyone wants to be treated by and the place of not, I think he was given, he was given a lot of credit to what's going on in the group.... He was like, I have an image now: he was like a dentist. Maybe he didn't like the image, but he opened, he commented, he drilled, he took out. At first for me it was without anaesthesia, but his place was significant. I don't know the leader from before, but I think that his greatness is really in commenting about words and their meaning, and taking them as metaphors and images. Like he had a lot of places like this that he helped to be accurate, to those places that we gave a different meaning, the regular everyday meaning and he gave the word the depth... He didn't he didn't let go, there was a feeling he doesn't let go, he was he was very present. I think there were transferences to the leader. Yes it was it was a meaningful place. And inside this chaos that we were swimming in and actually the place and also what happened among us, we tried to hold on to something solid and continuous and basic, and he was sitting there in the same posture, and remained

constantly all the time in the same status. So there was some, there was some reference to it. He was like a part of the group, but wasn't.

## 11.2 As a parent

This theme described participants' perception of the group leader as a parental figure.

Participant E said:

And participant A put the finger on her seductive place. She knows whether it's in front of the leader or in front of her dad and also in front of the group in the techniques she uses. With The leader she said that... it connected her really to the relationship with dad where it was also a bit of seductive relationship, and there's also some transformation in the relationship and I think it's interesting how you see the parallelism between the personal story and the encounter with the leader. And you'll see that everyone is talking about dad. I talked about dad and participant I talked about dad and Participant A talked about dad and it's because The leader is a man.

The following table represents a summary of the main findings of themes and sub themes of the Verbal Group.

**Table 6 - To represent the main themes and sub themes emerging from the Verbal Group**

| Main themes | Sub themes   |
|-------------|--|
| 1. Conflict | 1.1 Rivalry<br>1.2 Aggression<br>1.3 Seduction<br>1.4 Jealousy/Envy<br>1.5 Anxiety |
| 2. Cohesion | 2.1 Empathy<br>2.2 Containment<br>2.3 Support                                      |
| 3. Intimacy | 3.1 Trust and safety   |

|  |  |
|--|--|
|  | 3.2 Sharing and feedback   |
| 4. Group Climate                               |  |
| 5. Roles                                       |  |
| 6. Sub groups                                  |  |
| 7. Group Format                                | 7.1 The Group's duration<br>7.2 Composition of the group<br>7.3 The role of the camera |
| 8. Group metaphors                             |  |
| 9. The Participant                             | 9.1 Physical Sensations<br>9.2 Self awareness<br>9.3 The professional                  |
| 10. Attitudes towards the group leader's roles | 10.1 As a professional<br>10.2 As a parent   |

In summary, the themes that emerged from participants' interviews demonstrated they were able to address issues within the group, such as anxiety, aggression, seduction, rivalry and envy. These feelings once dealt with and resolved enabled empathy, intimacy and cohesion to develop into relationships through sharing personal issues and feedback between participants.

Themes of roles and subgroups that developed in the group were discussed as well as the group's duration and the composition of its participants. The group was videoed, but participants did not consider the camera to have a significant effect on the group's process.

Participants acknowledged their physical bodily sensations in relation to feelings of anxiety, aggression and empathy as a result of the group's process. They developed self-awareness through self-exploration and personal insight to attitudes, feelings, behaviours and ways of establishing their relationships. Participants expressed their attitudes towards the duality of their roles being a participant and a professional in the PD group. Further analysis of participants' interviews and observations will be developed in the discussion chapter to follow.

Metaphors were also raised as a theme to describe and express the group's content and process. For example, a 'Fling', 'a Dungeon', the 'Collaborator', a 'Vessel, a container'.

Throughout the group's duration, the leader was perceived to have influenced individuals' behaviour and reinforced their status in the group. The role of the leader in the group was viewed as a professional as well as a parental figure.

There were two major events that influenced the group climate and its process. The first was the loaded exchange between the two participants at the end of the first day. The second was the departure of one of the participants, possibly as a result of this exchange, at the beginning of the second day. The group reacted to these events, as was seen through the movement observations above and through the interviews by maintaining its unity and a sense of containment of its members.

#### **7.4 Summary**

The study outcomes of the Verbal Group outlined above suggest it dealt with various issues in the process of becoming a group. It moved from being in self to self-attitude, gaining support and trust, to establishing connections with participants and the leader. The group developed from being separate units to a connected whole extending movement gestures towards others and containing its members. Participants were able to deal with and express intimate issues and receive support with ways of being in the group, establishing connections and relationships. Members became more attentive, interested, adjusting and aware of one another through movement using an open body shape form as an expression to invite others to get closer. Verbalisation expressing closeness by sharing ideas and feelings was also an indication of the relationships that developed in the group.

Both the observation and interviews revealed similar perceptions of the group's process which might be due to the parallel information in the specific clips chosen for the observation of the group. The following chapter will discuss the group processes that were revealed from the outcome of the two PD groups.

## **Chapter 8 – Discussion**

### **8.1 Introduction**

This chapter offers the analysis and interpretation of the phenomenon of group processes in the two PD groups based on body-movement observation and verbal reflections from participants data outlined above.

Each group will be discussed, incorporating the data obtained through both the movement observation and the interviews. Key findings of the movement observation presented in the study outcome chapters 6 and 7 will be discussed incorporating the literature together with the researcher's interpretations of the symbolic movements. These interpretations were based on the information gained from the CMAs' observation sheets and their descriptions of the movements as well as the researcher's impressions of what went on in the groups when choosing the clips that were sent to the CMAs.

Findings from the verbal interviews of each group will be further explored and examined with the researcher's interpretations in relation to the literature to gain additional knowledge and understanding about group processes. The interpretations are concerned with making meaning of the phenomenon of group process and are not intended to be definitive in accordance with the qualitative methodology applied in this study.

It is worth mentioning that the data from the interviews comprised the individuals' overall perception of their specific experience. The observation data, on the other hand, was obtained from specific movement segments that were selected chronologically during different parts of the days and attempted to provide a whole group perspective.

In the discussion of each group, the observation analysis will be dealt with first, as it offers a snapshot of the processes the groups went through during the two days. The discussion of the interviews, which offer an overview of the group, will follow. The themes from the interviews are explored in the same order as in the interview outcome chapter in order to maintain continuity and clarity of the meaning of the processes presented.

A summary of the data collected draws the data collection methods together and combines the group processes that have arisen. The comparison between the two groups will conclude this chapter.

## **8.2 Dance Movement PD group**

### **8.2.1 Movement observation**

This section of the movement observation uses the terminology of the observation to further explain and discuss the processes the group went through. The terms applied below have been detailed and clarified with reference to the corresponding literature in the study outcome chapter. Further references to the literature exploring the group's process are added in the discussion of the interviews below.

The group began with an overall impression of Inner self to self-relationship orientation, complimented by the use of BESS elements of Shape Flow and near space (explained above). It could have suggested the individual's manner, shared by the whole group, of focusing on one's feelings and sensations expressing a way of adapting to the setting and to the group as might be anticipated at the beginning of a group. The non-dominant category of Effort, where this supports emotional expression (Hackney, 1998; Bartenieff and Lewis, 1980; Dell, 1977), could have indicated a lack of noticeable feelings towards others at this moment in time. This might have suggested that the group was unsure yet of commitment and ways of relating to each other.

The group attempted to move using body surface connections between members or using the floor as support, perhaps as a way of developing a sense of security and safety while checking what type of group and relationships might develop. Whether it would be a safe group, for example, or whether it would be empathetic and supportive and whether it would accept differences among members as might be expected in the beginning stages of the developing group (MacKenzie, 1997; Tuckman, 1965).

In the next clip, the group seemed to explore being with the other before being separated by the leader. This could have indicated that participants were in a process of beginning to be aware of and accept each other as part of the group possibly a starting point for an engagement process. However, the following activity in which participants were separated on the floor, returning to Inner self to self-relationship, could have suggested less intent towards

the other. It could also express lack of participation in and commitment to the group and maybe also a reaction to the leader's intervention. The leader when removing physical contact might have also removed any emotional connection that group members might have started to develop.

Participants might have also seemed to continue to search for their own ground and establish themselves as individuals in the group, as a continuation of the personal exploration in Inner attitude described above. The focus on the individual's experience and self-examining is emphasised by Rogers (1961) in which the participant investigates one's way of being in the group.

The coming to stillness, following the separation and not using the space around in which interactions might have taken place, could have been seen as an expression of the group's lack of establishing connections as well as passivity reacting to the leader's intervention. This might have indicated a state of dependency and that a group identity as separate and independent of the leader has not yet developed. It might also relate to Bion's (1961) concept of Flight in which the group reacts to threat by escaping, in this group through non-movement. Yet, it might have also expressed a way of resisting instructions, which can be part of the group's process trying to establish itself as separate from the leader. These possible explanations can be viewed in relation to the literature examining such areas in the group's development (Yalom and Leszcz, 2005; Mackenzie, 1997) further discussed below. There also seemed to be a lack of expression of feelings, of attachment to each other through the non-use of Effort category (Tortora, 2006).

As the first day progressed, with the aid of a prop, a scarf provided by the leader, the group through the observed movement theme of Inner/Outer and the use of some advancing, and retreating movements in Shaping of Shape category, might have demonstrated a change of attitude from internal self-to-self relationship to self-to-other. The observation might have indicated that the group was attempting to develop and initiate connections and find ways of being together. The group seemed to use the prop, the scarves, to mediate their movements, alone, using it for self-expression and awareness as well as towards each other and towards the leader (further discussion on the use of props can be found in section 8.2.2). The shared movement might have also suggested that participants were taking part in the activity by adapting and accommodating to one another. This might suggest that tentative relationships might have begun to establish in the group (Davies, 2006; Hackney, 1998). The common

group movement could have represented one of Chace's principles of therapeutic movement relationships in which participants moved in relation to one another as a way to establish interactions. Members might have also shared authentic movement following Whitehouse's approach as a way to develop empathy. The group when using the prop between members might have used mirroring of movements and kinaesthetic empathy as a way to promote and strengthen a group feeling as was discussed above by McGarry & Russo (2011) and Homann (2010). This notion also relates to Foulke's (1957) concept in which members are mirror reflections of each other in establishing connections. The movement could have also suggested an attitude of risk-taking in becoming involved in the group, reaching out and checking, creating a bridge or connection yet still keeping to one's self.

The observation in this clip of the dual use of Exertion/Recuperation might have been a way to reinitiate being with others using both stretching and rejuvenation movements. This could have created a sense of vitality and of purposeful intention to relate to others through bonding, becoming part of the group (Tarr et al, 2015; Hackney, 1998). The observation of the dual Function/Expression theme could have also been viewed as complimentary to the above dual theme in which the group expressed ways of communicating and creating interactions through purposeful movements between people in the group. It might have indicated that the group was continually experimenting with attitudes between self-to-self relationships and self-to-other, complementing the Inner/Outer movement theme described above. Participants might have also expressed a debate whether to be part of the group through interactions or to keep to themselves. The non-observable Effort category, suggesting expression of feelings, might have signified that emotional involvement between members has not yet been established in this clip.

The focus on different movement themes by the CMAs demonstrated the way each theme may be viewed as a dominant feature, indicating the possible variety of observations. It signifies the observer's subjective perception of the movement observed. Each movement can represent a certain emphasis for particular observers, showing the complexity and richness of the way movements can be perceived.

These movement themes were carried to the active movement session towards the end of the first day in which group members were moving in the general shared space towards and away from one another in high energy while pushing and pulling. It might have indicated further ways of testing boundaries, group connections and ways of being in the group as well as

experimenting with possibly aggression through movement. It could also be understood in relation to Bion's (1961) concept of fight as demonstrated in the group's reaction to its process. Members might have tested one's presence and effect upon the group through strong purposeful stretching and recovery movements while moving towards and away from each other (Fernandes, 2015; Hackney, 1998). This again can be viewed as part of the developmental process the group was working through acknowledged by Yalom and Leszcz (2005) and further discussed below.

The rhythmic group activity of shared mutual movements, another of Chace's principles, might have been in use to allow for connections to be established and tested. It also relates to Behrends et al (2012), Homann (2010) and Schmais (1998) who suggest that moving together similarly in synchronous movement creates a powerful experience. This can stimulate and affect a deep subjective feeling of connection and relationship, which the group seemed to experiment with. Tarr et al (2015) adds that synchrony between people influences positive social feelings, closeness and encourages prosocial tendencies.

During this session two movement qualities emerged through two sub groups; one which the researcher interpreted as uncontrolled in active, disorganised movement, and the other which was interpreted as controlled, restrained, organised movement, in the acrobatic dyad movement. The expression of these two qualities could have represented participants' debate in which of the two qualities they could participate with in the group. The formation of these two sub groups could have also reflected an uncertainty and ambivalent attitude expressing the dilemma of choosing between two types of behaviours and debating how contact could be established; whether through strength, uncontrolled and forceful way or through a controlled and indulging manner. The group might have also seemed to be checking boundaries and roles in the group, whether those actively uncontrolled or those in controls would lead the group. It might have explored the norms of behaviour that would be accepted, whether there would be control or a lack of it. These issues can represent the group's way of establishing itself as an entity in its beginning stages of development (Yalom and Leszcz, 2005; Johnson and Johnson, 2013). Further discussion of sub groups, roles and norms in relation to the literature follows in section 8.2.2 of the interviews.

The process in which the active members stopped to observe the acrobatic controlled and focused dyad might have indicated the group's acceptance and agreement to form, and be part of the group in a calmer, controlled way. The group seemed to establish norms of

participation and contact yet not developing connections with each other, as the Shape category was not observed in this clip.

During the first day the group moved between only Inner self-to-self attitude and an Inner/Outer self to other attitude. This was accompanied by shape flow, directional and shaping as well as using Exertion/Recuperation in the aid of occasional purposeful movements observed between group participants. This developmental progression can raise the question of whether the group would have made this without the leader's active involvement as it seemed to follow its directive suggestions and not its natural rhythm.

The second day, which began with an activity in a circle formation in which a participant was inside the circle and others on the periphery, could have expressed the group's process of attempting to develop individual and group boundaries. Participants checked how closely they could approach others using the circle formation in movement. Forming individual boundaries in relation to others standing in the circle could have also expressed the way one established a sense of self, a basis of security and safety with others in the group. The symbolic movement noted above which was discussed by Wittig & Davis (2012) as a way for the group and its members to explore issues of trust, support, containment and safety in its process of becoming closer and checking intimacy through the circle activity (Further discussion of these issues is presented in section 8.2.2). This corresponds to one of Chace's principles in which symbolic movement can be used as a way to express issues and feelings as demonstrated above.

Schmais (1998) commented on how the formation of a circle in DMP groups serves as a symbolic shared space for members to be with each other in closeness, intimacy and in similarity of positioning. Additionally, forming the circle can be a way to experiment with a sense of holding and containing behaviour established in the group. The group through the symbolism of the movement activity of moving in and out of the circle might have also dealt with issues of commitment, of whether to be part of, or outside the group. This might have also been an expression of ambivalence towards participation in the group, as symbolised by physically moving away from being inside the circle or outside it; being in the group or out. These themes will be further examined through the interviews below along with further references.

The group, however, symbolically, might have also checked how to accommodate and adapt to each other physically, using the shared space of the circle through Outer movements,

Weight and Time Effort elements and Exertion/Recuperation (explained previously). These elements could have implied to the use of dynamic movement and readiness to be part of the activity, and thus possibly be part of the group (Hackney, 1998; Dell, 1977).

Although the group was moving in close proximity, the interpersonal Shape category was not observed by the CMAs, which could have implied that relationships might not yet have developed although participants were observed as being in close physical proximity to each other.

The use of Expression of Function/Expression as the only movement theme seemed to show an imbalance in the movement. The missing functional aspect could have implied to the increased emotional atmosphere created through the proposed activity in the circle over intentional purposeful movement (Studd and Cox, 2013; Hackney, 1998). The use of only Mobility from the Stability/Mobility movement theme might have indicated an imbalance in that there was less stability, grounding and continuously changing support in the shared movements of the group, as only one element was present (Fernandes, 2015; Studd and Cox, 2013). This could also have added to the shared feeling of uncertainty and ambivalence towards the group as only one preferred movement was expressed.

The next movement observation of pushing and pulling and in dyads directed by the leader demonstrated that the group seemed to be invested in performing the physical, active movement with increased expressive engagement. These symbolic movements might have been used to express conflict and aggression between members as part of its process (Yalom and Leszcs, 2005; Nitsun, 1996; 2014). At the same time the group might have expressed ways of adapting and accommodating to each other testing being together through the physical activity in the dyads. The group seemed to be connecting using the Body category, through their hands. However, as previously observed, there was no indication of establishing relationships since the Shape element was not dominant.

The group's activity in response to the leader's intervention maintained its state of conformity which might have been a characteristic of the group's behaviour. The group's movement did not seem to develop as a result of its own purposeful, dynamic and emotional intent in developing interaction, an observation continued from previous clips.

The observation that followed was of the group being on the floor in a stable, static state of self-to-self relating, which could have indicated passivity and unwillingness to move or

interact, by sharing stillness in the group. This might have suggested the group's lack of initiation of its own activity and process, leading to passivity and reliance upon the leader (further discussion of the dependent group is presented in section 8.2.2). It could also have been an expression of resistant attitude towards the leader or the group.

The leader then suggested a physical rolling activity that gave the impression of a technical, uninvolved movement to the observers, rather than a meaningful emotional way of interacting with others. This was based on the observation of only the Body category in relation to the activity as Effort, Space and Shape categories were non-dominant. This perhaps suggested a lack of emotional involvement through absence of Effort in using the space without relating to one another through Shape (Hackney, 1998). It also seemed that bodily action, as one of Chace's principles was in use to gain physical mobility yet it did not develop into an emotional expression associated with the activity. Again, the movement, though performed in close proximity, did not create relationships between participants as Shape category in relationships was not dominant. This activity raised issues related to the use of touch and sexuality that are further discussed in the interviews section 8.2.2.

Most of the group participants were shown to agree to go along with the leader's direction, which could reiterate the observations of other clips, in which the group was seen to be conforming to the leader, showing dependency and passivity.

The final observation was mainly based on the creation of two sub groups; three participants lying on the floor and the rest moving around coming to stillness. The two groups showed different elements in the observation based on the activity performed, yet both demonstrated imbalanced movements. The active group used only Mobility as an indication of changing movement dynamics which might have signified lack of grounding attitude maybe as a way to avoid intimacy in relating to the other in this sub group.

The three members who remained still in close proximity formation seemed, through the observation of Expression, to be emotionally and intimately connected ignoring the leader and the rest of the group while gaining support from each other (Kestenberg-Amighi et al, 1999). Their being together in stillness could have also been seen as resistance to move in response to the leader's suggestion, as well as towards the rest of the group by initiating movements that counteracted the leader's interventions. The two sub groups might have demonstrated that

relationships between participants have not been formed as they remain divided (further discussion on sub groups can be found in section 8.2.2).

Based on these clips, the researcher characterised the group as being predominantly in Inner, in self-to-self relationships and in stillness when the leader did not intervene. There were also observations suggesting outer awareness of others yet it did not translate to the formation of a connection. This relates to Schmais (1998) who discusses the layers of group work; self-to-self and self-to-others. Based on her description, it can be inferred that the DM group in the study remained mainly in the warm up stage of conformity and dependency on the leader. As Schmais suggests, a group could develop once it becomes more independent from the leader, which was not observed in most of this group's process. She claims that when the leader's role becomes too directive it affects the group's ability to evolve, or have spontaneous explorations.

This is also in agreement with Bion's (1961) categorisation of a group as a 'basic assumption group'. He noted that the distinguishing factor of such a group is member's dependence on the leader, as well as using fight/flight which in this movement group could have been expressed through stillness and movement activity. It could have also been indicated by participants' attitude in the group, in which they used fight, for example, by members as insiders in the group using aggressive behaviour in movement. Flight was also observed as participants moved away from others in the group in which some were standing away from the movement group activity which might have demonstrated a way to remove themselves from the specific situation becoming outsiders to the group. These behaviours could have been understood as a reaction to deal with personal emotional issues or with group issues that needed to be resolved for the individual and the group to continue examining its relationships.

Another element Bion discusses is pairing, which was noticed only on the first day through the acrobatic dyad in which the group might have tried to rely on two members to lead them. Yet, it did not become a major factor in the group, possibly because the leader's presence was more influential.

The observation of the DM group revealed more use of Body element, reduced Effort (expression) and limited use of Shape, which could have indicated that the formation of relationships has not developed. This relates to one of Chace's principles of bodily action in

which the use of body parts through the Body element develops with some emotional expression through the use of Effort. There were incidents in which the group attempted to engage and contact was observable, along with more emotional investment in the other and in being in the group. The group seemed to be testing boundaries, roles and norms as well as trying to create safety and support. Yet, it appeared not to be fully achieved as part of the group's developmental process.

Based on the observation clips described above, two qualities of movement style emerged in the group, as expressed through the sub groups that formed. On both days, two groups developed with similar qualities, broadly summarised by the idea that there was on each day a chaotic or moving group and a controlled or still group. On the first day, there was a controlled dyad in acrobatic poses, which was in contrast to a sub group in uncontrolled movement. On the second day, a moving group emerged, in contrast to a group lying in stillness on the floor. The formation of sub groups can be viewed in parallel as on both days the moving group came to observe the non-moving group. These ways of being seemed to follow the group's own rhythm as it dealt with ways of behaving and attempted to establish communication and a group identity. These two qualities of movement might have exhibited the group's split between ways of 'being' to ways of 'doing'. It seems this split within the group remained as the group allowed both elements to be present. There was an indication by both parts of the group of the need for a connection, whether in stillness being close to one another or in shared movement activity. However, it seemed the group was not able to fully establish interactions for long periods of time. Further discussion about sub groups takes place below.

The structure and norm of the group was that it followed the group leader's suggestions, thus maintaining a degree of dependency. The movement activity dealt with internal feelings as well as group ways of being, as was observed in the clips above. The movement served as an expression for the individual and the group, as well as a mediator for attempting to establish relationships and test behaviours. However, the group seemed not to fully initiate and follow its authentic development and independent process. It mostly appeared to demonstrate a lack of spontaneous interaction or expressive communication, remaining mostly dependent upon the leader for its process. Also, the use of a predominantly Inner attitude within the group might have indicated maintaining self to self-relationship attitude, unwillingness or inability

to be part of the group and its relationships as well as a resistant response towards the leader's interventions.

In summary, the group in its process of attempting to become a whole entity moved from stillness and passivity, to being physically active throughout its duration. This development might have demonstrated ambivalence about whether to establish a group identity as well as whether to form interactions. This might have indicated a lack of full involvement in the group's process at first; from each one being absorbed internally and then a to more of an outer awareness, testing interactions and trying out being in contact with each other. Participants tended to be more self-focused, exhibiting less of an emotional expression, intention and commitment towards the group. The group as a whole through the movement seemed to have checked issues of safety, trust, support and ways of being together in intimacy. Boundary issues and roles through various engagement processes, including risk taking of becoming involved and interacting with one another were also examined. The group seemed to mainly show a lack of initiation, dependency on the leader as well as possible resistance whether to the movement, to the leader or to each other.

The last clip of the sub groups can also symbolise that unity has not been formed, as the group remained somewhat divided and fragmented throughout its duration. This was enhanced by the movement observation, which indicated a limited use of mirroring and synchronous movement between group members suggesting a lack of development of group cohesion.

Other aspects of the group explored below will be based on themes describing group processes and themes which contribute to these processes. These were identified through the analysis of the interviews expressing participants' perceptions of the group as well as of themselves.

### **8.2.2 Thematic analysis of interviews**

The main theme of conflict came up as participants described rivalry and aggressive emotions, symbolised by aggressive behaviour in the movement (pushing and pulling). This might have expressed participants' struggle for power, dominance and a place in the group, as they were trying to be recognised, and acknowledged as the group was forming. Young et al (2013), Ogrodniczuk & Piper (2003) and Nitsun, (1996; 2014) claim that a group usually

deals with such conflict areas as a way to express unconscious tension, fear and anxiety in a new situation. This might have also been a way to express attempts to be separated from authority. Participants might have tried to show their distinct characteristics establishing themselves as different from one another focusing on their individuality. It accords with Rogers's (1961) approach in which the individual becomes in touch with one's subjective feelings and experiences as the group establishes itself.

These forces can enable further exploration of interpersonal relationships as well as self-exploration. They are viewed as necessary developmental processes the group goes through in order to resolve interpersonal issues and develop relationships as a way to become a group unit (Yalom and Leszcs, 2005; Nitsun, 1996).

As part of the theme of Cohesion, group members acknowledged the impact of the group and expressed that it became close and empathetic. It was perceived to be achieved through the movement experience which developed a sense of unity and commonality in moving together. This corresponds to Chace's principle of rhythmic group activity which was then expressed through the verbalisation that followed, involving sharing experiences and feelings. Moving together and the verbal sharing both contributed to the perception of feelings of togetherness in the group. The development of therapeutic movement relationship demonstrated one of the basic principles in DMP as acknowledged by Fischman (2015; 2009). It is also stressed in Group Psychotherapy by Rogers (1970), which emphasises the value of empathy to personal and group development as expressed in this group between group members.

Participants revealed that the group was able to overcome conflict areas and develop intimacy, feelings of closeness, unity and bonding while establishing relationships in the group. This was noted in the literature as the group developed from conflict to cohesion (Harel et al, 2011; Dinger & Schauenburg, 2010). It could have indicated a temporary phase of interaction or part of the development of the group's process. In this group it seems to be both a reaction to and a result of the movement activity suggested by the leader.

Participants described group containment as a theme that enabled them to express difficult emotions and receive support, acceptance, care and attention from each other. The emphasis was on the group being able to contain the experiences and emotions of the individual members in movement and in verbalisation. It resulted in establishing communication and developing interpersonal relationships as part of creating a cohesive feel in the group.

Containment was mentioned by Hinshelwood (2008) referring to Bion (1961) who developed his theory of containment in which the group is a container for the individual which also contains itself.

Feelings of support were expressed in the interviews, associated with safety and trust, which is also regarded as essential in developing cohesion, unity and intimacy in the group (Corey and Corey, 2006; Yalom and Leszcz, 2005; Brown, 2003). Robson & Robson (2008) and Payne (2001) found that safety is an important element in creating and ensuring the effectivity of the PD group and helping people to interact. They claim that the safer and more contained the group is perceived to be, the greater risks participants are prepared to take.

The interviews demonstrated that feelings of caring, acceptance, sensitivity, support and empathy that developed in the group allowed individuals to take risks in expressing and sharing personal and at times difficult issues and experiences. This created closeness and intimacy among group members as also acknowledged by Burlingame et al, (2011).

The group, thus, provided a place to experiment with different behaviours as ways of participating and interacting in the group through verbalisation and movement. The group's experience gave an immediate reinforcement to these attempts by the individual which in return seemed to have provided an immediate valuable learning experience, a point also raised by Berg et al (2006).

The interview's quotes showed that there was mutual respect and acceptance of individual's place in the group allowing each member to be in the group as they needed and wanted to be. This could have indicated that the group was able to accept and acknowledge differences and individuality amongst its members while forming a group identity (Marmarosh and Van Horn, in Conyne, 2010; Newsome et al, 2005).

Movement and verbalisation were used in the group, in which the movement part was followed by a verbal discussion and sharing of feelings and issues brought up by the movement. There were also times when the movement activity followed verbalisation. This was a way to connect the movement in expressing the unconscious with conscious awareness in an attempt to clarify and give meaning to the process through words. This interrelationship between verbalisation and movement, acknowledged by Wittig & Davis (2012), suggests it can increase the individual's insight and integration of body and mind. This also agrees with

Schmais (1974) who emphasised the value of linking between the movement expressions in the activity and the verbalisation whether before or after the movement.

Emotional expressions shared between group participants and feedback in the verbalisation that followed the movement was raised in the interviews. Members commented that the connection between the movement and verbalisation in sharing and feedback helped to develop closeness and intimacy in relationships. This accord with Barbender (2006) emphasising the connection between giving and receiving feedback and increased cohesion in the group. Jacobs et al (2012) and Corey (2012) add that sharing and feedback, whether positive or negative, can be very significant in developing interaction, as was expressed in the interviews. Thus, it seemed that the group's experience through verbal and movement provided an immediate opportunity to examine and test individuals' manner in establishing relationships, a point acknowledged by Sullivan (1953).

It was through the movement that participant's perceived the development of intimacy which was then carried over to the verbal sharing discussion, as was also commented on by the leader. This raises the issue of the genuineness of closeness formed through movement, a topic some participants raised in relation to the short duration of the group. It would suggest that feeling close in the 'here and now', the present moment, was perceived as real as it allowed self-disclosure, awareness and relationships to be established. The insight and understanding is what remains, even though the actual physical experience fades away, which is why the integration of the movement and the verbalisation is crucial and important. Understanding the effect of the movement activity is what makes it powerful and long lasting.

As noted by Pines, in Brown and Zinkin (2000) and Bion (1961) issues shared by some participants might have represented areas that others related to as well. The one becoming a voice for the whole group allows others to sympathise, identify and express themselves.

Sharing in this group could have also been related to rivalry in which members tried, at times maybe unconsciously, to establish a place in the group as well as to gain love and maybe even popularity through the expression of feelings and personal issues.

Some participants commented on the effect touch had in establishing physical and emotional closeness. Touch is a topic dealt with in psychotherapy literature and specifically in body psychotherapy and DMP (Westland, 2011; Payne, 2010; Popa & Best, 2010). The use of touch in the group gave rise to boundary issues for the participants and for the group as a

whole. It might have related to risk taking in establishing connections and to participants' consideration of the appropriate timing of giving and receiving touch. Participants' statements described the perception of touch as a means for communication and closeness which they experienced and developed over the course of the group.

Relationships can be established in a DM group through movement without the use of touch and physical contact, based on the setting, type of group participants and the leader's framework. In this group, the use of touch was initiated by the leader and was not developed as part of the group's process. This raised issues for the group to deal with, such as checking closeness with others (physically and emotionally), trust, support, intimacy and aggression.

Popa and Best (2010) state that touch is a relational and reciprocal engagement between the bodies and movement of two or more people involved, giving rise to issues such as intimacy, sexuality, power, aggression, empathy, sympathy, support, acceptance and inclusion. It can also uncover emotions and memories, stimulate imagination, and provide containment and comfort. Yet as Westland (2010) argues, the rise of some of the above issues can provoke anxiety, which is why employing touch can at times be misused and misinterpreted. It can elicit many different responses depending on the individual, the relationships between participants and their history. Therefore, one needs to be aware of one's own and especially the other's bodily responses when initiating and receiving touch.

This researcher claims that the use of touch needs to be considered very carefully by a group leader employing dance movement, taking into account the aim of the group, its composition, its duration and the process the group is engaged in. Touch can be viewed as a deep and meaningful expression sometimes more than words, as the physical contact exposes one in front of the other. The impact of touch can reach deeper levels of intimacy and can also raise the question of how real the closeness is or whether it is faked and temporary. The researcher believes that the connection in the present moment is probably regarded as real by the participant and raises feelings of togetherness. Yet, this immediate connection might not necessarily have a long term effect, unless it accompanies other intimate process developed in the group and or between participants. Some DMP practitioners use touch as part of their therapeutic process, mainly adjunct to verbalisation which has proven to be beneficial with specific populations in reducing stress, pain and anxiety (Popa & Best, 2010).

In the group not everybody was in favour of the use of touch and some participants commented that touch is not necessary in a DM/DMP group. Therefore, strict, specific and clear guidelines in DMP using touch need to be established as argued by Popa and Best (2010). This point of view is supported by Payne (2010) who commented, following her research, that there should be basic rules on the use of touch and emphasised the importance of training in a non-sexual use of touch as a way to experience and address it in the group.

Group climate was raised as a theme, and was explored in direct relation to cohesion, sharing, trust and support. The pleasant and calm atmosphere perceived seemed to allow for relationships to develop and for individuals to feel comfortable, at ease and more authentic in front of the group. It seemed to enable each member the freedom to choose their level of involvement and whether to be part of the group. The atmosphere allowed for the exchange of feelings and ideas to be expressed. This corresponds with Harel et al (2011) and Choi et al (2003) who argue that participants' behaviour and interactions, through which they express their feelings, thoughts, ideas and beliefs, create the type of climate in the group. Emphasis was on the role members had in creating the atmosphere through establishing norms and ways of dealing with what was considered appropriate or inappropriate behaviour in the group. All of these elements added to the development of the atmosphere in the group, at times with the aid of the leader. The positive perception of the group expressed through the interviews indicated that members seemed to have viewed the group as trustworthy and safe to explore and practice new skills.

Particular roles that arose based on specific movement formations and part of the interaction that developed between members were commented on in the interviews as being functional to the group's structure. The leader also commented on specific individual roles and how they served the individuals' personal development as well as the group's process.

They were roles that individuals might have been given by the group, maybe in regards to a group issue, as part of its dynamics and then took upon themselves as their emotional function in the group (Yalom and Leszcz, 2005; Schmais, 1998). For example, the father role as a responsible figure was taken up by one of the group members as a way to create a sense of holding and safety in the group.

Roles can function as a way for the individual to be part of the group and usually resemble one's role in other groups outside as Bakali et al (2009) and Yalom and Leszcz (2005) have

noted. Individuals' roles are based on personal and group expectations and are a reflection of its function and needs (Bakali et al, 2009). Yet, this researcher claims that members can also take upon themselves roles that are not similar to the way they behave outside the group. Rather, it can be a way for some to experiment with a different role by adapting to the specific group and its context or by serving a specific function for the group as a whole.

The group at certain phases of its process, through direct intervention or through spontaneous development, established sub groups. As Yalom and Leszcz (2005) comment, the development of subgroups can be a reaction to a specific leadership style, usually authoritarian, as a way to express anger and or resistance. Also, sub groups can indicate a lack of group cohesion, wherein people feel closer and safer in a small group. In this group the development of two sub groups represented major events in its process. On the first day, a turning point in the group was signified by the development of a dyad that used the body band together as a gymnastic beam to balance, whilst the rest of the group slowly stopped and observed them. The dyad's controlled aesthetic movements took over from the chaotic activity that was happening before. This could have indicated the group's acceptance of this way of behaviour, setting the norm in the group. Also, the formation of the dyad corresponds with Bion's (1961) 'pairing' where two participants form a relationship between themselves to attempt to lead the group.

On the last day three participants formed a subgroup when the leader invited people to gather for a verbal sharing following the movement activity. They remained in their place not joining the others. This could have signified the sub group's attitude of resistance towards the leader's interventions and or to the group. The others stopped their movements and observed them in silence which can suggest that the group allowed the different, and the non-conformed part to be present.

A sub group can become part of the whole as was with the dyad on the first day while the second sub group in which the three individuals remained outside the group could be viewed as disruptive to the process of the group. For some participants sub groups offer an easier way to adjust and allow them gradually to become part of the group. Memberships in sub groups can change during the course of the group based on interest, attraction, activity and physical location (Yalom and Leszcz, 2005). At times, in this specific group, sub groups were developed upon specific movement activities which brought people together. These sub groups indicated the group's process and how it might have dealt with various issues that

came up. For example, forming and remaining in a sub group could have been an indication of a split group culture and a lack of group cohesion at specific times in its duration.

As the group lasted two consecutive days, participants commented on this in relation to the development of group processes and relationships that were established in this short time; how they began and their value and meaning to the participants.

Group participants shared feelings of surprise and astonishment at the potential of the group to develop in two days and how meaningful and long lasting they perceived the process to be. The leader also commented on the group's duration, explaining that it was a microcosm for those who took the opportunity to use the group for exploration and development. Yet caution was needed and boundaries were established while exploring some of the issues that arose, as the time frame meant that not all of the issues raised could be dealt with fully.

As the group was offered to past and present professionals in group work as well as in expressive arts, the theme of the group's composition came up in the interviews as a factor in ascertaining whether it affected the group's process. Participants' comments expressed appreciation to their similar backgrounds and education, considering them to aid the progress of the group and enabling them to deal similarly with various situations and emotions.

Mutual backgrounds and experiences were seen as effective in catalysing the development of the group, enabling participants to be more empathetic and involved in the group's process. Familiarity with the terminology in the group seemed to enable participants to identify processes and respond accordingly.

Hornsey et al (2009) state that members' homogeneity relates to feeling of closeness, trust and support, which is also linked to empathy and a helpful group climate. However, homogeneity can lead to a lack of diversity of opinions and perspectives compared to a heterogeneous group. This researcher believes that participants can have both similar and different perceptions of the group's process even though its composition is homogeneous as the group's effectiveness for change will be determined by its focus and aim.

Another element in the composition of this group was gender. In the group there were males and females, giving rise to issues of sexuality, which the group dealt with. This might have come up regardless, but was made more obvious as participants became more aware of its

effect in the group that used movement and touch. Payne (2010: 208) commented that ‘a mixed gender group is an opportunity to process tensions between the genders’.

As it was a DM group, the value and effect of body movement in such a group came up as part of the group’s process. Some participants believed that the movement enabled relationships to develop and feelings to be expressed more quickly than in other types of groups. The leader emphasised that the movement intensified as a way to deal with immediate issues such as trust, safety and interpersonal relationships. Participants expressed surprise about and appreciation of the depth, significance and quick development of the relationships formed in the group and of the whole movement experience. Serlin et al (2007) comment that focus on movement activity makes people more receptive to the non-verbal communication and other issues which can enhance interactions. The leader also commented that she believed that movement as the main activity with the aid of props and touch has affected the group as was also noted by some of the group members.

Participants’ descriptions expressed the powerful effect of the movement activity, in which group members were able to establish physical closeness. This was at times regarded as an expression of emotional closeness, a way to share emotions and thoughts leading to feelings of support, trust, empathy and intimacy that developed in the group.

An example was the movement activity on the first day between the two groups with the body band that demonstrated a shift from an aggressive energy to a static energy. This might have signified the group’s exploration of being together; aggressive and uncontrolled or stable and controlled. It also demonstrated risk taking by group participants trying out ways of being through movement and attempting to establish norms and acceptable behaviour in the group.

It should be noted that dealing with the body is on some level (as one participant pointed out) dealing with intimacy and personal exposure through the symbolic movement, within one’s self and towards others. From this viewpoint, DMP and movement in general can be viewed as potentially threatening to the individual as well as to the group. Increasing awareness and acknowledging the use of the body in movement can help participants feel less anxious about their body, their movements, others’ movements and establishing movement relationships.

Another important theme that came up and expressed the group’s process was metaphors, which are considered to be in use where verbalisation can be limited or too uncomfortable and exposing (Panhofer et al, 2014). Symbolic language, through metaphors based on the

movement activity, was used to communicate feelings and internal states. Metaphors can clarify the understanding and meaning of the experience and of the group's process, a point noted by Samaritter (2009) and Ellis (2001). Metaphors serve as a presentation of 'one thing in the semblance of another' (Ellis, 2001: 181) enabling the unconscious to be revealed and to acknowledge and show awareness of consciousness as perceived by its participants.

The metaphor of 'family' mentioned by participants was in all likelihood enhanced by the pregnant woman in the group and was acted upon through the movement activity, thus becoming powerful to the group. The pregnant participant might have brought about the metaphors; family, pregnancy, motherhood, womb, foetus and baby. Yet, the group might have arrived at these associations regardless because of the ways in which roles can be adopted and since groups could be said to be modelled on the primary group in a person's experience: the family unit. Yalom and Leszcz (2005) argue that individuals act out their family relationships with parents, siblings and other relatives in the group setting, which might have been the case in this group. The researcher would argue that participants can also act out different family relationships and dynamics as a way to experience other modes of behaviours, maybe not necessarily based on individual's characteristics and familiar attitude.

The metaphor of the family arose in which participants were perceived as siblings and a range of emotions, relationships and attitudes were expressed between them; aggression; rivalry; empathy; support; trust; safety and sharing. These were raised through the interviews and were also commented by the leader. This metaphor was enhanced by one of the movement activities at the end of the group, in which three participants lay on the floor in close proximity, ignoring the leader's suggestion to end the experience. They later commented, as did the observers, that a family was created on the floor; a mum, dad and a child.

It was not a coincidence that the 'oneness – one body' metaphor was expressed in the movement group in which the body was the main object of expression and interaction. The use of body movement as a symbol aims to unite its parts, its participants. It can convey the feeling of group participants being together and feeling close to one another in the process of establishing relationships within the group as acknowledged above in dealing with cohesion. This was also commented on by the leader who described the group as a body in which feelings of oneness and cohesion developed through the use of the body movement in establishing interactions.

Sexuality through the metaphor of a 'snake' was raised by a few participants and seemed to be a major theme in the group possibly as a result of its composition – males and females and the interactions through movement and touch. The activity within the group and the use of touch brought up issues of closeness and sexuality, a way of checking group boundaries, norms and interactions in a mixed gender group. The group dealt with interpersonal relationships, including issues of sexuality, but these issues didn't arise only because of the movement activities; it can be assumed that they might have been under the surface. The group seemed to be able to deal with sexuality, acknowledging the movement experience as part of its development. Payne (2010) in her study commented that sexuality especially in a body-oriented group based on physical contact can be a charged subject as it can reveal deep issues and feelings and is connected to the use of touch as noted above.

The 'Womb' metaphor symbolised the perception of the group as a containing, safe and a place of creation which was also addressed through other themes in the interviews. This was related to the metaphor of a 'foetus', which symbolised the perception of the group in its developmental process.

The use of the metaphor of participants as 'mirrors' to each other symbolised how they looked at and reflected each other as they shared and provided feedback to one another. This follows Foulkes and Anthony (1965) who describe the group as 'halls of mirrors'. Each participant can see their reflection in the other, which can increase the development of relationships and individual introspection. It is also related to the use of mirroring movement in DMP, as outlined above, which increases kinaesthetic empathy between movers and is affected by mirror neurons activity discussed in the literature review chapter.

The metaphors above expressed how group participants have perceived the group, as a containing, holding, secure place in which various issues such as sexuality were dealt with.

Another theme which was expressed by participants was self-awareness based on the group's experience. Participants perceived sharing and feedback as a valuable learning process to increase their awareness to behaviours that some will be able to replicate and try outside the group. Acknowledging feelings of being at ease with group participants led some to acknowledge being able to get closer physically and emotionally and establish relationships as part of the group's process.

The movement activity seemed to enable the introspective process which was carried over to verbalisation through the sharing of member's feelings, thoughts and experiences and the insights they gained into interpersonal relationships. This compliments the discussion in the literature chapter and above on the integration between movement and words.

Some participants described the ways the movement, the non-verbal activity, highlighted areas of concern, in which they gained a better understanding and insight into the issues they were dealing with outside the group. For example, one participant said that the movement activity brought unconscious issues and personal memories to the surface for her to deal with. The activity allowed the participant to gain insight into and increased awareness of the childhood memories she acted upon in the group with the aid of other participants, who empathised and supported her journey. The group was, thus, in a way a catalyst for personal discovery and insight as is one of the characteristics, value and focus of a PD group. The emphasis is on increased learning experience and gaining personal insight into interpersonal relationships, as well as a way to pursue professional development (Pieterse et al, 2013; Robson & Robson, 2008; Berg et al, 2006; Newsome et al, 2005; Donati & Watts, 2005).

Participants' self-awareness fluctuated between focusing on their own emotions and sensations and focusing on their developing relationships with others. Participants raised issues of finding their place in the group, being alone or together. They also commented on their ability to initiate, their relationships with authority and self-exploration through and with the aid of the movement activities.

As was expressed in the interviews and in accordance with Burlingame et al (2011), self-awareness focuses on examining the ability to take risks, to check what is acceptable and what the agreed norm in the group is, as well as initiating and developing contact with others. The leader commented that the group was used as a learning tool for participants' professional development as well, which is another characteristics of a PD group.

Another aspect of individuals' self-awareness acknowledging their personality characteristics was raised in response to the group leader. For example, whether one was dependent, adapting and conforming to the leader, or was independent and even resistant towards the leader. These individuals expressed their exploration of whether they were true to themselves or followed the activity as expected in relation to the authority figure.

Expression of attitudes towards the group leader was a theme raised by participants and discussed in relation to the style and role of the leadership. As explained in the literature review chapter the leader's role is related to one's theoretical orientation and experience. It has been suggested that the leader should use interventions to create a safe environment and enhance interpersonal relationships, focusing on the here and now. The leader can also assist in processing for the group as well as for the individual participant (Smith et al, in Hughes and Youngson, 2009; Lennie, 2007; Yalom and Leszcz, 2005; Payne, 2004; Ward and Litchy, in Delucia-Waack et al, 2004; Wheelan, 1997).

The leader in this group was viewed as responsible for the group's process by leading and intervening through specific movement activities. At times her responsibility was perceived as greater than that of the group itself, which created mixed perceptions and emotions that influenced the group's developmental process as noted in the interviews.

This agrees with Bion (1961) who describes the basic assumption group as a group which is dependent on the leader for taking care of the process, which might have been the case in this group. The leader commented that the style of leadership was to give direct interventions for the group to follow in the here and now. The point of responding to the group in its present experience has been emphasised by Chaiklin and Wengrower (2009) in DMP and Yalom and Leszcz (2005) in Group Psychotherapy. These interventions with which the group cooperated were based on the leader's observation and interpretation of the events in the group that would enhance its process.

The leader based some of her interventions on the use of props and voiced her belief in their function as a mediator in the interaction between individuals and in aiding each participant's involvement in the movement experience. As Stanton-Jones (1992; 136) notes: '...props are a good way to initiate interaction and to reclaim the more playful and creative parts of the personalities in the group...?'.

Props can be used as a way to focus a group (Stanton-Jones, 1992), as might have been the case when the leader introduced the scarves and the body-band to make the group respond, initiate and interact through the movement activity.

A prop can also be perceived as a projective tool and a symbolic representation when feelings cannot be externalised. Acting out personal and group issues with the aid of a prop can help to increase awareness to these emotions (Stanton-Jones, 1992; Levy, 1988). Yet, this researcher

argues that props can also distract the individual and the group from dealing directly with each other or with difficult issues. Dealing directly involves risk taking, confronting one's anxiety, insecurity and testing trust and safety, which are important elements in establishing one's self and in relationships.

The group reacted to the leader on a personal level and on a general group level; a theme that was described by some as resistance in the form of aggression. The leader was also perceived as attentive in the interventions, which were based on her interpretation of the group's needs and its ongoing process. This allowed participants to feel safe and develop trust towards the leader, who was viewed as creating a secure environment for their personal development and that of the group.

This is in agreement with the Interpersonal theorists, outlined in the preceding literature review chapter, who state that the leader is responsible for developing and maintaining a therapeutic atmosphere, providing support and safety in an attempt to develop cohesion in the group (Rutan et al, 2014; 1993; Yalom and Leszcz, 2005; MacKenzie, 1990). Corey (2008; 2004) argues that it is important for the group leader to establish and create a safe and accepting environment early in the group's duration (especially in short term groups).

It has been suggested that the leader in this group seemed directive and dominant in the interventions, which at times appeared, according to the observation, to interrupt the group's process. An example of this was when activities were stopped and changed, which demonstrated the effect a leader can have on the group's process.

Smith et al, in Hughes and Youngson (2009) suggest that participants' dependency on the facilitator as solely responsible for the process in the group can result in pressure upon the leader to come up with activities. Although they discuss verbal psychotherapy groups it can also be relevant to DMP/DM groups in which the leader is viewed as responsible for initiating movement activities, which might have been the case in this group. It is also important to point out that the activities were suggested to the group without the group initiating its own activities in response to its process. The group could have resisted following the leader and established its own independence but in most cases choose not to.

The researcher claims that directing activities can suit specific type of groups and enhance it depending on the content of the group at the time. In the case of a PD group, as in this study,

activities suggested by the leader might have interrupted the process as the group's process seemed to follow the leader in place of its own authentic development.

Dokter (2010) discusses how a directive versus non directive stance from the therapist relates to the type of group being facilitated. Although the group in the study was a PD group, not a therapy group, this debate can be useful as it also relates to the theoretical approach a leader employs when leading specific groups and its possible effect on their process.

In summary, as noted on Table 4, participants dealt with areas of conflict through aggression and rivalry, which might have been an indication of a struggle for finding a place in the group, a way to be separated from the authority and demonstrating differences between one another.

Participants expressed feelings of closeness and empathy while moving together sharing intimacy and bonding in establishing relationships. Perceptions of the developing relationships, as the interviews revealed, could have been an important indicator of the level of connections and interactions developed among group members. It provided information about if and how relationships were expressed, highlighted through group processes. For example, intimacy, trust and safety, acceptance, containment, establishing group roles and sub group themes that came up in the interviews. Also, sharing and feedback were perceived as a way to increase self-awareness and develop connections and empathy between members.

The discussion of the DM group above based on the data outcomes indicated various aspects of its process, suggesting variances between what was perceived through the movement and what was perceived through the interviews. The perceptions between what the movement observations revealed and the interviews in the DM group showed the variation of the data presented by each of the collection and analysis methods, which will be further discussed in the conclusion chapter.

There follows a discussion of the Verbal Group, starting with the movement observation followed by the interviews.

## **8.3 Verbal Group**

### **8.3.1 Movement observation**

This section of the movement observation uses the terminology based on the explanations and references noted in the study outcome chapter as in the DM group discussion above.

The group began by using the movement theme Stability without Mobility as they were sitting in chairs in a circle formation. The group seemed to be concentrating on what might have been identified as developing support and self-nurturing as a way to develop feelings of security and establishing grounding attitude in this new setting with unfamiliar people (Fernandes, 2015; Studd and Cox, 2013). The silence at the beginning of the group might have been an expression of each participant's way of checking themselves and avoiding any type of involvement until self-feelings of confidence and security developed. This can also be related to the observation of Body, another BESS category, emphasising Weight shifts and Weight Sensing. These could have been viewed in establishing of a sense of self and a basis of support through interconnectedness and self-nurturing also observed through shape flow.

At the same time an Outer movement theme was observed without its complimenting element of Inner along with Directional within the Shape category which could have indicated to an awareness of others. This might have suggested that the group could have been aware of other participants and the leader as a way to familiarise themselves with the newness of the situation. Yet, without developing any feelings towards and with them as Effort category as an indication of emotions was not observed (Tortora, 2006; Hackney, 1998).

In the next clip the use of the Stability movement theme without Mobility was observed as what might have been considered a continuation to the observed sensations indicated above. The observation of Inner self-to-self attitude as part of Inner/Outer indicating self-focus and awareness (Fernandes, 2015) could have been complimented with the observation of Shape flow in Shape, which is an internal self-expression of inner relationships (Studd and Cox, 2013). These elements form a collective observation of internal self-awareness within the individual as shared by the group. The development of Outer, outward awareness of others, relates to the element of Shape, in Shaping and Directional movements. These imply to movements that seemed to describe the group making a connection between members, attending and expanding the individual self in relation to others in order to develop interpersonal relationships (Fischman, 2015; Kestenberg-Amighi et al, 1999; Hackney, 1998;

White, in Mason, 1974). There seemed to be interplay between a focus on one's self-awareness of sensations and feelings of safety and security and a focus on awareness of others, checking ways of forming relationships in the group. This could have suggested the shared manner in which individuals in the group tested their approach towards the other, while being aware of personal levels of comfort or discomfort in establishing relationships as could be accepted in the beginning phase of a group (MacKenzie, 1997).

As the day progressed Stability was still noticeable, with elements of Shape flow indicating further development of participants' personal attention to their own feelings, which might have been an indication of participants' way of continuing to develop comfort, trust and safety within the self. More verbal communication was observed, mainly Expression of Function/Expression movement themes, suggesting the group was dealing with emotional content while relating to each other through the observation of Directional Shape. This is connected to the observation of Effort element using elements of quick (in the Time Effort element) and Direct (in the Space Effort element). These elements might have implied some fighting, maybe aggressive attitude in the interactions as well as readiness and commitment in response to external stimulus, to other group members (Kestenberg-Amighi et al, 1999; Hackney, 1998; White, in Mason, 1974). They seemed to share ways of reaching out and expanding the self-outward, as a way to begin to create connections.

The group seemed to show ways of sharing and attending to each other, engaging in making connections through shaping and directional categories. It might have been the group's attempt to establish more of a cohesive attitude, comfort and unity between its members. These movements could have been an indication of the shared attention to the self as well as to the group, checking ways of establishing relationships (Hackney, 1998; White, in Mason, 1974). The group seemed to develop a feeling of togetherness sharing in verbalisation and echoing movements to express feelings.

The segment towards the end of the first day, as detailed in the study outcome chapter, raised a powerful interaction between two participants while others were listeners. This was indicated through the observation of the group using only Recuperation movement. The use of this movement without Exertion, as is described in the glossary, may have indicated a recovery notion in the movement with the intention to initiate an action yet not actually performing one. It was complimented by the observation of Function, signifying a focused, practical movement without its Expression counterpart, without the accompanying feelings

(Studd and Cox, 2013). These two movement themes could have suggested the group was in a state of readiness for action, maybe anticipating ways of involvement but not yet in a participatory mode due to the main interaction taking place.

The observation of the Effort element, which can be regarded as an expression of feelings and inner state of mind (Hackney, 1998; Bartenieff and Lewis, 1980; Dell, 1977), was less observable and compliments the lack of Expression movement theme noted above. This might have suggested that the listeners' who kept silent, not actively involved in the conversation, did not share feelings, perhaps as a way to protect against the effect of the interaction. The impression might have been of withholding feelings while the two participants communicated between themselves, and the rest of the group was waiting to see what would develop.

The movement observation of shared feelings of discomfort and retreating into a closed shape inward through Shape flow (Davies, 2006) might have expressed the feeling tone of the powerful, difficult, heavy and uncomfortable content in the group to which the talkers and listeners reacted.

At the end of the first day, the group was observed as beginning to connect and form a group unity through the interactions. This development might have allowed for the feedback interaction between the two participants to take place, although it seemed upsetting. The group, through the dyad interaction, might have dealt with issues of comfort and discomfort, trust, safety and aggression as would be anticipated in the beginning stages of a group (MacKenzie, 1997; Tuckman, 1965).

The second day, following the verbal interaction in the group, focused on one participant (out of the two from the interaction at the end of the first day above) who explained she would be leaving the group. This seemed to affect participants, which was observed through mainly Inner, self-to-self attitude shared by the group. The Outer movement theme, which could have demonstrated attentiveness of and engagement in relationships was not present (Fernandes, 2015; Studd and Cox, 2013).

The group seemed to be self-absorbed in a listening mode trying to understand the speaker and the meaning of her leaving. This notion was also enhanced through Shape flow of Shape category as it related to body shape changes of self-to-self, expressing attraction or repulsion

within the individual's body shape to external stimulus, maybe to others in the group (Kestenberg-Amighi et al, 1999).

Function movement theme without Expression was noticed which might have signified ways of investigating the environment (towards the speaker) through focused, purposeful movements without relating to others (Studd and Cox, 2013). The expression of feelings was not present and could have been seen to compliment the observation of diminished Effort category. It could have indicated a lack of observed emotional expression by the group as a whole along with the observation of the group's internal way of being. The group might have seemed suspended, waiting to see how this incident will develop and or influence the group and might have attempted to act as a container for its members and the speaker in this situation.

These observations seemed to complement each other in demonstrating the internal attitude observed as dominant in the group as fewer emotions and fewer interactions were formed in the clip. It might have suggested that the impact of the speaker's announcement had effects both in terms of internal withdrawal and external attuning towards that participant.

Following the departure of the participant and perhaps as a reaction to it, the group was observed in internal awareness of self-to-self relationships. This was accompanied by possibly establishing grounding and internal support amongst the remaining members through the use of the movement theme Stability without Mobility.

The observation of Shape flow relating to body form changes might have complimented the internal self-to-self relationship the group was sharing as each was taking care of themselves in the group in this specific situation. The observation of Diminished effort category indicating a limited emotional expression along with lack of Expression of Function/Expression might have been understood as a way to defend against the effect of the departure of the individual as a way to deal with an uneasy situation.

The duality of Inner/Outer with other complimenting elements as Shape flow and shared rhythm in the Effort category could have symbolised the expression of both elements in the service of the group's shared movements towards purposeful orientation and decision making (Hackney, 1998; Kestenberg-Amighi et al, 1997; Dell, 1977). It might have also been an expression of the dilemma shared by participants fluctuating between internal and external awareness, about being in as part of or out of the group. The speaker might have symbolised

the group's dilemma as well as her own. The solution for the leaver was to either be part of the group or outside of it as per Bion's (1961) use of flight or fight, which is discussed below. The group, through togetherness in a shared rhythm and the use of Stability seemed to accept the dilemma and resolve it. This enabled participants to be in an Inner self-to-self or Outer self-to-other attitude and seemed to continue together as a group. This understanding of the group enabling both elements to exist might be different to Bion's idea in which members can be in either a flight or a fight position. As this group demonstrated, members can hold both attitudes and remain part of the group. In this clip it seems the group was dealing with the effect of one member's departure, mostly by each member taking care of oneself but with some contact established between members in the group.

As the day progressed the observation suggested that participants were mainly exhibiting internal attitude through mainly Inner and mainly Expression. The feelings expressed could have been related to developing detachment from others, maybe as a way to start the separation process as the group was close to an end, as would be characterised in the ending phase (MacKenzie, 1997; Tuckman, 1965). This was also suggested through diminished Effort, a predominant BESS category, which signified less of an emotional involvement with others and with the external environment (Tortora, 2006; Hackney, 1998). The use of Shape Flow as an indication of one's bodily changes as a reaction to self-feelings complimented this. It can also have symbolised the group's preparation, awareness of the anticipated separation and its reaction to it which compliments the Inner movement theme.

Group members were observed to be in their own world, which might have been a way to reflect on the group's process, feeling more relaxed and less restrained, described as 'Passively sitting' as the group was coming to an end. Members seemed to be moving away emotionally from one another focusing on an internal attitude as a preparation for the termination approaching at the end of the day. This compliments Wheelan et al, (2003), MacKenzie (1997) and Tuckman (1965) suggesting that a group in the ending phase might experience feelings of loss and use the time for internal reflection on the experience.

The final observation was taken from the last session of the group. The observation continued from the previous clip in which Inner and Stability were perceived as an expression of the group sharing inward and grounding movements. The contact of hand to face and hair was possibly another way to comfort and calm the self in this last session of the group. The

Mobility counterpart was not observed and might have also added to the indication of a lack of motion and bodily changes in an outward awareness.

In summary, at the beginning of the group, as noted in the observation, each member's movement seemed to focus on themselves, an attitude shared by the whole group. Participants seemed to be expressing self-to-self Inner attitude, perhaps being aware and checking how to be in the group, how to use the space around them and being aware of others. As the group progressed, participants appeared to begin to engage and develop interpersonal relationships through external, outer ways of being, along with the use of various aspects of movement as functional and recuperation. The group seemed to express and share feelings and thoughts while attending to one another. This was noted through movement themes of Expression along with the use of Effort and Shape as BESS categories, explained above.

The observation suggested that the group as a whole seemed to be checking ways of being themselves, as well as discovering ways of being with one another. They seemed to have examined whether to trust others or not, expressing comfort or discomfort attitudes. The group attempted to explore and communicate through movement, being open to others or closed inward and gaining support as might be expected in a new and unfamiliar environment and setting. Members then became more attentive, interested, engaged and aware of one another using an open shape body movement as a way of inviting others to get closer by sharing ideas and feelings. The group exhibited interactions and closeness which could have suggested the development of trust, safety, support, cohesion and intimacy between participants.

The movement observation demonstrated that the group progressed from being separated to becoming a unit, establishing relationships and dealing with various group processes and issues as noted above.

The following is the analysis of group process themes as were revealed in the interviews, based on extracts from the study outcome chapter above.

### **8.3.2 Thematic analysis of interviews**

Aggression and rivalry indicating tension, clashes and competition between participants were expressed in the interviews.

In discussing the theme of rivalry, participants were occupied with the attention the leader gave to others in comparison to themselves, as a way to find whether they were liked equally and could develop a relationship with the leader. It might have resembled family dynamics in which siblings' competition for parents' attention influences their behaviour as mentioned by Yalom and Leszcz (2005). Rivalry between group participants might have signified an attempt to establish one's place, identity and status in the group; especially in the beginning phase as participants were still unknown to and uncertain about each other (MacKenzie, 1997; Tuckman, 1965).

Participants' statements expressed their need to assert themselves as different from one another in order to establish themselves in front of the leader and in front of others while developing interactions as also argued by Mackenzie (1998; 1997). This theme can also be viewed as individuals attempted to be involved and become part of the evolving group. It was enhanced, as participants commented, by the aggressive verbal exchanges and feedback between group members in relation to professionalism, interpersonal relationships, members' roles, issues of control and establishing a place in the group.

Some members raised aggression and power struggle issues as the group's way of dealing with tension and the unknown in its formation. It is viewed as an important and necessary process in the establishment of a group (Young et al, 2013; Gold et al, 2013; Payne, 2010; Yalom and Leszcz, 2005; Ogrodniczuk & piper, 2003; Nitsun, 1996). Other participants described their own aggression towards others as what might have been an expression of a struggle to become group members and be accepted by others as equal. This was voiced through the metaphor of 'Fencing sword' which described the struggles and aggression in the relationships established between participants at the beginning of the group.

Aggression can also be expressed towards the leader and be used by a group to shift its attention from dealing with fear, anxiety and tension from each other. It might also be a way for the group to confront the leader in order to establish the group's independence (Young et al, 2013; Yalom and Leszcz, 2005) which might have been the case in this group.

Some interviewees commented on developing anxiety as a result of the aggression and power struggles that developed in the group through verbal accounts. The literature, following Johnson (2009), Newsome et al (2005) and Sullivan (1953), advises that such emotions can affect individuals' behaviour in the group as they might become intimidated and held back as a way of protection from the process and other group members. This can thus interrupt the development of interpersonal relationships in the group. This researcher believes that such emotions and behaviours are an integral part of the developing process of group members getting to know each other. These feelings can serve as a way to establish relationships and open communication by dealing with such emotions as demonstrated in this group.

The use of the metaphor 'A doctor' was brought up in relation to dealing with these feelings. It possibly reflected, on one hand, the physical sensations and emotional state of some of the participants, indicating anxiety, fear and discomfort. Yet, on another level, it perhaps indicated a way of asking the leader to assist in their difficulties. Using these metaphors seemed a way for group members to express difficulty as well as neediness.

Participants' comments indicated the group's attention to and preoccupation with the issue of seduction as a means to become likeable and be the preferred member in front of the leader and in front of others. This issue was dealt with throughout the group's duration and was referred to in the use of the metaphor of 'Bribery'. This metaphor was used to express how a person made themselves liked, valuable and interesting, becoming appreciated and accepted in the group through personal sharing. They dealt with the means people use to make others like them, ways to receive attention and how people seemed to approach others in developing friendships. Individuals realised that in order to be noticeable and impress others, they needed to share and discuss their feelings, attitudes and thoughts, which became the norm in the group. This approach is noted by Lewin (1951) who emphasises active participation and involvement through sharing experiences and expression of personal issues. Rogers (1961) also emphasised the importance of the individual's awareness and expression of one's practices and emotions.

Jealousy/Envy seemed to be another way to fight for a place in the group, as with the themes above. It seemed to indicate the phase the group was in, establishing identities in relation to others and towards the leader. It is considered part of interpersonal conflict that arises in groups, especially in the forming, beginning phase (Yalom and Leszcz, 2005). Yet, it can also arise at later stages as might have happened in the group based on the group leader's

comment. He claimed that as it was an all-female group, this theme dealt with issues of femininity in relation to older versus younger women as well as mother-daughter relationships which came up during the course of the group. These feelings and behaviours, as the interviews revealed, led to increased anxiety, tension and stress. As well as worry, concern, discomfort and fear towards the content and process of the group as well as to other members.

Another significant metaphor which one participant brought up associated with a name of a club she was going to later that day was 'Dungeon'. It is known as 'bondage, discipline, sadomasochism' (BDSM) club, which symbolically became a representation of some of the underlying, maybe unconscious issues in the group. For example, aggression, sexuality, dominance, control and power struggle. It could have expressed how group participants dealt with their reactions and feelings in relationships within the group. This metaphor seemed to highlight the interpersonal processes in the group, as well as individuals' self-awareness of one's relationships with others.

Sexuality was also expressed through the metaphor of 'A fling' brought up in the group. This related symbolically to the intense and temporary aspect of the group in establishing relationships due to its short duration. It was also connected to the use of the metaphor 'Masturbation' which served the group in dealing with personal and interactional issues. The metaphor was used to express the perceptions of the discussions in the group at that time, raising the issue of interactions discussed about but perhaps not yet fully formed.

Once these issues seemed to be dealt with, the group could examine the establishment of relationships and ways of being with one another. It also became possible for each participant to examine themselves through sharing, leading to self-awareness, which will be discussed further below. Thus, the group, based on the interviews, began to establish areas of cohesion through empathy, containment and support from each other. Rogers (1961) commented that establishing relationships can be achieved through the development of empathic understanding as this group might have exhibited.

As was explored above in the analysis of the DM group, cohesion is viewed as an important element in a group's process. In this group participants found common feelings, thoughts and backgrounds as a way of being together. This seemed to decrease their anxiety and fear of one another, making room for sharing, contributing to the group and establishing communication and relationships, which was also described by the leader.

Participants noted that the more the group became united and cohesive personal sharing, giving and receiving constructive feedback were possible. In this way, the group was able to resolve the difficulties they had encountered in the beginning, moving to more cohesive, supportive and nourishing relationships. The group seemed to show ability to appreciate and to empathise based on a sense of caring, togetherness and association with one another in establishing relationships.

Through the interviews the group demonstrated ways of containing people together through listening and accepting each participant's way of being in the group. In this way the group enabled its participants to express their differences and similarities freely through feelings, thoughts and behaviours. The group showed acceptance of individuals seemingly in a non-judgemental way, which enabled them to feel comfortable and express themselves. This was in contrast to the beginning of the group when conflict was present and inhibited participants from expressing themselves. It ties in with the literature (Yalom and Leszcz, 2005; MacKenzie, 1997; Tuckman, 1965) as these theorists discuss the connection between the content dealt with in a group as it correspond to the developmental phase a group is at which might have been demonstrated above.

The theme of containment was expressed through the use of the 'Vessel,' a container metaphor. Interviewees commented that the group was perceived as a place that could contain diversity between participants so that each of them could bring their issues and be acknowledged, accepted and assisted by others. This draws on Bion's (1961) theory of containment noted above in the discussion of the DM group.

Support for participants was mentioned based on non-verbal gestures such as a smile or eye contact, as well as verbal expressions of caring and giving attention to each other. These attributes might have allowed participants to feel mutual respect and acceptance towards one another. It seemed to enable the group to discuss, share personal, intimate issues and feelings and provide help and comfort.

Checking trust and safety in the group was best presented through the metaphor of the 'Collaborator' in the content of the dyad interaction at the end of the first day in which one of them was called a 'collaborator' with the leader. This metaphor has strong, meaningful and powerful connotations in Israeli culture in relation to Israeli-Palestinian relationships. It alludes to the Palestinian individual working with the Israeli authorities informing about

Palestinians' actions and moves against Israel. The collaborator betrays his people, helping Israel and paying for it with his life. As the leader observed, it related to security issues in Israel being dealt with at the time, which penetrated into the group and therefore became a significant metaphor. This metaphor expressed issues of trust and loyalty, which came up in the group in relation to prior acquaintance with the leader by one of the participants, and the impact it had on the group.

The leader said that it was expected that this participant would not survive in the group even though other participants tried to persuade her to stay. This was a powerful consequence of having a previous relationship with the group leader and being viewed as a collaborator by others. It appeared this individual had to be sacrificed in order for the group to be maintained.

The 'collaborator' who left the group at the beginning of the second day can be viewed as an example of Bion's (1961) theory of fight-flight in which security and self-preservation can be achieved through battle or escape. The specific individual had to make a decision whether to fight the group or to flee. It exemplified by prematurely dropping out of the group as a way to resolve one's discomfort and threat, which might have been the individual's reaction to the preceding events.

The group's way of dealing with this was by allowing the participant to leave as it seemed unable to accept, contain and deal with this prior relationship. This might have signified how relationships in the group were formed and how loyalty was viewed, whether to individuals or to the group as a whole. The way the group reacted to one member leaving might have indicated that participants did not want to develop a conflict, which is why it seemed that there was a smooth termination by the participant.

This was a powerful use of a metaphor to convey the type of relationships established in the group in relation to the leader, which could also have been between group participants. It also brought up the way in which such prior connections might assist or prevent relationships developing with others in the group. This metaphor was influenced by the culture outside the group and had strong and powerful implications inside the group. It also raised the issue of secrecy regarding prior relationships in the group, not only with the leader, but also with other participants and the effect that might have had on the group's developing relationships. Within the group it highlighted interpersonal issues between participants that needed to be resolved in order for them to be able to work together. It raised issues of trust, safety,

commitment and the dual loyalty between group participants as part of exploring interpersonal relationships in the group as a whole. The content of the dyad interaction might have expressed underlying issues for the whole group, considering that, as was suggested in the literature review chapter above, individuals can voice and reflect issues for the group and at the same time the group can do the same for the individual (Pines, in Brown and Zinkin, 2000; Bion, 1961).

Based on the interviews, participants and the leader can be said to have established a safe and trustworthy environment. People were able to share intimate contents of their lives outside the group which led to establishing a tight connection between them. Safety was established and acknowledged, not only amongst participants but also from the leader. It is considered in the literature previously mentioned as important in creating a safe environment to work in (Robson & Robson, 2008; Payne, 2001).

Participants talked about getting close and intimate through sharing and feedback, linking the emotional and personal contact between the individuals and the group's developing process. They realised that in order to be part of the group and build relationships, sharing was a norm and would provide attention, love and a place amongst others in the group. Participants commented that sharing was very fulfilling and satisfying, contributing to the pleasant climate that developed and to connections being formed.

Through the interviews participants discussed their way of opening up to others and expressing issues that they were dealing with individually, some of which resonated with others, developing into a group discussion. Sharing and feedback were the core of communication, indicating issues of caring, attention, acknowledgement and sympathy between people. Feedback was also used as a way to comment on and criticise group members. The ability to share opinions and feelings that were not necessarily favourable and pleasant could have indicated a climate of openness and freedom of speech, as was described by the leader. This is supported by the literature, as feedback is understood to be an important and a powerful process in which interpersonal relationships develop (Johnson and Johnson, 2013; Jacobs et al, 2012; Davies et al, 2008).

The interviews demonstrated that the group started with stressful emotions, jealousy statements and an aggressive climate of rivalry and uncertainty towards other members and the group's process. As these conflicts were discussed and dealt with, a calmer and more

relaxed atmosphere developed, allowing others kinds of feelings to emerge and be shared showing the reciprocal relationship between group climate and group process through the content and interactions. Climate, as one of the major group processes, has been explained as an expression of the dynamics in the group that can affect the group's atmosphere, a point also brought up by participants (Harel et al, 2011; Choi et al, 2003).

The use of the metaphor 'mirrors' enhanced this perception and signified the way participants viewed relationships with others; each one mirrors the other, creating a reflection of feelings, of attitudes, of behaviours and of interactions. This relates to Foulkes and Anthony (1965) as was also noted in the DM group in which there is an exchange between participants in their ways of being in the group. It raises the concept of how individuals can be mirrors to each other in their behaviour, the manner and content of speech and ways of relating to each other. At the same time, individuals may also observe and evaluate behaviours and manners in others that they would not want to reproduce, thus, using it as a learning experience.

Part of the establishment of relationships was also based on the roles individuals expressed. It seemed that each of the participants who had a role might have represented an aspect of the group's process in relation to the issues it was addressing. For example, the one who was special might have indicated the issue of finding one's unique place in the group, and the one who was unsure might have represented the group's uncertainty about its process. The roles people assumed represented how they dealt with being in the group and echoed what they do externally (Bakali et al, 2009; Yalom and Leszcz, 2005). It was acknowledged that roles people had external to the group were being transferred into the group, not always consciously. This point was also raised in the discussion section of the DM group, noting that people take up roles that they are not always familiar or comfortable with. The group can be a place to take risks and experiment with new roles and behaviours. The roles described through the interviews may have provided participants with a label that distinguishes them from others, as well as replicating topics within the group such as identity, age and interpersonal issues.

As with the other group, subgroups were present from the beginning, and others developed based on common interest, involvement in the group and mutual background as acknowledged in the literature noted above. In this group, not everybody seemed to be aware of the sub groups created outside the group as those involved tried not to point it out. For example, those that studied together and knew the leader from before. They might have

neither wanted to interfere with forming the group as one unit, nor be kept separated and be identified only with their sub group. Creating these sub groups could have helped participants deal with the anxiety and insecurity in the group as a whole and with establishing security and developing confidence in this new setting. This researcher claims that such groups can also change during the process as well as become part of the whole group as participants come to feel more comfortable and trusting within the group.

Participants also expressed the impact the time setting had on the group, as individuals intended to use the time while being aware of the limitations. This could have indicated that participants aimed to be involved in the group and work on individual as well as on interactional issues.

Even though it only lasted two days, some participants commented on closeness being created in such a short time. However, some noticed that although it was two days, actually the amount of hours spent together was equal to the amount of a standard time frame of a PD group spread over several weeks mentioned by Yalom & Leszcz (2005). The leader commented that despite the short duration participants dealt with a deep and significant level of personal and group issues. The time frame of the group seemed to be an important element in individuals' conscious or unconscious decision to be involved for their own benefit enabling their issues to be acknowledged and discussed.

This notion was voiced through the metaphor of 'Missing' which expressed the realisation that there was something to be missed if the opportunity to explore one's self and relationships was not taken. It seemed that the short time frame did not prevent people from taking part in the group's process and might even have been an incentive to do so. As others have suggested (Johnson, 2009; Yalom and Leszcz, 2005; Corey, 2004) participants seemed to have realised that what they would receive from the group was directly related to their level of investment and openness to share. This idea is related to the realisation of group members noted above that in order to be acknowledged sharing was required to become a group member. Not only will members gain further exploration of the self and of relationships, but they will also be favoured and accepted as group members.

In the interviews, participants were characterized as an all-female group with varying degrees of experience and ages, some of whom knew of each other or the leader and some who did not. There was diversity even though there were many similarities. It seemed that what might

have contributed to the developing process of the group was that most participants expressed wanting to take part in it through sharing of themselves and being attentive to others, regardless of age and experience.

Participants commented in the interviews that the use of the video camera in the room had no effect on the dynamics. Their awareness of it might have limited some movements as they may have been trying to keep to one position to be able to be captured by the camera. As for the content, it seemed it had no effect on participants' sharing and being involved in the group's process.

Participants expressed the connection between their bodily sensations and emotional feelings, and how they perceived others in the group. They discussed personal physical sensations of anxiety in the beginning, indicating fear of the unknown in relation to what would take place in this setting, in this group. They also raised questions such as; how will relationships form, what kind of behaviour would be expected and how members would establish their place in the group. However, as indicated in the interviews, some were unaware of the difference between their emotional state and their bodily expression, which after discussion could be dealt with when brought to consciousness. The leader commented that although it was a Verbal Group and verbalisation was the main means of communication, the non-verbal bodily expressions were in use to aid a change of attitudes and emotions in participants.

The theme of self-awareness, similar to the DM group, was regarded as important in expressing the learning experience this PD group has provided. Being able to acknowledge and share one's personal feelings, thoughts and interactions was viewed as a great benefit of the group experience. Participants noted it allowed them to increase their self-awareness to their feelings, beliefs, attitudes, perceptions, thoughts and behaviours in the group. As well as to their place in the group, taking risks, admitting to their basic needs such as love and appreciation, acknowledging perceptions of themselves and their strengths and weaknesses, fears and anxiety. This process emerged through personal exploration and the development of relationships with others, which is also present in the literature (Ohrt et al, 2013; Ieva et al, 2009; Smith et al, in Hughes and Youngson, 2009; Wheelan, 2005). It is considered a learning experience of better knowing oneself and gaining insight that a PD group may provide (Pieterse et al, 2013; Berg et al, 2006; Newsome et al, 2005). The increased self-knowledge was interviewee's way of realising and appreciating the impact the group and its members had on them in terms of developing relationships and self-awareness. Recognising the effect of the

group in terms of personal issues was discussed and acknowledged which derived the group's content. The PD group was perceived as a place for trying new behaviours, as well as a place to receive feedback on ways of being in order to learn and develop personally.

Ward and Litchy, in Delucia-Waack et al (2004: 104) state that 'exploring self-awareness is a way to examine and reflect on behaviour in order to gain meaning and understanding'. The focus in this group was on issues related to self-awareness and interpersonal relationships, as well as examining professional development. Being able to share and express this introspective process could have indicated the level of support and intimacy established in the group.

Participants also commented on their dual role in the group; a participant and a professional. The quotes presented in the outcome chapter demonstrated the ambivalence expressed at times between these two modes of being in the group. Some participants explained that they were aware of themselves as professionals and used this understanding as part of their self-awareness and their role in the group. Based on their accounts, most of them seemed to use the group experience mainly for their own self exploration and were able to be participants and benefit from the experience personally as well as professionally. Payne (2004) describes this duality of 'as if' client and student participant roles expressed in a PD group in which participants were both able to appreciate their learning experience and use it further in their work.

Another theme which came up was the role of the leader. The group leader was viewed by participants as a professional and as trustworthy. He was perceived as a primary figure and a catalyst for various group issues dealt with through the group's interactions. The leader was seen as the one who would take care of participants and help them through the process. Yet, in order to develop and be independent participants needed to rely on one another, which is what seemed to allow the group to develop. Corey (2008; 2004) further adds that a group leader can increase a sense of belonging and connection by exploring and highlighting common themes and linking between members' experiences and expressions which can increase self-awareness. It has been argued that the leader should use interventions to create a safe environment and enhance interpersonal relationships, focusing on the here and now and processing for the group as well as for the individual participant (Smith et al, in Hughes and Youngson, 2009; Lennie, 2007; Yalom and Leszcz, 2005; Payne, 2004; Wheelan, 1997). This researcher views the leader to have a significant role, yet agrees with Rose (2008) that a PD

group which focuses on its members can develop and work through issues and relationships without much assistance from the leader.

Comments were made in relation to the way the leader was perceived as being more attentive to some than others, which brought up issues of anger, competition, jealousy and use of seduction by participants. These attitudes relate to the theory of Group Psychotherapy in which relationships can be distorted when individuals transfer their external relationships onto members in the group or to the leader in order to resolve them (Rutan et al, 2014; Yalom and Leszcz, 2005; Foulkes and Anthony, 2003) which might have happened in this group.

Furthermore, the leader being a male brought up issues relating to a father figure, as some participants commented. The participants' reaction to this and their way of dealing with it within the group could have demonstrated their interactions with their father figure outside the group.

Participants were occupied with the leader's role and the relationships that developed with him creating issues to deal with. For example, jealousy was brought up in relation to the leader and others in the group. The issue of prior acquaintance with the leader became very significant in the group, as some admitted it and some did not, which gave rise to issues of confidentiality and taking sides.

In summary, the themes as summarised in Table 6 that emerged from participants' interviews showed their perceptions of the issues they dealt with personally in the group and in relation to the group's process. Individuals were able to share and deal with issues such as aggression, seduction, rivalry, envy, express their attitudes towards the leader while establishing their place in the group and were able to share and accept feedback from others. Some personal issues became the group's concern and were dealt with through establishing relationships. An example was dealing with one member leaving the group and what it might have represented in terms of commitment, loyalty and acceptance in the group.

The group's climate in the beginning was characterised through the expression of conflict areas such as rivalry and aggression. Once acknowledged and discussed a calmer climate developed, allowing closeness, support and empathy to develop through sharing and feedback between participants. The more the group seemed cohesive, trustworthy and contained, the more participants could, and did, take risks.

The group in its process seemed to establish connections and relationships, allowing members to deal with intimate issues and supporting them with, for example, ways of being in the group, relating to and dealing with the male leader in an all-female group.

In the process of the Verbal Group, the observations and interviews revealed complementary themes, and demonstrated that the group seemed more integrated and cohesive.

A comparison of group processes between the two groups is presented below based on the study question, rationale and aims.

#### **8.4 Comparison analysis of the two groups**

What follows here is an outline of the group processes developed in each of the two PD groups; the verbal and the mainly DM. By their nature there are differences inherent in the setting, modality, participant's composition, leadership style, issues discussed, interventions and theoretical frameworks of both groups. However they were both aimed to provide ways of self-exploration and of examining interpersonal relationships. Each group was composed of participants sharing similar backgrounds and were led by leaders using different theoretical frameworks and leadership styles.

Group processes were revealed from the data gleaned through the interpretations of the LMA movement observation descriptions and the thematic analysis of the interviews in each group following the phenomenology approach chosen for the study. Each method, thus, offered the researcher a broader perspective of the phenomenon of the group experience.

There are inherent deviations between the information each of the collection and analysis methods have demonstrated as presented in Table 2. This highlights the advantage of using two different approaches to create meaning of a phenomenon, in this study, understanding group processes. The two, at times contradictory, perceptions demonstrated the ways group processes can be explored, offering different points of view which provided a broader perspective on the area of group processes. This was exhibited in the DM group through the observation which showed a different perception of the group's process to those expressed through the interviews.

A possible explanation could be that participants discussed their personal reflections and feelings towards the group experience, while the observation looked at the group from a removed external point of view, describing the group as a whole. The researcher believes these methods should be viewed as complementary, each one adding another point of view towards the understanding of the phenomena of group processes as presented in the study.

It is also important to note that in the interviews with the DM group participants the movement activity was talked about as a way to understand the group's process. In the interviews with the Verbal Group members it was the content of the conversations that took place during the group that highlighted the processes that emerged. This is another difference inherent in the two modalities of the groups as presented in table 7.

The differences between the modalities outlined in the study, raised interesting questions about what each method was able to reveal. For example, relationships underlying group processes such as intimacy were revealed through aspects of movement, like touch, that may be discovered differently through verbalisations.

**Table 7 - To show characteristics of the verbal PD group and of the DM PD group in the study**

| <b>Verbal PD group</b>  | <b>DM PD group</b>  |
|---|---|
| Mainly verbalisation for expression and interaction                                   | Mainly movement for expression and interaction  |
| Male Psychoanalytic leader  | Female DMP leader   |
| All female group  | Mixed gender group  |
| No use of Music and props   | Use of Music and props  |
| Physical closeness through seating arrangements                                       | Physical closeness through movement activity  |
| Expressive arts therapies and group facilitation programs and social work backgrounds | Expressive arts therapies and group facilitation programs and social work backgrounds |
| Past student and current professional   | Past student and current professional   |

The observation of the Verbal Group was based on subtle movements. It was more about echoes and sequencing in gesture, shared and sequenced effort quality and phrasing, as well as eye-contact. The observation of the DM group was based on the group's movement patterns as its main means of communication, interaction and participation.

In the DM group the movement seemed to be based more on unconscious expressions of feelings and attitudes. Yet, verbalisation expressed more of a conscious awareness and articulation of feelings and attitudes relating to the movement.

The following is a table outlining group processes, group variables themes and BESS categories arising in both groups.

**Table 8 - To show themes of group processes, group variables and movement BESS categories between the two PD groups**

| <b>Group processes, Group variables themes &amp; BESS categories</b> | <b>DM group</b> | <b>Verbal Group</b> |
|--|-----------------|---------------------|
| Conflict - Aggression & Rivalry                                      | ✓               | ✓                   |
| Conflict - Jealousy, Anxiety, Seduction                              | X               | ✓                   |
| Cohesion - Empathy, Containment & Support                            | ✓               | ✓                   |
| Intimacy - Trust & Safety; Sharing & Feedback                        | ✓               | ✓                   |
| Intimacy - Touch   | ✓               | X                   |
| Group climate  | ✓               | ✓                   |
| Roles  | ✓               | ✓                   |
| Sub groups   | ✓               | ✓                   |
| Group format   | ✓               | ✓                   |
| Effect of body movement  | ✓               | X                   |
| Physical sensations  | X               | ✓                   |
| Group metaphors  | ✓               | ✓                   |
| Participant's self-awareness   | ✓               | ✓                   |
| The group's attitude towards the leader                              | Dependent       | Independent         |

|                             |                               |                               |
|-----------------------------|-------------------------------|-------------------------------|
| Interpersonal relationships | More often self-to-self       | More often self-to-others     |
| BESS - Shape Category       | Less often (in relationships) | More often (in relationships) |
| BESS - Body Category        | More often                    | Less often                    |
| BESS - Effort Category      | Less often                    | More often                    |
| BESS - Space Category       | Less often                    | None                          |

The table illustrates that various issues expressing group processes were demonstrated similarly in both groups such as conflict in the form of aggression and rivalry between participants. Cohesion as a theme was expressed by referring to empathy, containment and support as well themes of trust and safety which contributed to intimacy developed between group members. It enabled the sharing of feelings and thoughts which were discussed through giving and receiving feedback and contributed to increasing members' self-awareness. Both groups dealt with group roles and sub groups as well as group climate and the role of the leader as an important influence on the group's process.

A similar observation between the groups was of one group member adopting an outsider stance. For example, in the DM group, one person chose to stay on the periphery of the lively, engaged, playful larger group in the last clip. She seemed on the outside of the group, up against the wall not moving, while the rest of the group engaged in random and spontaneous play. In parallel, in the Verbal Group on the second day there was one person who chose to go 'outside' the group by leaving it.

There were also several differences between the groups, whether due to the varying role the leader had in each of the groups or the modality used to work through issues, themes and relationships. The composition of the groups differed as well as the group's dynamics, revealed by the themes expressed through the interviews in both groups. For example, the theme of touch was found only in the DM group as a theme related to intimacy, possibly due to the nature of the group modality in movement and the activity performed involving the use of physical contact. In the Verbal Group additional themes such as seduction, jealousy and anxiety were discussed by participants.

In the Verbal Group participants discussed their awareness of the duality of their roles of participant and leader which was not mentioned in the movement group. This could be because of the modality of the group; in the movement group, participants were more carried away with the experience and the activities, whereas in the verbal they were more aware of the content and the process itself revealed through verbalisation.

As the Verbal Group's leader did not assume a directive role, the group seemed to be leading its own process and his interventions clarified and opened up areas for the group to further explore. The DM group, on the other hand, was mainly led by the leader's direction and seemed dependent to rely on her suggestions and guides in establishing relationships in the group. The leader seemed to have influenced the group's process by initiating and directing the movement activities.

This researcher views a DM PD group, in which its members direct their own movements, as similar to a PD Verbal Group in which participants are responsible for their discussions about various issues that arise.

The DM leader, similar to the verbal leader, can make interventions and suggestions to further develop the movement activities or reflect on the activity taking place at the time. It is a way for the leader to observe and make inferences for the group to use in its process of developing interactions. This can be done by integrating DMP approaches with Group Psychotherapy theories, which may provide the leader with a comprehensive perception of what is happening in the group when leading a PD movement group. Using both frameworks to best intervene can assist the group in its process.

The movements in the Verbal Group physically accompanied the verbalisations, for example, a head nod. Yet, the movement in the DM group was the main direct medium for expressing the non-verbal interactions and personal feelings and attitudes. Verbalisation as the main mode in the Verbal Group expressed individual issues and group relationships, whereas verbalisation in the DM group was used as complimentary and as a reflection of the movement activity.

Participants of both groups dealt with the intensity of the two days, in which the groups' processes focused on getting to know one another through moving and being together, sharing experiences and expressing feelings and thoughts. It seemed that member's way of acknowledging the impact of the group on the development of relationships and the

individual's personal issues was derived from the group's content, brought up through the group's process.

Issues about relationships with a father figure came up in the Verbal Group probably because of the male leader, whereas in the DM group there were more issues in relation to motherhood, possibly because of the female leader and the pregnant participant. Both groups seemed to exhibit the transference participants can experience in this type of group acknowledged above.

The observation of the clips of the DM group revealed more often use of the Body element, less often Effort (expression of feelings) and less often use of Shape element, which could indicate limited relationships forming in the group. In the Verbal Group the observation showed more often use of Shape and Effort and some less often use of Body categories which may indicate the establishment of interactions in forming relationships and expression of feelings.

It is unclear whether the variations between the groups found were due to the role the leader had in each of the groups and the different modality used to work through issues and themes. The difference in the composition of the group and the contrasts in the emerging themes expressed through the interviews and observations from both groups might have also contributed to the variances noted between the groups.

In summary, the comparison provided information about the phenomenon of group processes demonstrated in two different PD groups and through two modes of analysis. Each group's processes constituted different observed movement elements and various verbal accounts of the group experience which differentiated the two groups. This process attempted to contribute further to the understanding and value of group work and its significance in training and clinical practice.

## **8.5 Summary**

This chapter discussed the meaning of the study outcome for the two groups through both movement observation and participant interviews. Areas of group processes were discussed and clarified using information that came up from the data along with references to the

literature in order to better understand the phenomenon of group processes in those groups. It became apparent that the groups dealt with meaningful issues and dilemmas in their interpersonal relationships as well as on a personal level.

The comparison between the two groups outlined above (see table 8) revealed similarities in some of the group processes, such as cohesion, trust and safety, group roles and group climate. Several distinctions between the groups were also noted in the expression of themes such as touch in the DM PD group and seduction in the Verbal Group.

One of the study's outcomes revealed the way differences in the leadership role and style might have affected the group's process. The DM PD group developed mainly by following the leader who introduced various movement activities as an intervention in order to embody issues for the group to deal with. This might have been based on what the leader interpreted had been happening in the group which might have prevented the group to experiment with it naturally. Nevertheless, the group experienced various processes as indicated in the outcomes above.

The Verbal Group, on the other hand, seemed to progress without the explicit direction of the leader, whose role was only to clarify and highlight issues that participants raised to be further developed by the group.

Using a creative modality, movement, as employed in the DM PD group, provided a way for emotions and thoughts to be brought into awareness and dealt with in a non-conventional way. It allowed the exploration of new and unfamiliar methods of coping and dealing with various issues to be brought to awareness. The movement, therefore, can be seen as a precursor to the process, as well as the process itself. This can provide a new strategy for looking at one's way of being in a group through the use of movement, which can help overcome barriers of verbalisation that to some is a restriction to their interactions with others.

One of the unique points of the study analysis was the use of LMA concepts presented on the observation sheet identifying shared group movements. This added another dimension to the exploration of group processes and posed challenges in its essence and presentation as discussed in the data analysis section above.

One of the challenges was the observation of the Verbal Group as participants were sitting in their chairs expressing diverse shared movement qualities. The movements were subtle and thus harder to observe and draw inference from.

In most of the observations of both groups the CMA's descriptions tended to complement each other. At times they were not using exactly the same terminology to describe the variety of movement qualities, but presented different aspects demonstrating the richness a movement observation can offer. It can be viewed similarly to when various interpretations are applied to a specific observed movement or to a specific theme.

The interpretation of the movement and the interviews was conducted by the researcher and offers one possible way of understanding the process in these PD groups. Each person can have an alternative perception which will lead to another interpretation. In the qualitative approach, the interpretation is considered subjective and represents the researcher's understanding of the observation and of group processes based on one's theoretical knowledge and background, personal perceptions and attitudes.

In summary, expressions of the group's movements through the observation data along with verbal expressions by participants described the lived experience of the group. This demonstrated the process each group went through which was the main focus of the study.

The conclusion chapter that follows discusses the ongoing ramifications of the study.

## **Chapter 9 – Conclusion**

### **9.1 Conclusions**

This chapter will summarise the aims and conclusion of the study and will address the study's limitations and recommend solutions. It will go on to highlight the contributions the study can make to practice and offer suggestions for future research.

The research aimed to answer the following question: Which group processes as expressed verbally and non-Verbally in movement can be identified in a dance movement PD group compared with a verbal PD group? The question based on the study rationale and aims developed from the study's thesis that group processes can be identified through movement and verbal expressions in two PD groups. The study's question was formulated to explore this claim through a comparative design examining which group processes arose in each group. Group processes were examined through observations of the shared movement patterns of the group as a whole and through individual verbal perceptions of group processes.

The study's outcome has demonstrated which group processes were identified in the two PD groups through movement and through verbalisation summarised below . This provided a further understanding of the group process phenomenon.

The study aims in relation to the study question were addressed through the study's outcome above. The aims are shown below:

To explore and make meaning of the manifestation and identification of group processes as expressed on a body - movement level of the group as a whole in two intensive PD groups, one Verbal and one non-Verbal DM group through the use of LMA.

This aim was to explore the identification of group processes through movement expressions in both verbal and DM intensive PD groups. This was achieved through body - movement observation, applying LMA concepts based on movement themes and BESS categories used to interpret group processes.

An example outcome in both groups was in reference to the movement observation, for example, of the Shape BESS category (explained above). Shape was interpreted by the researcher as an indicator of internal, self to self-attitude shared by the group. This was observed through changes in the body's shape with movements close to the one's core such as lengthening upward. Awareness and reactions towards other members was also observed through self to others attitude through Directional an outward movement expression in relation to external stimuli For example, reaching out and expanding movements like offering a hand out towards people in the group as a way to establish a connection.

Another example was the observation of the movement theme Expression in which the group members expressed ways of communicating and creating interactions (further interpretations are noted in the outcome and discussion Chapters 6, 7, 8).

To identify, explore and understand these processes from the perspective of the individual participant in both groups by employing semi-structured interviews.

The study also aimed to explore the lived experience, i.e. the PD group experience, from participants' real life perspectives based on their participation in the groups. These perspectives were collected through semi-structured interviews in accordance with the study's objective. In order to establish what processes were taking place as perceived and reflected by participants of their experience of the group. Thematic analysis was employed to analyse the interviews which allowed for a valuable perspective on the group processes that seemed to have occurred. For example, the researcher was able to identify several recurring themes in the participants' interviews of both groups pertaining to specific group processes, such as intimacy, aggression and self-awareness (see Table 8).

To compare a DM PD group and a verbal PD group based on the movement and verbal expression of group processes.

Another aim was to compare the processes each group went through, taking into consideration that by nature groups are different, depending on, for example, individual characteristics, the group's aim/purpose, the context, the leadership style, the group's duration, the composition of its members and its modality. Using movement observations and semi-structured interviews, as the study's objectives, formed the basis for the comparison and provided an in-depth examination of the phenomenon. It enabled the researcher to gain a broader perspective

and understanding in the area of group processes from the view point of the group as a whole through the observation, and from an individual perspective through the interviews presented in the study's outcome (Chapters 6 and 7).

The comparison (see Table 8) revealed divergences in aspects of group processes occurring between the groups. For example, touch was noted only in the DM group and conflict expressed through jealousy, anxiety and seduction only in the Verbal Group. However, there were some similar themes in both groups such as conflict expressed through aggression and rivalry, cohesion, intimacy, empathy and self-awareness.

The comparison also demonstrated which processes were revealed through the observation and which through the interviews in an attempt to show the development of interpersonal relationships. For example, in the Verbal Group there were complementary perceptions between the observation and the interviews in relation to developing relationships. In the DM group there were some similar aspects between the observation and the interviews in terms of identifying group processes. Yet, there was a discrepancy in whether relationships were established as noted in in the outcome of the DM group and the discussion chapter.

To add to research and to clinical practice employing LMA to explore group movement patterns.

Another aim was to demonstrate the application of LMA elements to observe shared group patterns as demonstrated above under the first aim and through the study's outcome. It can further encourage the use of this tool in DMP research and practice. This aim will be further explored in the contribution to practice section.

To make a contribution to the body of knowledge and research in DMP and in Group Psychotherapy, specifically in the area of group processes.

The research's outcome exploring group processes in DM and verbal PD groups added a new viewpoint and provided further information to the body of knowledge and research, demonstrating the value of the study to practitioners, as will be detailed in the contribution section below.

The study's outcome findings demonstrated the group processes found in each group manifested through the movement observation and the verbal interviews as well as in the comparison between the two PD groups.

The theme of participant's self-awareness and awareness to others were found through conflict areas (Aggression & Rivalry, Jealousy, Anxiety, Seduction), Cohesion (Empathy, Containment & Support) and Intimacy (Trust & Safety; Sharing & Feedback, touch). The theme of group climate, member's roles in the group and the creation of sub groups were also discussed. The movement activity and the verbal accounts in both groups have led to discovering certain group metaphors such as sexuality, aggression, cohesion and intimacy.

The findings also demonstrated the difference in the themes observed in the movement to those mentioned in participants' interviews of the DM PD group as discussed in Chapter 6 and Chapter 8.

The value of the methods used and the limitations that arose in the study are listed below.

## 9.2 Study limitations and solutions

The value of qualitative phenomenology methodology employed in this study was to provide a holistic point of view to the understanding and meaning of the group process phenomenon in intensive PD groups; one in movement and the other in verbalisation. This was achieved by using different methods of collection and analysis as outlined above.

Qualitative approach in this study captured the individual's perspective of one's experience participating in a PD group through interviews. It also provided an overview perception of the group's development through movement observation in line with the conceptual framework of the study.

**However**, limitations arose in relation to the methodology, the design, data collection and the analysis methods used. The researcher's subjective approach and methodology choices are also discussed, in addition to the differences in the leadership style and the type of participants. Below are listed each of these limitations with explanations and possible solutions.

One of the data analysis methods, the use and interpretation of LMA, was based on a whole range of movement elements and BESS categories drawn from LMA terminology. This can be considered a limitation as these might have provided an overall, general representation of group processes. In order to observe specific elements of group processes the observation could be based on particular BESS categories or only on specific movement themes. For example, one solution could be looking at solely 'Shaping' and 'Expression' elements in movement to demonstrate the development of relationships in a group and the expression of feelings and attitudes among group members in relation to the group's processes.

Also, these LMA elements were based on the subjective perspective and understanding by the CMAs and the researcher. This can present a limitation in the decision to look for certain elements and not for others. Interviewing the CMAs about how they performed this process or asking them to complete a questionnaire about the procedure might help to clarify the choice of elements and how group movements can be observed and understood.

The three CMAs looking independently at the same clip at times described the same movement through different movement themes and categories which emphasised alternative perceptions of the same movement observed. This could be viewed as a limitation as it might be confusing to the reader when the same movement was described using several movement elements and categories. A possible solution could be to limit the vocabulary used to only a few categories such as Effort and Shape or movement elements as Inner/Outer and Function/Expression to allow for a more specific and focused description. However, this might not be possible, or even beneficial, as it would lessen the complementary perspectives and the richness the multiple observations can provide. The solution would be to acknowledge and explain the variety of descriptive options as was done in the outcome and discussion chapters.

The CMA's based interpretation of the movement used a specific, and, at times, complex terminology that needed explaining. In order to overcome this and attempt to ensure the clarity of the descriptions as far as possible, a glossary of terms was included and the researcher attempted to explain the terms used.

The observation was based on looking at the movement of the group as a whole through shared movements. This could be considered a limitation as some participant's movements might have been overlooked and the process of how shared movements were looked at might

be unclear. A solution could be to acknowledge the rationale of looking at what the majority of the group was doing and explain how it was observed.

A limitation of the movement observation was that it was only based on pre-selected clips from specific times during the group's duration rather than observing the whole two days process (see selection criteria section in the methodology chapter). The observation was interpreted in a way that was context-specific, which might have affected the meaning as these clips might have demonstrated a limited and partial view of the group. Therefore, the observations might not have presented the broader perspective of the group's experience. The meaning inferred from the specific clips might have been different if other clips had been selected based on other selection criteria as they might have provided another perspective.

It is important to mention that the selected clips were based on the specific criteria the researcher applied. For example, the researcher looked for transition moments in the group, between activities, ways of participating, or in the ways in which participants were moving in relation to, and in connection with, each other. In addition, the researcher looked for movements created by the group in response to each other and/or the group leader. Although an explanation for these choices was provided and this subjective approach is inherent in the qualitative methodological framework employed and not a fault with the researcher's design, it still represents a limited, and only one possible approach.

The observation took place via the video clips, which means the observer was perhaps more detached than in a live observation. Due to the nature of video, there might have been differences in the depth of the observation, since the video offers a less precise image than life and three dimensional images and body movements were not captured. A two-way mirror could be a helpful solution to this, although it would require specific consent from participants as did the videotaping.

In addition to this, the fixed location of the camera, as was discussed above in the movement observation section in the methodology chapter, might have limited the observation of participants' movements as it could not capture the whole range of their movements. A ceiling camera which rotates may help to avoid this and can provide a more complete and accurate picture of the group.

The researcher's interpretations of the movements were based on one's subjective perceptions of the group when choosing the clips and on the CMAs descriptions of the movements

observed. This can be considered a limitation in that only the researcher's subjective point of view was presented in keeping with the qualitative approach used. This process allowed for consistency in the method but failed to provide multiple perspectives from a variety of people with differing expertise. When using this method for another study, the analysis of data could involve discussions with other researchers, a panel of experts, and/or the participants themselves.

Identifying and exploring a whole range of group processes might have been too broad. Another approach would be to focus and limit the exploration to possibly fewer group processes such as, alliance or fight/flight.

Another limitation is that the study design did not include the possibility of showing the video clips to participants. Such an approach might have presented an opportunity to obtain another perception of the group experience. Participants could have been shown the clips and asked their perception of them. This might have been a more accurate way of incorporating data from the two methods.

The interviews, one of the collection methods, were based on participant's accounts of their experience. Although their perceptions are valuable in understanding the group experience, they are limited to a subjective way of looking at the experience and might not provide a full picture and understanding of the group experience. Another way to perform the study could be to add a self-completion questionnaire in order to obtain further information about the group's experience.

An additional limitation in the practice of the interviews was the questions used. Although they captured the group's experience and were able to highlight group processes and participants views, the explicit perception of the PD group's value in training and professional practice was not discussed. Adding a specific question in that area might provide the missing information.

The use of thematic analysis as the only data analysis method for the interviews could be viewed as a limitation as it is based on the subjective perception of the researcher who selects the themes. Showing participants transcripts of their interviews and asking for their input could possibly allow for additional perception of the group's processes.

The study's analysis of the interviews relied on translations from Hebrew to English. As words do not have the same meanings or connotations in every culture or country, they need to be considered in the context of their cultural significance which can be viewed as a limitation. The researcher, in order to overcome any misunderstanding has made attempts to explain any particular issues with language, such as the reference to the term 'collaborator' in the Verbal Group.

The two leadership styles might have impacted the groups' dynamics and outcome, which raises the question of how much and if, the leader's role is significant to the development of a group. One solution would have been to arrange for the same leader to lead both types of groups and then to compare each group's development. This is further dealt with in the recommendations for future research section below.

Similar backgrounds of the participants might have been a limitation in that the terminology and ways of conducting themselves in a group could have been familiar to them. This might have influenced the group as well as their own process. One solution would have been to recruit the group from non-professional participants unfamiliar with being in such a group, or to use a mixture of participants to find out if varying training backgrounds influence the outcome in relation to the study's aims.

Based on the study's outcome and discussion, further to the study aims, the research contributions are discussed below.

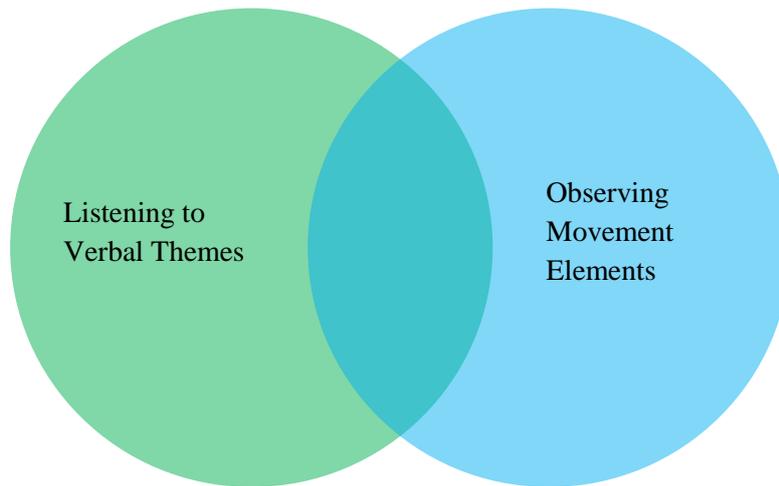
### **9.3 Original contribution to practice**

The value of the study lies in the exploration of the phenomenon of group processes presented through movement and verbal expressions. A group processes conceptual model and a group guide incorporating the expression of verbal and movement elements of group processes was developed from the study outcome.

Verbal and movement expressions were demonstrated in the study through the outcome of verbal interviews and movement observations of the group and form the basis for this model. The movement observation was incorporated into a model for practitioners working with

groups representing a new way of understanding group processes and dynamics many of which form the basis for developing interactions and relationships.

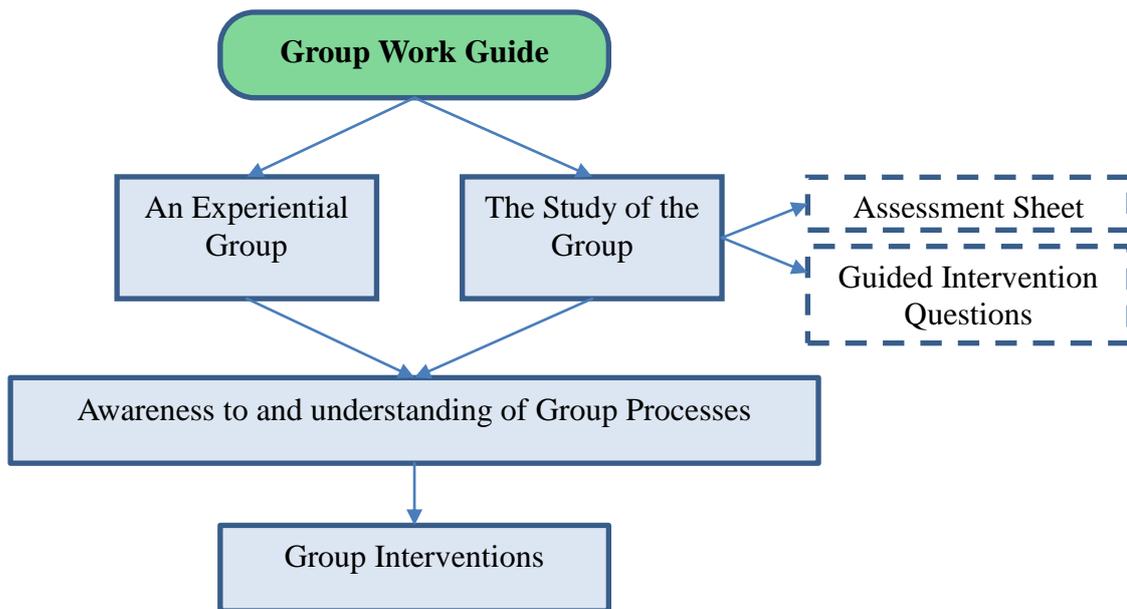
Figure 3 - Group Processes Conceptual Model



The model (in Figure 3) above aims to raise awareness of, and attentiveness to, themes, issues and related expressions of body movement elements as symbolic of the group process in establishing relationships. Once an understanding of the group's issues is developed, practitioners can use the group work guide below (Figure 4) to direct their interventions when leading groups and when reflecting on the group's process also during supervision. Group facilitators can add their own notes on the assessment sheet shown in Table 9.

To assess group processes as a whole on verbal and non-verbal levels, the group work guide, derived from the conceptual model above, is proposed (see Figure 4).

Figure 4 - Group work Guide



This guide is composed of two sections: a) leading an experiential group and b) studying the group's experience (where possible using video recordings). The exploration of the group's process is guided by the assessment sheet (see Table 9) and the guided intervention questions provided below (see Table 10). Practitioners can use the group work guide to explore group experiences and increase their understanding and awareness of group processes which can help them to intervene more effectively in the group.

The group themes and questions in the assessment sheet are all developed from the study's outcomes which were based on participant's interviews and comments. The intervention guided questions are included in order to stimulate practitioners to think about, reflect and assess the group's developmental process.

The observation of body movement elements is based on specific LMA movement categories of Effort category which focus on the overall main group movements that were developed for the study and outlined in the study's outcomes. For example, 'Weight' looks at how much energy is used in the movement performed, 'Flow' describes the muscle tension used to perform a movement, 'Space' focuses on where the movement is observed and its direction, 'Shape' concentrates on the body's form whilst 'Time' examines the timing of the movement. These elements were chosen as they can be easily explained to practitioners unfamiliar with LMA, seem to be simplest to apply without specialist knowledge and can indicate to identify

group processes. The movement elements were selected in order to provide practitioners either new or not fully familiar with LMA and movement observation with a tool to examine specific non-verbal aspects of group participation, whether in a mainly DMP group or in a mainly Verbal Group.

A glossary of these terms extracted from the glossary used in the study (Appendix 17) is included to provide an explanation of the terminology. This can assist verbal practitioners in ensuring they fully understand these terms and their application.

Once practitioners are familiar with these movement elements they can become better at recognising and understanding them during their sessions. Following group sessions leaders will be able to record their observations on the sheet provided. This awareness can guide them in their future interventions along with the understanding and meaning attributed to the verbal comments made by participants.

Applying LMA elements which can be understood by a verbal practitioner or a Dance Movement Psychotherapist who is not a CMA offers another way of understanding the group's process i.e. from a movement perspective. This can aid the practitioner's further assessment and intervention in the group asking questions, such as 'Are group members situated close in proximity to each other in the group and what might that indicate?'

Using LMA elements and terminology to describe group movement adds to other ways of employing LMA as mentioned in the literature chapter above and thus contributes to the development of training, practice and research in DMP. Further exploration and simplification of LMA's terminology, as shown in this study and in the assessment guide, can benefit other professionals who are unfamiliar with movement observation and LMA. The group work guide introduces nonverbal aspects of group experience and DMP to Verbal Group practitioners, thus broadening their perception and understanding of group work, attempting to enrich their leadership skills.

Videoring the group following receipt of the group's members' consent along with employing the group work guide can be used to study the group and observe its development. Repeated observation using video to observe the group can enable more details to be identified and explored. This can promote practitioners' insight, awareness and understanding of the group's process.

This group work guide is designed for group practitioners, supervisors and trainees including Dance Movement Psychotherapists who are interested in further developing their understanding of and practice in leading groups.

The assessment sheet as part of the group work guide exploring verbal themes and movement dimensions offers a comprehensive way to assess group work. It can contribute to the way group processes are being assessed and explained to the group and supervisor by the leader.

The group process conceptual model and the group work guide can contribute to the body of knowledge and to the development of group work practice, specifically emphasising the expression of nonverbal Group processes in verbal and movement groups. It can also enhance further research in DMP and in Group Psychotherapy, specifically in the area of group work.

Incorporating principles from Group Psychotherapy and from DMP in relation to group process, as detailed in Table 9, can contribute to the value of DMP's profession in training and in practice.

**Table 9 - Group Processes Assessment Sheet**

| <u>Group Verbal Themes</u>              | <u>Terms Defined</u>   | <u>Practitioner's comments</u><br><u>(e.g. what themes were present and to what degree?).</u> |
|---|--|---|
| Conflict - Aggression and Rivalry       | Hostility and anger exchanges between group members and issues of rivalry in relation to competitiveness.  |   |
| Conflict - Jealousy, Anxiety, Seduction | Issues of members' jealousy over the leader's reactions and attitudes towards members, as well as among group members. Individuals' worry, concern, and fear about the content and process of the group as well as of other members. Seduction and attraction towards the leader and |   |

|  |   |  |
|--|---|--|
|  | each other.   |  |
| Cohesion - Empathy,<br>Containment and Support       | Individual's way of accepting, understanding, helping, caring and identifying with each other.  |  |
| Intimacy - Trust and Safety;<br>Sharing and Feedback | The expression of feelings of certainty, faith, confidence, security and protection towards others and to the group as a whole. The way individuals are communicating and sharing feelings and ideas. |  |
| Intimacy - Touch                                     | The physical engagement between members in the group.   |  |
| Group climate  | The atmosphere in the group.  |  |
| Roles  | The position and the functional part an individual takes or is assigned in the group as part of its dynamics.   |  |
| Sub groups   | The subdivisions in the group, in which various small groups develop.   |  |
| Group format   | The length of time the group operates and its composition.  |  |
| Effect of body movement                              | Individual' perceptions of the influence of the group's non-verbal movement behaviour.  |  |
| Group metaphors                                      | The symbolic expressions of issues raised in the group.   |  |
| Physical sensations                                  | The expression and awareness of non-verbal body movement behaviour.   |  |
| Participant's self-awareness                         | Expressions of self-learning, reflection and insight. The individual's ability to acknowledge their strength, weaknesses, values, feelings and personality  |  |

|   |   |  |
|---|---|--|
|   | characteristics.  |  |
| The group's attitude towards the leader | Reactions to the group leader as a professional and as a transferable figure. The perceptions of the leader's role and its effect on participants and on the group's process. |  |
| <u>Body movement elements</u>           |   |  |
| Use of Weight Effort                    | Is the body movement observed performed with strong or with light energy?   |  |
| Use of Time Element                     | Is the body movement observed performed in quickness or in sustainment?   |  |
| Use of Direction in Space               | Is the direction of the movement observed performed in a direct way or in indirect way?   |  |
| Use of Flow of Movement                 | Is the body movement observed performed in a bound or in a loose muscle tension?  |  |
| Use of Space and Group Formations       | Is the movement observed performed close in proximity or away in relation to the other in the group? What is the group formation; rows, circle, small groups?                 |  |
| Use of Body Shape                       | Is one's body shape closed inward or open, spreading towards others?  |  |
| Synchrony in Group Movement             | Are people moving together using mirroring, echoing or complementing movements between each other?  |  |
| Interpersonal Relationships             | What is the group's communication? Is there eye contact between group members and between members and the leader? General comments about group interactions.                  |  |

|                     |   |  |
|---------------------|---|--|
| Additional Comments | Observations of themes and movement expressions not included above. |  |
|---------------------|---|--|

**Table 10 - Guided Intervention Questions**

1. What was going on in the group throughout its duration? Give examples.
2. How did you feel as the leader in the group throughout its duration? Give examples.
3. How would you describe the interactions in the group? Give examples.
4. What were the most significant experiences that you had during the group? Give examples.
5. How would you describe and label the type of group? Give examples.
6. What were the turning points or significant moments during the group process? Give examples.

An additional contribution of the study's outcome was to further demonstrate the benefit of using an intensive time frame when conducting PD groups in training. Participants expressed that a positive learning experience took place during the short time frame of the two days suggesting the advantage of using such a format. A possible contribution to the practice and training of health professional would be to include intensive PD groups in courses which would enable students, including those from abroad, to attend intensive days, rather than on an on-going weekly basis. This could provide opportunities for those searching for continuing education and professional learning. The idea compliments that of Corey (2004), who observed that short term groups have become a necessity in times of economic pressures and a shortage of resources.

This section presented original contributions to practice drawn from the study's outcome and corresponds to the study's aims detailed above.

Following the study some recommendations for future research are outlined below.

#### **9.4 Recommendations for future research**

This section focuses on the main areas for future research that stemmed from the study.

Following the conceptual model and group work guide developed to contribute to practice from the study of PD groups it raised the question recommended for further research:

Can the proposed group processes model be applied in a clinical setting in DMP?

It would be beneficial to test the model possibly with other types of groups in order to further explore its use and value. The model and group work guide can be used to look at group processes using the same tools but for different participants and settings. The application could be to establish more about the phenomenon of group processes in other contexts which can expand the knowledge and practice of the DMP profession.

Another area which the study dealt with was the leaders' role and its effect on the group's development. The study's outcome indicated the different leadership style of the two leaders which the researcher suggested could have affected the group's processes. This has prompted the below question for further investigation:

How does leadership style impact upon group processes in a PD group?

Future research could be designed to examine the ways one DM group responds to two different DMP leadership styles: one directive and one non-directive. This can also be designed for a Verbal Group. These two leadership styles in the same group can possibly shed light on how and if leadership styles affect the group's process. Participant interviews, questionnaires and focus groups can be employed to investigate their perceptions of the different leadership styles. The implications for this is that a clear delineation of the leadership style would need to be established between the researcher and the leader/s and certain 'protocols' created for the leader to follow. In training, this could enable trainees to

link their facilitation of a group to its aims or purpose, showing the specific effects of either leadership styles on a group.

Another main issue developed from the data collection and analysis methods used in the study was the difference in the perception between the movement observers and the group participants describing the group's processes. Thus, future research can aim to investigate how the perceptions of observers of group processes in movement compare to the perceptions of group participants:

How do perceptions of observers of group processes in movement compare to the perceptions of group participants?

In this study, based on the outcome, the groups' movements were viewed only by the observers, and the participants were not shown the video clips. Participants' comments through the interviews were based on their memory of the group, rather than their real-time reactions to the ways they explored their movements. Therefore, examining participant's perception of the group's videos using observation will clarify the individual's view of the group's dynamics which can provide an additional understanding of participants' perception of the group's process.

This recommendation proposes conducting a study in which both participants and observers would view the recorded 'snap shots' of the group. A comparative design can be used in which participants' descriptions and interpretations of the clips would be compared with those of the observers. The implication of this is that participants would be able to examine their perceptions of their movement behaviour. This approach would provide a broader and maybe more authentic way of viewing group processes from the participants' perspective.

## **9.5 Summary**

This chapter has outlined the study conclusions in relation to its thesis and aims and has listed potential limitations and solutions. It has also offered suggestions for future research. The researcher has listed the contributions the study makes to the practice in DMP and in Group Psychotherapy.

Based on the study's outcomes, the researcher can conclude that observation of shared group movements can be used as a new method to observe group movements. As such movement itself can be understood to express group processes. This can be considered new knowledge confirming the study's thesis and designed approach.

Group processes were identified in both groups through the collection and analysis methods using comparative design and thus answering the study's question and achieving the study's aims.

### **9.6 Reflections and concluding comments**

I began this journey with the intention and interest in discovering group processes in two different modalities of PD groups. To identify these processes two methods were employed; movement expressions through observation and verbal expressions from participants themselves reflecting on how they perceived their experience in the group.

I was interested in gaining a further understanding of the phenomenon of group processes by studying the group as a whole, as well as individuals' perceptions in a DM PD group and in a verbal PD group. I believed this would contribute to the body of knowledge in DMP and group work in genera and be a useful guide for practitioners who need to understand group processes. It may also provide an insight into how this body of knowledge can contribute to their interventions.

This rationale influenced the study aims and question underpinning the theoretical framework. After establishing the basis for the study, I chose the methodology, specifically the data collection and analysis methods, to best suit the aim and study question. These choices seemed best in enabling me to follow and further develop my thinking using the pilot to test the rationale and methodology.

I was then able to conduct the study with great enthusiasm, excitement and interest. The data analysis was a process in which I had to face challenges, namely the use of dual languages and working with a large data set from the movement observation as well as from participants' interviews.

Writing the outcome and the discussion was enlightening, particularly learning more about the value and challenges of using LMA, movement observation and thematic analysis. The study demonstrated the expression of group processes through movement and through participants' perspectives in both PD groups. Different approaches were used to gain meaning upon which a new conceptual model and a group work guide have been developed. Moreover, in the study I was able to incorporate two layers of perceptions; the individual within the group and that of the group as a whole.

Through the outcomes I have appreciated the value of PD groups for its member; students and professionals. The role of the leader and its effect on the PD group has also been highlighted.

I acknowledged the study's limitations and attempted to offer solutions to these in many cases and thereby develop further research questions.

The study not only added to my ongoing understanding of how PD groups develop and the use of qualitative research but also enabled me to explore and share the ways it can contribute to both the field of DMP and to Group Psychotherapy theory, training, practice and research.

It has been a stimulating and an inspiring learning process, enabling me to gain meaning and understanding of the phenomenon of group processes.

As Rogers (1970:94) describes:

‘when we learn something significant about ourselves and act on that new learning, this starts waves of consequences we can never fully anticipate’.

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## **List of Appendices**

### **APPENDIX 1**

#### **Study Brief for participants, leaders, CMA**

The main focus of this study is the comparison of group processes between two intensive personal development groups of graduates and students from expressive arts therapies programmes, mental health training programmes and group facilitation programmes. One group will use solely verbal methods and the other will use mainly movement activities for personal development and communication within the group.

The study will explore and identify group processes as expressed on a body-movement level in a DMP personal development group compared with a verbal personal development group.

Group processes have been identified in Verbal Groups but not in expressive art groups in a comparison design as in this study, which makes it unique.

The research will take place over two consecutive days between 09:00-17:00 (including breaks) with 8-14 participants.

The research methods will be based on a movement analysis of the videotapes of the groups in order to capture the non-verbal behaviour and analysis of 1 - 1.5 hours audio taped semi-structured interviews with group participants and group leaders following the group. Video footage of the movement expressions of the group will be analysed by three qualified Laban movement analysts.

The participants' agreement to take part in the study includes their awareness that the data generated will be studied by the researcher, her supervisors and the movement analysts who are also subject to confidentiality agreements.

Participants' personal and identity details will be confidential and anonymous. The data will be stored in a confidential and locked place with the researcher and will only be used for the research purposes.

Participation in the study is voluntary and participants can withdraw at any point without penalty

The study aims to contribute to deepening awareness of and developing knowledge in the area of group processes in group work in general and in the creative arts specifically. Also, the study will

contribute to the importance and effectiveness of incorporating personal development groups in initial training and in on going professional development using other modes of therapeutic group work through verbal and non-verbal tools.

At the end of the research, I would be happy to send you its outcome and conclusions.

If you are interested please add your email address.

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Researcher name: Anat Eshet-Vago, EdD candidate in the school of Education, University of Hertfordshire, England

If you have any questions or concerns about any aspect of the study, please do not hesitate to contact me on [anat@fortressgb.com](mailto:anat@fortressgb.com)

## APPENDIX 2

### Call for participants to participate in research

Research title:

**“Comparing group processes between an intensive verbal personal development group and an intensive dance movement personal development group”**

Professionals and students from expressive arts therapies programmes, mental health training programmes and group facilitation programmes who are interested in personally developing themselves, finding out about how a group communicates and the dynamics involved are invited to participate in a research study. The aim of the study is to compare group processes between two intensive personal development groups. One group will use solely verbal methods and the other group will use mainly movement practices for personal development and communication within the group. Each group will take place over two consecutive days and each participant will be expected to participate in the group for both days.

The group is experiential and your involvement in the study could contribute greatly to deepening knowledge about, and promoting research in the area of group processes in group work in general and in the creative arts specifically. Also, the study will contribute to the importance and effectiveness of incorporating personal development groups in initial training and in on going professional development using verbal and non-verbal tools in group work.

The DMP group – will be led by ..... and will take place on Friday – Saturday, 23.5.14 – 24.5.14 between 10:00 – 17:00 (Food and beverage will be provided).

The Verbal Group - will be led by ..... and will take place on Friday – Saturday, 30.5.14 – 31.5.14 between 10:00 – 17:00 (Food and beverage will be provided).

The groups will take place at “Maof” institute, 8 Pinchas Rosen Street, Herzelia.

As part of the research you would be requested to participate in a group which would be videotaped and to take part in an interview for approximately 1 hour following the group, which will be audio taped.

You will be able to withdraw your participation, should you wish to, at any time in the research, without penalty.

It is important to note that your participation in the study is voluntary and your refusal to participate would not affect you in any way in the future.

Participants' personal data and identity would be confidential and would not be available other than to the researcher, her supervisors and the movement analysts. They will be kept locked and secure with the researcher and be used solely for the purpose of the research.

Each participant is requested to read the study brief in advance, to sign a consent form and to schedule a time for an interview, which would take place shortly after the end date of the group.

All participants will receive 220 ILS for travel expenses.

Thanks very much for your cooperation

Researcher name: Anat Eshet-Vago, EdD candidate in the school of Education, University of Hertfordshire, England

[Anat@fortressgb.com](mailto:Anat@fortressgb.com)

**APPENDIX 3**

**RESEARCH CONSENT FORM (Group leader copy)**

I..... hereby confirm that I have read the information provided and explained by the researcher about the nature of the study and I have committed to protect the confidentiality of participants' personal details.

The research aims and contribution have been explained to me.

I agree to participate in the research and to take part in a video recording, and a recorded interview for the study purpose.

I hereby, declare that I have given my consent out of my free will and that I have understood all of the above.

-----  
Name of Leader                      Signature of Leader                      Date

This consent was given following my explanation of the above to the leader and I have confirmed that all has been understood.

-----  
Name of researcher                      email address                      Signature

-----  
Date

**APPENDIX 4**

**RESEARCH CONSENT FORM (Participant's copy)**

I..... hereby confirm that I have read the information provided and explained by the researcher about the nature of the above study, giving me written assurance that my personal details will be kept confidential, along with any other details that might expose my identity.

The research aim and contribution has been explained to me.

I have been made aware that that my participation is voluntary and my refusal to participate would not affect me in any way in the future. I have been made aware that I am free to withdraw my participation at any time without penalty in the future.

I was reassured that my questions would be answered.

I agree to participate in the research and agree to take part in a video recording, and a recorded interview for the purpose of the study.

I hereby, declare that I have given my consent out of my free will and that I have understood all of the above.

-----  
Name of participant                      Signature of participant                      Date

This consent was given following my explanation of the above to the participant and have confirmed all has been understood by the participant.

-----  
Name of researcher                      email address                      Signature

-----  
Date

**APPENDIX 5**

**RESEARCH CONSENT FORM (CMA copy)**

I ..... (name) hereby agree to participate in the above study as a Movement Laban Analyst to observe, notate and provide an observation report of the video clips provided by the researcher.

I agree to omit any personal information from the report and not to disclose any personal details of the observant.

Name of Consultant .....

Signature .....

Name of researcher .....

Signature .....

Date: .....

Please return the signed confidentiality form by email and keep a copy for yourself.

Email address.....

**THANK YOU FOR YOUR PARTICIPATION**

## APPENDIX 6

### DM group interview themes

#### Aggression and Rivalry

Participant S: “It was a very strong dominant group that started with a very aggressive activity like pulling, power struggles with some kind of a very agitated conduct”.

Participant O: “There was work with the rubber band that everybody was holding and it became like quite aggressive... it became very much like a power struggle”.

Participant X added: “Experiences of a struggle”.

Participant T commented: “There was some phase of the power struggles”.

#### Cohesion

Participant N added: “the group feels unified and how many people are exposed to it”.

Participant Y said: “It was really a process from getting acquainted to something more like a group work together..”

Participant P commented:

This exercise continues, ha, in a way that getting closer becomes ha pleasant and containing... and I felt there was some acceptance in the group. I, at least, felt there a lot of respect.

#### Empathy

Participant Y: “It seemed that the relationships were good... There was like a lot of concern and caring”.

Participant R:

People there talked about their personal life and apparently it connected people to one another more than... so like I felt there's empathy between people... I felt I could bring up things there. Ahm... I mean an accepting group.

### Containment

Participant Y: “Yes it was a very, very containing group”.

Participant S: “And really people who very much gave in, gave hugs”.

Participant M also added: “That the group can contain it”.

Participant U: “I can say that there were relationships respectful of the personal space”.

### Support

Participant W: “And there was really support of one another... being supported and leaning”.

Participant T: “Because it (the group) was like supportive”.

Participant Y: “The group really came together for everybody”.

### Intimacy

Participant P: “In fact it was on the second day that there was much more closeness and intimacy of the group”.

Participant V: “Really I think that the movement and touch enable a sense of very very very tight closeness and a sense of intimacy”.

Participant Z: “all kinds of things ha very very intimate between people”.

Participant X described:

Experiences of getting closer... But I think there were long minutes of simply just being static – look each other in the eye... in almost zero movement... and it was very very intimate, like very very powerful.

Participant P added: “On the second day there was much more closeness and intimacy of the group”.

### Trust and safety

Participant S:

I think that all in all I felt the group was really daring. Taking risks. I mean to... to learn about oneself through the group. Amn... really all kinds of social situations, not easy situations for them. And sharing and there was a feeling like that of confidence in one another.

Participant Y:

People were really very committed and it was very meaningful to me the... the... this place where I could ask for contact, and they were also able to give it to me within a safe framework.

Participant X: “I felt it was a guarded experience, which means you can dance as a group and it's like protected”.

Participant Q: “I felt inside a safe space of ha, both in movement and in touch that one can touch and get close and it's very guarded”.

Participant V:

if I want to do something I will dare. If I'm a bit shy I'll try to get over it. There was something positive of being more... something group-like more of a kind of courage. Ahm... something in the group yes... yes enabled it, it was very beautiful. It wasn't only with me, it was a group issue that like people talked about it like how they ha like at first it's difficult for them to dare, like getting close and do what they want and be open.

Participant Y said: “And it seemed to me that after each person explored something of their own and maybe dared more with, than there was more group work”.

### Sharing and feedback

Participant M noted:

I think that slowly slowly ha a major part of—of the group participants ha talked very openly between the—between their experience on where it takes them in their history in their private life ha and some of the group participants were really exposed in—in a very meaningful way

Participant T:

People did share there their personal things. .... And I also feel it was significant to a lot of people...And also afterwards there were very deep sharing's after that experience it's something that brought people closer and closer.

Participant Z:

I always shared because like there was some kind of demand. It seems to me as if the group has formed, like people suddenly started ha like very much to open up and— and like talk about themselves, it almost became some kind of a dynamic group.

Participant Q: “There were many interactions if you can call it family ties, there were sexual interactions. There were objection interactions”.

Participant X: “I saw that many people found very meaningful relationships in the... space and the group also like obtained some kind of identity”.

### Touch

Participant Z:

Movement enabled touch and closeness which are the basis for creating connection and sharing which can lead to exposure. There was also a lot of touch somehow it also like very much brought people together ha I don't know it like created interactions.

Participant X said: “Whether it is a softer touch or a stronger touch”.

Participant S commented: “There were all kinds of touch”.

Participant Y explained:

There's something about touch that it's like how much do you allow to be touched, how much for me, how much do I touch and allow to be touched. How much do I touch or how much do I allow to get physically close to me.

And Participant Q said:

I felt inside a safe space of ha, both in movement and in touch that one can touch and get close and it's very protected. Feeling secure and trusting in the use of touch enhances the feeling of closeness and comfort between participants.

Participant V explained: “a group with two men present and it's a group with touch than the group is something entirely different”.

Participant M: “I think there's something here in the—in the use ha the use of movement and touch that- made it possible ha, made it possible to reach very deep layers”.

Participant V: “Really I think that the movement and touch enable a sense of very very tight closeness and a sense of intimacy”.

### Group Climate

Participant T said: “Yes so in my experience the group allowed me and in fact when every person allowed himself so did the group allow him”.

Participant U said: “The group was not pushing, like there wasn't, ha atmosphere that everybody had to do”.

### Roles

Participant S: “In fact later created like... put me more in the role of the mother like that, also because I'm pregnant”.

Participant X explained:

The role she received, also later on she represented that elegance... the adult- had a very powerful role and he took on many roles, he was also very meaningful to the group, I think..

Participant Q: “She put the head and I entered the role I have of the caregiver”.

Participant N said:

People took roles of father and mother in the group.” Participants have noted various roles such as “mother and father”, “the mum”, “the victim”, “the child”, “the adult”, “the elegant”, “the controlled”, "the therapist.

### Sub groups

Participant M: “There was here some kind of defiance against the group, ha we made a subgroup, ha the group was standing around us”.

Participant Q: “Dad, mum and a girl. So it was very interesting how things turned out, or the face they got, either the group or the subgroup – because suddenly they became a subgroup”.

Participant T:

A subgroup like was created of Participant S, me and Participant M of ha like a picture was created of a family of a mum, a dad and a girl. ... So so that's it like there was there was really like we reached great intimacy to a very deep connection.

Participant P added:

After the scene with Participant S, Participant T and Participant M so after that they remained in it like some subgroup of their own after all of us were already sitting.

Participant N: “Participant M and me of the of that place of a man in a women's group”.

### Group structure

Group duration

Participant Q said:

And really, I think that on Friday-Saturday during the fourteen hours a very deep process happened there ...It was interesting how many subjects came up that Friday-Saturday.

Participant X: “I really didn't come expecting it, that it's possible in two days like that to feel closeness and openness and contact”.

Participant T added:

It's a group that can that has an amazing potential. Look what happened in two days. I said it's amazing. People have known for ten hours and already reach such a deep scene, and such closeness and such, it is like amazing in itself.

Participant U commented: “The simplest thing is that a group of strangers who met in two days in some feeling that you know each other for so long the ha this feeling of such a process”.

Participant K: “To me it wasn’t two days, it was a week and it was a very meaningful process”.

Participant Z: “Is this thing authentic, all the time I was like, I was like in—in thoughts about it, I wasn’t wasn’t convinced like about the authenticity of ha”.

Participant X commented: “It’s like somehow in two days we delivered a child called a group...”.

Composition of the group

Participant Z noted: “We’re all like geeky therapy people. I’m joking, really interesting interesting how it would’ve been with people who are not like from this discipline”.

Participant O also said “all were also therapists so everyone knows that now there should be group dynamics so they like try for something to happen for some group dynamics”.

Participant T added:

So it's a good group. A group of people who respect one another. So they know not interrupt each other. They know to respect the times, the space, who are relatively compatible people because they are therapists.

Participant Y said:

And also came the subject if it bothers that there are men in the group. Does it bring into a place of sexuality maybe dangerous or unpleasant or... it brings in the place of sexuality because they're there... although in my opinion even if they hadn't been there in the place of sexuality. For me it would've come up.

Participant V added:

It would have been very different if it were a group of women... And a group with two men present and it's a group with touch than the group is something entirely different.

## The value and effect of body movement in a DM group

Participant S:

I saw it in very deep layers because the movement enables ahm... to be to be dynamic in...the physical ahm... to see things through their multi-dimensional aspect. And it enables for a lot of personal work in the process. And... actually the ability to be a bit more neutralized most of the time not to be so occupied with words but rather to be occupied with making and translating inwardly. I am not occupied with words which ... I think sometimes steal the attention from other situations and a lot of occurrences that actually the body knows how to express. This quietness, in my opinion, allows for more depth which is how I experience it.

Participant O:

But the thing that enables me to get close to people is talking from the heart. Like I could have an amazing session with them now of of movement and that's but like I don't know, I think it won't be the same for me. Like a conversation which is from heart to heart, deep. The non-verbal experience is not enough for me. I do need this clarification.

As well as Participant Z:

I think it would've taken me much longer in a Verbal Group ha so it was good like that there was also ha, the movement and also the discussion on, it helped me very much like also to talk about it ha I'm usually like pretty silent in groups.

Participant R said: "Something was created, some interaction in movement with our objects".

Participant U commented: "The more movement there was, so was there more of a kind of communication of messages being passed".

Participant Y said: "Or that I, yes, people who I was physically close to, it felt nicer that I could really stay there in the physical contact, so yes I felt closer to them".

And Participant Z:

I like don't get into groups easily, like it takes me a long time to take my place, ha but let's say the movement like, the movement helped me a lot... it also like very much brought people together ha I don't know it like created interactions.

Participant S:

Ahm... and...my experience is that through the offered activities ahm... a kind of natural process was formed of acquaintance with each other, creating relationships and discussing a kind of closer connections.

Participant W: “But, in time, really through the exercises that we have experienced, suddenly things come out. .... Ah... that, that's also the beauty”.

Participant X: “I think that most of the group came pretty open to the subject of movement and still we came out surprised. Like, I can say that I came out surprised by its intensities”.

Participant W:

Here you can say that a really rapid process happened. I mean I'm a fan of movement, of mobility. Because I think it runs these processes which I'm talking about, which are of closeness, and of openness and breaking walls.

Also participant X:

I've never been in a group therapy and definitely not something of movement, therapeutic. And... it's interesting. It shortens processes so much in a way to the... emotional places and the connection between the... between people and the brain works all the time, precisely because of not speaking – the brain works all the time... that's it... It's this shortcut that... it skips verbalism and goes straight to the... what you feel and what you need and people read you... read your body in a much more logical way, much closer. ... it was really powerful... that's it. What else does it shorten? the intimacy and the attentiveness.

Participant P:

ha that I'm not sure that if this closeness wouldn't have been developed through touch it would have happened so fast, I'm sure that—that the processes I saw in myself wouldn't have happened to me so fast.

### Group metaphors

“oneness – one body”

Participant S: “she said to lower the hands and release grips and like tightens with the body and then there was a feeling of breathing together”.

“snake”

Participant M said:

the sexual issue came up there. In the sessions there were ways of touching between people, it reached a significant level of closeness and there were things ha that we underwent through the erotica.

Participant Y said: “obviously sexuality came up because there was a lot of touch”.

Participant X: “the last exercise of rolling was a more controversial exercise for the group because it really required an even higher level of intimacy bordering sexuality”.

Participant T: “They talked about these sexual places of rolling of of touch and sex”.

Participant V: “The subject of sexuality came up in the group. Out of the touch I think. Maybe not only but it like was the trigger in my opinion”.

Participant X:

the hugging exercise for me was amazing. I think I used the term of a womb sensation, a feeling of... that I'm inside and I am being wrapped and I feel very much loved.

“Womb”

Participant Y: “Let's say that the exercise of the entire group together reminded me of a very womb-like place”.

“family”

Participant P:

How much is closeness, how much is sexuality, how much is intimacy in—ha and this line between intimacy and sexuality and then suddenly seeing this picture of ha a man with two women see, they're using, for me it was a place of observation of how much it's really a family.

Participant Y said:

At the centre of the room remained lying a pregnant woman and next to her another woman and another man who looked exactly like mother father and daughter. Like that they were laying as one unit.

Participant T added: “There was the family picture. I was the family it was something very central. Now I was the child, I was leading the family”.

Participant U:

Like when I'm thinking about the group it like really felt like such siblings, ha siblings of the same family... Like the group too was siblings but it also had a father and mother who were not the leader.

#### Participant's self-awareness

Participant N:

I have a desire each time to open up to reach a deep emotional place, and it wasn't adequate. I couldn't give-in like how can I explain it, it's like a difficulty I have it's something I need to work on.

Participant Y:

And still there were my interpersonal issues of how much do I initiate, how much space do I take, if I join in... So there was something for me of release. That I dared

more... that I succeeded to dare more than I usually dare. .There it was very very meaningful.

Participant Z:

I was occupied with my place in the group, like how much I, like how much do I take part in the group and how much do I like stay outside which occupies me generally, ha it occupied me how I'm like, how do I connect with people, how much do I connect, how much do I dare like in making contact, ha how much do I wait for—to be taken, how much do I initiate, ha ha it occupied me.

Participant M:

I mean I like got into a point of observation of like being a bit more careful with the place I'm taking because intuitively I know how to take a place, I have quite a large physical presence, I have a loud voice, I have like things to say and—and I'm learning like to refine it in the sense of not taking too much space and seeing that my presence is felt and also ha allowing enough space and like not, not taking too much air time and stage time and all kinds.

Participant S:

It was important to me because it actually marked a very familiar place for me that I'm the type of person who... do the job, always take some significant part in the making.

Participant W said:

I mean I don't, even if I'm not comfortable with this rubber band, joining under the knees, I don't initiate: hello, I totally don't want it, because I'm afraid of the group, I'm afraid of the reaction. And then ... I asked myself what, look at yourself, you're checking, you're not moving... I moved when there was an option, when I saw other brave ones doing it before me.

Participant W explained:

The truth is that I saw clearer things in myself and that even then were not. Were not. Between being alone and being together, authority and the non-authority and the eroticism.

Participant Z said:

I think that a lot people felt being alone in front of the group. I mean being alone with whom I'm comfortable with and also how am I alone.

Participant W:

I wrote, I'll tell you what I wrote. I wrote that there's a flow between the being alone and the togetherness. That there will always come someone or something. I mean, that I can be alone, and... I mean, there's a flow for me like, I don't know what, a leaf that flows down the stream. And there was also something with authority... they put the rubber band in the... under the knees, and everyone, and we were like that for a long time... and at some point it wasn't comfortable, and then, suddenly, I realized I wasn't so comfortable, but I checked the situation. And then it occurred to me the issue of where I was with authority, and where I was doing things as a pioneer, as an equal or as secondary. I, usually, know myself, know myself as someone who does... I define myself as being brave, but I'm not number one.

Participant V:

And I thought to myself later that I as a woman don't need to look for a base, I am the base. In the transition between the two days I was thinking about my name. I was constantly thinking about the word base but if I'm [Participant V] at base then I thought about my name which is [...] but [...] is actually my name in English it means [...] so it's like root. And it's the ground which I have already. I have the base. I don't need to look for a basis. That's it.

Participant X:

It was really special and powerful and am glad I did it, I am glad I participated in something like this because it open for me some kind of a door to other experiences... Yes... it is really amazing how from a movement group you find yourself dealing with your mother, with your relationships with family, with

relationships. I was occupied a lot with those in these two days, with what's missing, with my search for relationships. For me it's a present going to a one-time experience like this and coming out with insights and a desire to continue self-exploration.

Participant N:

While I was standing, there was the exercise of coming and hugging as if you come and people get close to you, too close, and there at the first time, I did it twice, because I was trying to feel as much as possible... it just wasn't it. Just wasn't it. I think it brings me face to face with the place that I want very much to touch and such, but it doesn't work with force. That I take it to life, in relation to group processes.

Participant T:

Meeting through touch, which was nice. And there I really observed/looked at that place of boundaries, of touch. Of how much do I enable, how much do I give in, how much do I stop, what do I meet, how does the energy feel, etc.

Participant T:

The second day opened for me in such a powerful exercise, which led and connected and seemed so deep to sensitive places, that it sent me to those places of childhood, of the womb.

Participant T:

So the young man during the sharing told me that he had noticed in in the sharing's I'm like with one foot in the door. Each time at the end I remember to say something at the last minute. And actually the leader also mentioned it. That like one second before the end I want to say, and I took it very... Because I said I looked at this theme, this pattern where... where do I see it in my life? Because I realised that if it was already here in two incidents it probably shows much more. And really I could see that I probably have a tendency... to actually somehow postpone the main thing.

Participant U:

I think about it that—sometimes I feel a bit autistic that—that I don't feel like establishing contact with people around me or limiting the—ha the communication

like with the eyes or that they wouldn't talk to me, just don't talk to me I have no strength for it and—and I also had it in the group and despite that like I came to the group and I would like to facilitate groups and...I like really experienced it the—this discomfort inside a group, do I fit in or don't fit in, ha how much effort do I need to invest in order to fit in and if I want it at all, and in the movement I didn't feel it.

Participant P:

the experience I had with Participant T of ha staying in ha, in contact and and taking responsibility for creating what I want to happen that I feel it's something that—that I couldn't have received any other way, I mean really I don't see a way in which I could've seen it so sharply and so clearly in comparison to life ha, for me it was a very containing and wrapping experience.

Participant R:

And I like observe very much like all the time from the outside like with a therapist's eyes and it really helps me to be aware of what I'm feeling compared to the past like when I didn't see.

Participant Q:

I'm the therapist that at moment thinks what intervention would be suitable to do: why is he playing that game, what does it serve, where am I taking it. I mean, my head works overtime and there's something exhausting about it.

Participant X:

I treat people and I felt like how much does she care about this relationship and I was afraid she would feel extremely void when it's over.

#### Attitude towards the group leader

Participant M said: "I like felt Ra was pushing us to something of ha creating closeness, something of ha like checking us how much can we get into intimacy, closeness".

Participant T: "The leader is a good leader like a good leader. Like a leader who knew that there was, who enabled who knew how to enable these processes".

Participant Y:

To me the facilitation was very good because on the one hand... she made sure to direct and emphasize that on one hand each one like would do whatever... is suitable for them. On the other hand it... it was like structured for me like but it felt very much that she was flowing with what's happening in the group.... It felt like she was very attentive and also very observant of each person and also of the entire group.

Participant R:

I remember that like it was very like I was somehow attuned to her all the time, like pleasing her somehow. I don't know I felt like she... wasn't enough empathetic to my taking care of the baby. That's how I felt. Participant X noted this, saying: "I think that the general summary was that the facilitation was a bit critical.

Participant M: "We have a leader with sometimes unrefined aggressions".

Participant T said: "But yes there was for example a phase of let's say it was for example the group versus the leader. That was some kind of resistance to the leader".

Participant U:

Ha another thing that was like very noticeable ha was the place of the leader like how ha, how the group ... was angry at the leader, angry about ha, about how she expressed herself or about that she didn't allow some emotional expression and stopped it.

## APPENDIX 7

### Verbal Group interview themes

#### Rivalry

Participant L:

I think there was a wish, I felt that each with a goal for a very huge discovery about herself, with herself, something like that, there was like a struggle over a place. Like there was something to struggle for the place. Maybe it was... and maybe it led to heaviness, that's at least what I felt. In general there was a feeling of like a struggle of who's better professionally, who's done more like glorification of professionalism and facilitation... in short there was like a very stormy beginning, really stormy of a kind of rivalry, a struggle, something like that a kind of struggle over a place.

And Participant K:

There was a certain point that I really felt we were competing for attention or there's some rivalry of who does better and more interesting things, a situation that put us together with people who are different from us. How we're facing it, this thing of relativity. Does it indicate anything about me? Am I better? Less good? Why does she get better treatment from The leader and I don't, who is she loved more and I'm loved less?

As well as Participant C:

There was a kind of feeling, like trying to organize or otherwise. You know that it's really crowded and each one is trying to find the space a kind of reorganization into it. And really in the initial stages it was something like very pushy and a struggle but, who has the place or in what way can I get the place.

#### Aggression

Participant D:

At first aggression came up... but the evil like, it's not even evil, it actually brings aggression one towards the other. And it moved each time to somebody else. She did this to me, she, like instead of through good, it came out all the time that what I,

actually I don't remember words, I remember these feelings of fear increasing as well in me. It was bleeding it was instinctual it was full of sadomasochism. All of those who whipped others and stabbed them with knives. And on the other hand those who suffered, suffered a lot. Arrows were thrown endlessly. Projections, of course it's a space of transference and projection, but each time someone attacked, it was like she brought up the most difficult things about herself.

Participant F:

Quite quickly a kind of aggression, of pushiness, a kind of checking one in front of the other was present, ha. There was a lot of aggression in the group, there was, I felt it, it wasn't, at first like coming and going each time ha like a bit more place and less, more exposed place or less exposed place in the—in the exchange of words among people.

Participant G said:

There was a bit of a struggle, a kind of small struggles... like it became a discussion about struggles and then a bit of aggression one towards the other. And The leader too, the questions he asked were interpreted as being aggressive by some of the girls there... and they talked about that aggression and about that little of power struggles that exist and about the anxiety.

Participant C:

There was really the issue of a struggle. It was, it's, it's some energy that I know. It's something I know is happening. And really in the first stage it was something like very pushy, a struggle. I didn't know who rules or who that, but, who has the place or in what way can I get the place. I really said collaborator which is something warlike, it's something that relates to a struggle (page 2). Something in her stirred something in me, some issue that brought out the thorns and the poison.

Participant A, who said:

I felt like killing them because they were so annoying, they were just too loud too much taking over, don't give space, don't see what's going on. Their hysteria took over me.

### **Seduction**

Participant D: “The place of the subconscious that was so... the neural thing that came up there much through seduction. A theme of seduction that someone brought up”.

Participant E: “And Participant A pointed to her seductive place”.

Participant J: “Through, yes, the relationship with the leader, the theme of seduction came up”.

Participant A: “I do find myself in a seductive way like in front of him, without doing it at all in my head. I want his attention”.

### **Jealousy**

Participant H: “There were probably relationships, there was a lot of jealousy and there was competition. I, I feel it. These are the places where it comes out of me mainly with colleagues”.

Participant F commented: “Power, dominance, envy ha all kind of impulses. The theme of envy ha came up in all kind of directions, okay there is jealousy and I’ll say it or not say it and I like okay so I am jealous”.

### **Anxiety**

Participant A added: “All the beginning that was full tension that I too was like tense myself”.

Participant B: “I asked myself what place will I take, how will I take it, what will happen to me. That was the anxiety”.

Participant H: “So at first we talked much more about this theme of anxiety”.

### **Cohesion**

Participant E: “... that we are looking for the common ground...”.

As well as Participant C:

And really a kind of space which is more common was created and the interest of all of us in one another ... the closer we became there was more of a possibility to listen

to the other without jumping into associations. I think that the closer we became, so yes we responded more.

Participant D: “A connection was actually established in the relationships among everyone in the group”.

As well as Participant A:

It’s like, there was all the time going back to the initial place of wanting to lick the wounds and wanting to be together and hug, and love and support and empower. And the group went to that place all the time.

### **Empathy**

Participant E: “And I’m reacting and I’m telling this, yes and the entire group right away what empathy and I am that and I am this...”.

Also Participant H: “As the group also enabled, it was very forgiving”.

Participant B explained:

I think there were a lot of openness, acceptance and empathy, and it was possible to say things with pride and even if someone said things that weren’t pleasant. All the people that were there wanted to receive love, visibility and a sense of belonging.

And also Participant C:

And I think that gradually more of a shared space was created and our interest with one another. And then also finding similarities that connected. I think there was a lot of empathy among all.

Participant K: “That I think that the common denominator of all is that everyone eventually wanted to be given place and to feel significant”.

Participant G described empathy in the group:

Closeness in the sense of openness of the mind, identification it’s like empathy. And to even start to manage to listen and...to create something with them... because the group held and it was charming and supportive and like.

### **Containment**

Participant I: “It was charming how they accepted (her) like a very enabling place. Acceptance of the other, not judging”.

Participant H described:

I felt very hugged, it was suddenly a sense of like a kind of a hug to work to work. That the group contained like everyone... which was then very, very strong. The group was really enabling.

Participant A said: “Yes it was a group, look, a good group, but what is good? Good is also not necessarily hugging. But yes hugging and wanting to see, interested, respectful and making room”.

### **Support**

Participant I described the group:

A very enabling group it was. I think there were pleasant relationships, accepting relationships, relationships of respect, of openness, an enabling group, intelligent, accepting, giving in”.

### **Intimacy**

Participant I said:

But what amazed me was the speed in which things happened. The intimacy we got to in the group. Very quickly a lot of girls opened up very quickly and reached very personal, very intimate things. There was true attentiveness. You could notice that people really came to learn, learn about themselves. I think that they reached a lot of intimate things that otherwise they wouldn't have gotten to.

Participant B:

I think there was a kind of getting closer and great intimacy and exposure. Like a partnership was created in the room very fast from my point of view, I said intimacy but there was also authenticity. I think there was a kind of like stripping both in words and in stories, both in contents and in words. I think that very deep things for each one came up that related to each one.

Participant G said:

It seems to me that there were relationships of... I don't know. Like on the one hand testing and examining but on the other hand a very genuine desire to... to be in closeness.

### **Trust and safety**

Participant J commented: "Look, I came with very little trust and something in the trust has been building there".

Participant A: "This thing of women in front of a man, I felt protected from that aspect as well".

### **Sharing and feedback**

Participant I said:

It really surprised me that openness. And also the dynamics was very... and all the time there were talks, there was almost no silence and here there was a dive straight in, even those who testified about themselves that they had never been in a group dynamics did not get confused, got into it and didn't have a problem with it, total giving.

Participant K:

I think we felt more comfortable and not threatened and with no comparisons between one another, when the ego was decreased so it was really possible to dive in and talk about things that are painful, difficult. I mean looking at them in a way that was more observing and didn't pass first through the emotional filter. From these places of sharing, of honesty, also saying "I don't know" that were raised and resonated with other women. And from there we could connect. From these personal places, from the soft places, the painful places, but also from places of more happier things or more lively places or like not just from the difficult places, but also from the good places. I felt that in certain places we just felt that each thing someone said lit something in someone else or in few others that is related to her. It resonated in her or met her. Even at the end of the first day there was a feeling that you can already say everything in the group and it's not the end of the world. It's okay not to agree, it's okay to get hurt. It's a place of a very big exposure and it really was. The ability to give in, or the will to give in each in her own way. The place of making contact was very special.

Also Participant B said:

Very quickly I think an understanding was formed of what we're doing here, what we want to do here and there were some slight voices of reservation but they were a minority and therefore most of the stage was given to whoever choose to be. On the first day they jumped into the water, some, and on the second day we made more room for other women who didn't, didn't find the... I felt there was also some pressure on them to share. They have also expected themselves to share or expose something, to try to get a chance for them. All of the people who were there wanted to receive love and visibility and to belong and that's why it's not a dirty word.

Participant H said:

They talked about themselves, talked about processes of what they were going through, about who they... of a feeling of a lot more giving-in... I really really felt there was no point that they tried to stop me as someone when I tried to bring myself and they didn't stop others, and yes there was in-depth work. But it was, women that really exposed themselves, were not afraid to say how they were feeling.

Participant L:

Someone was sharing that it was difficult for her to be the oldest, someone who said..., I have to remember what it was. Someone who shared that she felt very..., that she was in a process of self - change with herself and with her profession. Someone who shared there, she just said, suddenly, she was quiet most of the time and then just said "I've nothing to say, but I just feel I want to be or say something so I say it". That's what she said. I think there was a lot of engagement with self-worth and also in relation to occupation. There was a lot of engagement with self-worth. And I also think that when they told me I was a collaborator so I think I said it and maybe it also can be connected to self-worth

Also Participant A said:

So it was like a life-altering moment for me in the group, because I voiced expressing aggressiveness and my discontent, and later it came up like in all kinds of layers and I felt I was getting connected to it in the places where it came up.

As well as Participant C said:

Or the issue of relationships with parents that came up. So it came up in a number of. I don't know if at the same time. But then also Participant E talked about her dad. And Participant I talked about her dad. And Participant K also threw some words about her parents and about the home. Yes. I think that anything that someone said made all the others think where we would stand there.

Participant G:

Somewhere, but yes it was both about myself and about others, that after you share and bring it does... it feels good. It doesn't matter what. Like the attention, the listening, putting things out, that place. It does, I think it does good to the women. Like the women also said it. Now after talking with them I feel good, so yes, we've gone through processes of consolidation in these two days... I think... I think that what led to it it's the women going out to one another. I mean, if you share something although you're not always... always or every time but eventually it happened in a way that each one who shared they came out to her, helped her, asked her, told her, responded to her, tried to support her. Because this is I think what described it. This is attentiveness.

And Participant D agreed: "A connection yes, was created among everyone in the group".

### **Group climate**

Participant A:

All that stressful start, that I was like also stressed myself, but this hysterical reaction of the group, I couldn't stand it simply... because they were annoying. They were just too loud, too much taking over, not giving place and not seeing what's going on, their hysteria took over me.

Also Participant I:

There was true attention. I mean there weren't too many thrusts, too much pettiness. Fights, quarrels. There were almost no such things. There were, you could see that people really came to learn. Learn about them". As well as Participant H, who said:

“There was something very good in the group, very comfortable; I could see us continuing for a whole semester in this context.”

### **Participants' roles**

Participant E:

As for the desire to be individualistic so I think that the one who represented it very strongly for me was a woman called Participant K... ahm... who also represented this theme of breaking boundaries... in the group because she was crowned by some women there... as being interesting or not interesting. ... the one who created a manipulation that maybe makes her special but actually she isn't. Everyone wants to be interesting, everyone wants to be special, everyone wants to belong. Participant G very much brought the point of deficiency, of not knowing, of wanting and not knowing how, and Participant J I think she brought a lot of intimacy to the group.

Participant L: “And then when we started the group there was someone else who took the lead and started "Let's do a round of names”.

Participant D:

There was the seductress. And there was the leader. And there was the introvert that the whole group. And there was the smart one. I think it's amazing. And I really think how it happens. Just happens.

Participant A “It maybe my theme of how much responsibility I take in the group and of things that happen in it and also of other people in it”.

### **Sub groups**

Participant F:

There was a feeling that two groups are formulating ha inside that thing – the group that—the group that wants to wait and delay like and the group that—that wants to start doing something good and something pleasant and something ha, that was the feeling. I had a lot of interest in the early relationships also the three women who came together; I also came with Participant G and also the early relationships with The leader.

### **Group duration**

Participant A: “The group was occupied all the time with pleasing and I think it's connected to the duration of time... and here ha like they wanted it to happen very fast”.

Participant H said:

It seems that also because of the women and who they are, and also each one brought, and also because it's a short time and then you go home on Saturday night and don't continue to study you can say everything... and very quickly we reached, I mean women said "I've come and I want to work I..", they immediately passed through the individual need without too much... probably the fact that time is limited does something... but I must say it was much more stronger than what I thought. I mean I was wondering if one could really go deep in a few hours, but there's something in it, there's something very enabling. Also knowing that on Saturday night we go and most of the women we won't see. There's something a lot easier about it. How we started and to where we have reached... I didn't imagine it would be so strong and amazing and powerful. Maybe if we studied a full semester it would also happen, but there was something very, something about the time that enabled to keep it very close on one hand and on the other hand it was possible to move from yesterday to today, seeing the changes easier than if it were a whole semester of three months or four months.

Participant F:

For me it was like an accelerated role and—this move of the group maybe knowing it's two days or ha like immediate, immediate for me going fast/quickly or immediate in a good sense. Yes it was, it was intensive, it seems to me that the intensity creates for me some kind, a kind of awakening.

Participant G:

Look, it's only one-two days so like it can't, I mean it's not yet closeness. But, but I think that it did create some closeness with some.” And Participant A agreed that “A kind of intimacy was created in that short time.

Participant I explained:

I mean, you could see the stages but they passed quickly, maybe because people knew they don't have a lot of time so they like immediately got into it. But it's funny. Because what does it mean there's no time? Actually from hours point of view, if you like spread it over a meeting of 1.5 hours a week... but probably, the fact it was concentrated in two days, gave a feeling it was something very interesting and also the dynamic was very, and there were talks all the time. There was almost no silence.

### **Composition of the group**

Participant K explained:

You can divide it to people who came with previous knowledge of what is a dynamic group and people who hadn't experienced it at all, also people who came from therapy world and people who didn't come from it which was quite significant in understanding the processes and sometimes in understanding the language. People who came with acquaintance with the leader and knew who he was and people who didn't know him and hadn't heard about him.

Participant C:

I think that the therapeutic aspect came up in the group, our professional place in all kinds of stages. You know, whether it's by criticism on The leader or in this long and exhausting discussion about movement versus verbalism when we were like a collection of women at the level of, in the middle of a process.

Participant I commented on:

You could notice that people really came to learn. Learn about them. Maybe it's because they're from the therapeutic field, I don't know. Maybe it's the human composition. I can't, I can't tell you exactly what, why. I was surprised that most of them were young and most were... I wasn't surprised but like noticed that most of them came from the therapeutic field and from the movement field. One of the things I like saw first that the circle was women only and at first it disappointed me. I expected there would also be men. So it so it disappointed me that there're no men in the circle. Like

it's interesting to me the dynamics between women and men. Later on it didn't bother me, on the contrary like there was a very qualitative group in my opinion.

And Participant A agreed:

I felt like the women were bringing themselves; want to work and not delay and not to insist. I thought many times if it wasn't a group of therapists or something, whether they would accept the... I don't know what, even The leader's intervention with such an acceptance.

Also, Participant F: "A group of women with all its different implications ha maybe a group of women who are hurt".

Participant G said:

There're those who seem to me like more into it, reactive, visible, and attentive. And there're those who are sometimes like that who are at different dosages and there're many outside and many coming in. Twelve women therapists.

As well as Participant H said:

And the composition was excellent. The composition was excellent also from the age aspect and in general. I don't know what would've happened if there had been at least two more men, I also don't know what it would've done, but the composition there was excellent, the truth is I was surprised that there were many movement-therapists. In general, the women were of a very high level. I mean I didn't know, we said students and but the women like everyone really wanted to work, everyone came to work, no one objected to work which is not taken for granted. It was a dynamic group in every way of women who had the courage to come and work, so really brave dynamic and very emotional women. A group that dares, a group that isn't afraid to examine things.

### **The role of the camera**

Participant H commented:

I personally was afraid that the cameras would bother me a lot, no maybe on the first day I was still aware of it but not really. It didn't it didn't bother, also for some reason it seemed like there would be people filming in the room. So it wasn't it wasn't and it

didn't... really we talked about it with the women who also said they completely forgot it existed.

Likewise Participant E:

First of all there are cameras here. So it's a question what does the presence of the camera do to us if it is affecting or not. Ahm... so there were women who said towards the end of the group that they forgot about the cameras. So I also felt that in some way it shuts me again and I need to sit like being fixed to this square which is a bit in favour of the cameras. So even if it's like a place of cooperation, and from the pleasing place so we sat like good girls and didn't move so that God forbid it won't move from the camera's visual angle.

### **Group metaphors**

“Fencing sword”

Participant F said:

...and at some point someone said she felt like in an elegant fencing. There was elegant fencing and it was also like beautiful. If there is fencing let it be elegant, like noble.

“A doctor”

Participant B:

Cardiologist or something. Because I felt it's already not normal on a the physical level, I was worried, afraid I would faint, and The leader said cardiologist he compared it to, I didn't exactly understand what he meant. He said there's a cardiologist, it's connected to feelings. So he talked about Dr. Seuss.

“Stutz/ Fling”

I think that a fling is a good word; but but a fling that doesn't end in an encounter after a few hours in bed and fine, but like as if the girl stayed overnight and like the next morning. It wasn't like just the thing of a fling and that's it. It wasn't done in some restroom or backroom, it was like given a place... it was an educational, reflecting fling. Yes it was very much like the theme of sexuality which is connected to a fling in general that came up a lot in the group and really getting to the place of a fling and

masturbation and intellectual masturbation or speech masturbation, it was there too. So there was something in that nakedness which was made possible among us both within ourselves and between us and the group which feels exposed. It's not an easy place to get dressed later and like nothing happened. Probably for most of the women the fling was unsuitable for them. It's not their thing, I don't know. But yes but we also talked about the place of how important it is sometimes. How a fling is really important sometimes, like leaving you in the here and now in a certain experience and there are things that are good at a certain point. This whole encounter is a fling. (Participant K)

As well as Participant A:

sexuality came up there, the sexuality, oh suddenly I remember that the whole story was around like sex at some point, which was very nice. This comparison the metaphoric talk about the fling, it related to me, I liked it. This whole encounter is a fling and how satisfied I am with this encounter.

Also Participant J:

Let's say I've recently said I don't like tastings. I don't like. I don't like to be regarded as a taste and I don't like being asked to come and do things like that. Conferences and such, I don't like it and many said it. And suddenly it became like a fling. The word fling came up there. So it was there with all the energies of a fling, it was like a one-time and exciting and we won't meet again. We're women still fantasizing about weddings and children with the fling."

"Masturbation"

Participant A commented:

which is something one does and not intercourse, intercourse is an encounter, so we're looking for some encounter. But she alone is staying masturbating and it came up and actually it was nice, it connected things for me, made closure of things for me the way we referred to it like that. And Participant D said that if we stayed there a bit longer maybe she would come eventually. Like maybe she'd manage to come a bit more. So there was also an open discussion. Also like really about the wishes and about the desires, because it came through Participant B and it was also raised by The leader with this theme of being formed and being desired. She said

formed, he said desired, and he actually turned it into talking about our desires, and our secret wishes.

Participant E: "Masturbation was a turning point".

Participant C: "Masturbation and that. It's a metaphorical world that can fit nicely, yes. That's what it was".

"Dungeon"

Participant F commented:

Participant K's saying that ha she was going to the Dungeon, that she put a word on this thing that was down there, is very accurate for me, like it was accurate to give the—ha because there was a lot of aggression in the group, there was, I felt it in me, there was a problem in—ha domination, power relationships, and then like regardless participant K spoke about the Dungeon which is like a sign of this thing or something like from the outside so it could be brought in, like I felt it was still not possible to—to speak directly about the fact that actually we're...

As well as Participant A:

The aggression, the dungeon. Actually the dungeon I all the time like I haven't completely phrased it to myself in my head during the group, like what does the dungeon mean. Are we talking about dominance relationship about who dominates? About a struggle between who dominates and who is dominated, is it a struggle or is it consensual relationship of dominance dominator and dominated? And then I thought that dungeon, like straight when you say dungeon I think about a deep hole. Because it's actually a den, actually a dungeon this is the meaning of the word if I'm not mistaken. Is Dungeon a basement or a den? It's like a drugs den which they always say dungeon. It connects to a forbidden thing like that happens in it, like it's deep in the ground. And then I said the dungeon let's say what I pictured in my head, the black hole but not a hole but a den, let's say the black, the deep, which is actually if I'm looking at it like a bit of the unconscious. Not necessarily the unconscious you know, the aggressive, I wanted to say, not necessarily acknowledging our bad instincts. You know, Participant K went there to see a show. Okay although, I don't know, in any case

it was like but through maybe also, raising the unconscious, and also raising the things, the aggressive sexual instincts.

Participant J:

This sadomasochism, the basement, the dungeon that participant K talked about brought me face to face with my conservatism. And it was very very difficult for me. It's the first thing I came back home with and it's the first thing I opened with the next day. About my conservatism it's... like in my experience I just opened up everything. We like entered relationships, sadomasochistic relationships within the group, among ourselves. Outside the group, in our interpersonal relationships it was, those were my relationship with the group at that point. And it was also very masochistic. So yes definitely there were sadomasochistic relationships that at some point, the moment they were acknowledged, they really caused pleasure. Like it was already less cruel it was more consensual, more subtle, like under control. Not something beastly not dangerous. It stopped being dangerous. That's how I felt. It was a Feminine dungeon.

“Collaborator”

Participant L:

And then when I joined the women someone looked at me, one of the participants, and said "you're a collaborator, you're really a collaborator". And then I looked at her and she told me "when I passed by you became silent ". And then I told her "why am I a collaborator?" and I also told her "why are you saying it here in the break and it's unrelated". And then I had like an unpleasant feeling that I didn't understand at all why she said it, and suddenly I felt a bit unpleasant with them and I also got hot so I just went in, and when we came back in after the break I told her and asked her why she called me a collaborator? Because she said "collaborator" like what can you do about the connotation that for me it's a bit negative connotation, and then she told me "yes it's my twisted way of presenting things, I actually wanted to give you a compliment, because everything you said has a lot of meaning and importance, and I really enjoyed hearing you and that was my way of giving you a compliment". So I told her "okay, like if you want to give me a compliment why did you start it with such negativity?" and then the issue came up that I actually know The leader and someone said that maybe I'm in a group, because The leader is like my father and I'm an informer to my

father, and it raised all kinds of things, she was very apologetic about calling me a collaborator, and then they talked about it that maybe I'm collaborating and she said collaborating and then the woman who said collaborator told me "you're like The leader's intern", something like that. Like a leader's assistant, I don't know. I told her "I wish I were The leader's leader's assistant, I wish, like if you want to say I'm a leader's assistant so say it, don't say collaborator", and then it was discussed. That's it. I said it felt unpleasant, she mainly apologized and said she has a twisted way of saying things.

Participant J :“Like a collaborator is, he commits sins against his community”.

Participant E: “Where are we, in what relationship are we, how much loyalty – who knows the facilitator from before, who reveals and who conceals”.

“Mirrors”

Participant C said: “And also a kind of something that places a mirror”.

“Vessel, a container”

Participant A:“I also said I think we're vessels of one another. I used that word”.

“Missing”

Participant E: “Ah yes, yes so I'm going back to the fact you missed (made pickles).

Missing”.

“Bribery”

Participant F: “The theme of bribery that received a headline ha I didn't fully understand it in—in the word bribery but yes in what my gain and loss is maybe ha”.

## **The participant**

### **Physical sensations**

Participant K said:

There was someone who was in a the way that she either shook her foot impatiently or moved on the chair, and when we asked her what's going on so she said she needed to calm herself. That place of tiredness or fatigue sitting down and she was very much sprawled on the chair or like something which is closed. It was interesting to see it compared to what was said. Someone who sits so shrunk and says "and I want to be

loved, I want to be acknowledged", but her body language shows something else so you could relate to it.

Participant E:

There was a lot of movement in the group itself. Ahm... from the physical aspect you could see how the group was sitting actually withdrawn, whether with legs crossed or wrapped with hands folded. And holding the belly in, it was something very very withdrawn, anxious. People talked about physical aspects about palpitations and about the fear. People talked anxiety with the word anxiety.

As well as Participant H:

There's no doubt, maybe there wasn't movement, but... I mean there were no exercises in movement, but there was a lot of movement in the group. We both talked about movement and movement was present. Although The leader is the least mobile, he sits and doesn't move, but there was movement. In chairs too, also... yes movement was present. I could actually see the movement in a group that sits and doesn't move.

Participant K:

I think that I didn't always express through words. After that I thought about it, the way I was sitting the postures I was moving on the chair with or... very much reflected what I was going through that moment even if I didn't feel the need to actually say it'.

Participant A:

And then there was a moment that I like felt that, I really felt it like in the body. The whole first part on the first day in general I was very, all the time like stressed body and anxieties and palpitations, and relaxed heart and palpitations, and all the time a kind of storm, on the second day it calmed down. But at first it was like that.

Participant J commented:

I also felt uncomfortable. If I refer to the body for one second, I was in a lot of discomfort. First of all I come with this stress. Recently I've had shortness of breath. The room, for me the room felt very claustrophobic. And also the windows were, were covered with drapes. And at some point, during the second day they opened a window.

It felt like an experience of air coming in. So when it seems that there was some reaction of the body to uncertainty, I felt discomfort with vagueness. I wasn't calm with the body of some fear, no, it didn't frighten me.

Participant L said that “There was like great heaviness in the group. I really felt I wasn't breathing, it was actually the physical sense, I wasn't breathing”.

### **Self-awareness**

Participant D:

Everything that I wouldn't want to come out of me comes out in this place including aggression, seduction, competitiveness, shame. I wanted to say something that would be accepted through all the stages and things were not accepted or maybe partly accepted. And I'm a very outgoing person all the way. Yes it made me feel uncomfortable. This aggression that came up in me that I'm saying it's something I need to check. I need to see what, where else it comes up? What is it connected to? I'm taking the theme of aggression I had because it's something I'm very unaware of in me and I could, I couldn't feel it but I could receive it from the group. I also didn't feel it myself. The theme of seduction that someone raised... so it raised for me all kinds, all kinds of places. This place maybe of claiming a place of, it's the theme in every group. To feel you belong or to feel... the question is in what way is it done and can you feel you belong in a much easier way. But then you don't deal with the difficulties of the theme of seduction.

Participant K described this:

To receive compliments which is not easy for me in front of people, and to agree to receive them and not reject or push them it was very pleasant. And also the place of sometimes taking a step back and not being at the centre, was very meaningful. It taught me a lot about myself, about how I'm in a group about my conduct, the things I go through and experience or how I experience other people, patterns of people. For me also the meeting with other new people I didn't know before or just looking at them and getting to know them was very meaningful for me.

And Participant G explained:

I said ahm I really wanted to belong and... get the love and the warmth. I think that what was meaningful to me is that... maybe I saw the powers I have to actually create closeness and sharing and ask for what I want. The experience is that I do come from a place of alienation and I do manage to create for me a safe place which is... that I can express myself in, it's an empowering experience meaningful.

Participant F:

And I said that—its masturbation and I generally know myself as someone who makes provocations in order to, but it wasn't there that moment and it was ha, it was my ability to take control over the situation, for me it was like I didn't want it anymore and found a way how to do it for myself. Something significant was that many familiar issues were raised again in me but there was a connection that was meaningful that—The leader said a sentence that if there's no acknowledgement of deficiency there's no interpersonal relationship and it really connected to my difficulty to understand what's my deficiency or in general, like I have some fantasy with deficiency like maybe ha and my difficulty to be or my perception that I'm not really in a rela—how I avoid, even in a relationship I'm in some confrontation ha so it was, so it was a connection that like I didn't see before like .

Participant I:

It was a very, very interesting experience. Like I could also, there were places where I met issues and could work on my issues. Not too many, but it was okay. And it's a place I could very much relate to because I'm a kibbutz girl too and I also grew up in the "togetherness" sleeping arrangement of children's houses. So it's, a place that I could connect to that deficiency. She talked about both parents. With me it mainly connected to dad.

Participant B:

In my experience on the first day I was in a crazy stress, I couldn't believe I was that excited, and it came in like pulses of between great excitement and palpitations and stress, and between calm. And again stress and again calm and then at the end of the day I told myself is it at all, am I going to survive it. For me it was very intense seven hours. On the second day I was already more calm and confident. Like I felt I was building confidence and that I dare more and I'm more free. And actually I was more

excited with myself that I'm examining myself and I'm a survivor. I asked myself what place will I take, how am I going to take it, what'll happen to me, that was the anxiety. And when I said it was very powerful I meant feeling it on myself. . Only

later I understood that I actually received so much from that workshop about myself. I personally felt it connected me to identify what my bribe was, not to have guilt feelings, it's not a bad thing, and to understand that deficiency is something that never fills up.

Participant J:

This sadomasochism, the basement, the dungeon that Ta talked about brought me face to face with my conservatism. And it was very difficult for me. It's the first thing I came back home with and it's the first thing I opened the next day about my conservatism it's... like in my experience I just opened up everything. Like about conservatism and sexuality and my entire relationship with my husband and with my body. Like for me it's huge to say a thing like that. Because it's saying admitting it with so many audience

Participant C:

And I think there was maybe some unwillingness on my part to be exposed. Maybe a sense of confidence, but but more of something that came from within. I don't know how much in my life I take this place of being exposed. Only after expressing myself I could say, wait a minute this is something I know. People get hurt by you. I really said "collaborator", which is something of war like. It's something that connects to a fight. I could just say co-operator which is maybe something that builds communication unites, no, but it's not that, I didn't really mean it. I said collaborator. Are you on our side, or are you...? I realised I was able to comprehend certain situations, I think a lot as something of a struggle, of me or you. And I think this is what I talked about in the group. The big thing that happened in the group really it's the whole script of me and participant L, which has stayed with me until now. Dealing with it and also with the symbolism of it being called Participant L, which also doesn't let me go. I have a like sentence that says, in my head I'm trying to calm it, I've sent Participant L outside and I'm doing the same with my life too, sending the happiness outside.

Participant L also commented on this:

It's just this atmosphere, something in it didn't seem right to me. I think that day was for me very heavy from the first moment it started, I felt it's too many women in one room, I came out of there with a very heavy feeling of... I came out with a heavy feeling. Like that day was a burden, that's it. It left in me like something heavy. I just wasn't there, I wasn't in focus. Perhaps in another day or an ordinary day of mine so... time didn't move it was just very difficult to really find myself there.

### **The professional**

Participant D commented:

I searched for eye contact in each one I think from two places. One is from the place of belonging, knowing where I'm at because I'm looking for it in the body. Let's say I understand in bodies so I think it's from there. And again also from the place of protection, the place of the leader, the role I took of the leader. Let's find out where each one is. From that place

As well as Participant F:

There was a kind of duality between now I know what's going on because I know the theory a bit or I'm here, and I was constantly in this game and then I said it doesn't really matter even if I know because my memory probably knows in advance or that something good is happening and—and it's just happening even if I'm aware and even if I'm not aware.

And Participant H:

I was able to see the phases the group was going through, which was very interesting to me. I mean I also said at the beginning that I wouldn't know how I'd feel as a participant as for the first time I had also started facilitating, so suddenly it's like you're sitting on a chair, you're participating, but you're also watching as a leader from time to time.

And Participant B:

my discussions is very much in art, and that's why I connected to the metaphors and at the same time I tried, really tried to be Participant B and not Participant B the therapist, because participant B the therapist is also not yet formulated and this is also something I'm beginning to feel, where I'm a therapist and where I'm not a therapist.

### **The roles of the group leader**

#### **As a professional**

Participant D:

And it's very subjective, like because other women like I know referred to him. There was this thing of admiration, I'm not. I need someone who'll look at me, someone who will also say a good word. And not, also his interventions, they were very Freudian and very non inclusive. The theme was maybe the competitiveness and finding the place like with the leader. And also the theme I think came up quite quickly there, was the theme of jealousy. Why is he talking with one woman? It was just... also the theme of jealousy... why is he talking with her and not with her?

Participant E:

Ahm... and I was very busy with The leader who conveyed to me and I also told him that you're talking with someone and he was with legs crossed to the other direction not necessarily looking straight in the eye. Talking a bit over the shoulder in a kind of... so I was angry at him and said what is it what is it you're condescending and it's your purpose. I was wondering if it was consciously or not. There was this issue of protecting him or not, knowing him from before or not, and what does it do these early acquaintances which is an interesting subject in itself. I mean if it's something that will be relevant to the group. Who keeps the group informed? Who tells and who doesn't? The women in the group shared about the relationship they would've liked to have with The leader or the seduction they were doing in front of The leader.

And Participant J:

And really most of the competition was about The leader's attention. How much The leader sees that one in comparison to the other. Why does he answer? Why does he answer more to participant B and for example less to Participant G. There was a lot of dialogue with The leader about relationships of closeness, empathy and sympathy from the authority. There was constantly the relationship with The leader, I mean it was really present. How much acknowledgement from the favourite woman? Who less, who does he refer to less. Seduction. It was really present from around the beginning to the end. And there was the thing of previous acquaintance with The leader. Yes, it was a very strong issue there. It wasn't relevant to me that I know him. I would've liked him to intervene less. Although when I talked I wanted his questions. I wanted less his interventions. I wanted him; his questions put my head in order. Actually the group's interventions were very empowering to me.

And Participant B:

This thing came up of I think how much The leader didn't intend and tried to sit in a way that no one would pay attention to and not to take place, but there was a lot of reference to him eventually because even when The leader was just sitting and his role was not at all clear at first, it provided the feeling that there's someone who holds this thing.

Participant F:

Ha I said to the leader I said I wanted to be the facilitator and I said I wanted to impress him. Again about attention from The leader or the wish to get treatment for that and I was one of those who saw that somehow he always got into—into a discussion through and like what why, what am I doing not right and how like can I do in order for me to get this attention? And it gave me confidence that this is within a group and there's a circle and there's a facilitator who will put things in order or ha extract the essence, the of whatever we're talking about and that we won't enter into some merry-go-round of words where nobody knows what is said to whom and about what, which happens a lot in—in the world like in life the—there's no one to direct or guide, or look a bit from the outside.

And Participant J:

And really most of the competition was about The leader's attention. How much The leader sees that one in comparison to the other. Why does he answer? Why does he answer more to participant B and for example less to Participant G. There was a lot of dialogue with The leader about relationships of closeness, empathy and sympathy from the authority. There was constantly the relationship with The leader, I mean it was really present. How much acknowledgement from the favourite woman? Who less, who does he refer to less. Seduction. It was really present from around the beginning to the end. And there was the thing of previous acquaintance with The leader. Yes, it was a very strong issue there. It wasn't relevant to me that I know him. I would've liked him to intervene less. Although when I talked I wanted his questions. I wanted less his interventions. I wanted him; his questions put my head in order. Actually the group's interventions were very empowering to me.

Participant A also commented:

Then the relationship with the leader, actually and I talked about it that they really elevated him and it was a bit difficult for me at first. Later I actually went along with it at some point and even appreciated him in the process, and agreed to give him the power as far as I was concerned. I do find myself in a seductive way like in front of him, without doing it at all in my head. I want his attention, I want him to get me to understand me to see me, ta ta ta... but like more from a place of a woman and not a girl. Generally each time the leader intervened, there was a turning point. Not one on one, but in general.

As well as Participant G:

I personally really enjoyed hearing the leader intervene all the time or asking or directing or what, for, so for me it became meaningful, it led to a stronger direction. So all the time I was with the other women in a kind of, but I wanted the leader to intervene for the leader to respond, whether to me or the others. I really wanted to belong and... receive the love and the warmth and be a part. So I brought myself and also wanted to personify so I shared in my desire to be a part and also talked about my desire towards the leader. Let's say I felt the leader was constantly referring to Participant B one of the participants so I said you're all the time referring to her and

like I want too. On the second day he received a lot of support and nearly everyone said how much they wanted his attention. Like I wanted more from him I wanted more.

Participant L said “And then I mentioned I knew the leader and it kind of stirred, how like where do I know him? I said I was studying, that the leader was my supervisor and that's it”.

Participant C:

And it was also interesting to hear really what the leader says about, how he reacts to the women and there was also a desire, you know, for the leader to think I'm interesting for him to think, to love me. I had there some struggle of the leader, the group, who goes with the leader, who goes with me? What is it? If there are collaborators, there are two sides.

### **As a parent**

Participant J said:

Through the relationship with the leader the theme of seduction and relationships with dad and mom came up. The relationship with dad comes up again for me, abandonment, an experience of lack of parental figures. There were three kibbutz members, all three talked about growing up with parents, but without them and about the implications it has today. It was also present at certain phases. And it was all the time in the context, in the relationship with the leader.

## APPENDIX 8

### Ethics Approval from UH

University of  
Hertfordshire



**UNIVERSITY OF HERTFORDSHIRE  
SOCIAL SCIENCES, ARTS AND HUMANITIES  
ETHICS APPROVAL NOTIFICATION**

**TO** Anat Eshet-Vago  
**CC** Helen Payne  
**FROM** Dr Tim Parke, Social Sciences, Arts and Humanities ECDA Chairman  
**DATE** 13/01/2016

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Protocol number: **a11-12.16(3)**

Title of study: Comparing group processes in intensive personal development verbal and non-verbal dance movement psychotherapy groups

Your application to modify the existing protocol a11-12.16(3) as detailed below has been accepted and approved by the ECDA for your School.

Modification: Revised title as above.  
Participants are current students from training programmes as well as qualified professionals from post graduate students as stated on the EC2.

Conditions: The revised participants are very similar to those originally described in the EC1  
There are no changes to the methodology described in the EC1.

This approval is valid:

From: 09/07/2013

To: 30/08/2014

**Please note:**

**Any conditions relating to the original protocol approval remain and must be complied with.**

**Approval applies specifically to the research study/methodology and timings as detailed in your Form EC1 or as detailed in the EC2 request. Should you amend any further aspect of your research, or wish to apply for an extension to your study, you will need your supervisor's approval and must complete and submit a further EC2 request. In cases where the amendments to the original study are deemed to be substantial, a new Form EC1 may need to be completed prior to the study being undertaken.**

**Should adverse circumstances arise during this study such as physical reaction/harm, mental/emotional harm, intrusion of privacy or breach of confidentiality this must be reported to the approving Committee immediately. Failure to report adverse circumstance/s would be considered misconduct.**

**Ensure you quote the UH protocol number and the name of the approving Committee on all paperwork, including recruitment advertisements/online requests, for this study.**

**Students must include this Approval Notification with their submission.**

## APPENDIX 9

### Letter of cooperation between the Universities of Haifa and Hertfordshire



הפקולטה למדעי הרווחה והבריאות  
Faculty of Social Welfare & Health Sciences  
בית הספר לטיפול באמצעות אמנויות  
Graduate School of Creative Arts Therapies



July 1, 2013

School of Education  
University of Hertfordshire  
College Lane  
Hatfield  
AL 10 9 ab  
United Kingdom

Dear Dr. Mary Read:

Thank you for your letter dated June 28, 2013, concerning a collaboration proposal between our two universities, University of Hertfordshire's School of Education and the University of Haifa's Graduate School of Creative Arts Therapies, with reference to a research project to be conducted by one of your EdD candidates, Anat Eshet-Vago. Ms. Eshet-Vago has initiated contact with us regarding executing the data collection for her study.

We welcome the opportunity for collaboration and assisting Ms. Eshet-Vago in the data collection aspect of her study at the Graduate School of Creative Arts Therapies. This data collection, of course, must follow the ethical rules and regulations of any research conducted with humans. Participants will have to sign a consent form, and their decision whether or not to participate will not in any way influence the evaluation of the achievements during their studies. They may withdraw their consent at any time and without having to give any reason.

Ms. Eshet-Vago will complete and sign the relevant ethics forms, and then Dr. Dita Federman, the head of the DMT Program, will review and sign them, too.

Thank you on behalf of both of us,

Prof. Rachel Lev-Wiesel  
Professor & Chair  
Graduate School of Creative Art Therapies  
University of Haifa

Dr. Dita Federman head of the DMT division,  
Senior Researcher  
Graduate School of Creative Art Therapies  
University of Haifa

<http://catrc.haifa.ac.il/>

## **APPENDIX 10**

### **Interview schedule for participants**

- Please describe what happened in the group? Give examples
  
- How did you feel in the group/during the group's duration? Give examples
  
- How would you describe the interactions in the group? Give examples
  
- What were the most significant experiences that you had during the group?  
Give examples
  
- How would you describe the group? Give examples

## **APPENDIX 11**

### **Interview schedule for group leaders**

- Please describe what happened in the group? Give examples
- How would you describe the interactions in the group? Give examples
- How would you describe the group? Give examples
- What were the turning points during the group process?

**APPENDIX 12**

**Translation verification**

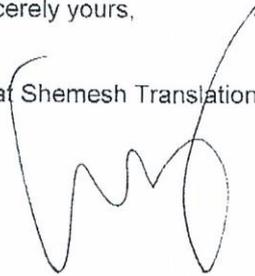
***Einat Shemesh Translations***

12 Nissanbaum St., Haifa, Israel 3224901  
Tel/Fax: 972-4-8233879; Cell: 972-50-5776926  
Email: [royalt@bezeqint.net](mailto:royalt@bezeqint.net)

I hereby confirm that I have checked the translation by Anat Eshet Vago and found it a true and accurate translation of the transcripts shown to me.

Sincerely yours,

Einat Shemesh Translations



עין ענת שמש  
תרגומים  
053527917  
04-8233879

## **APPENDIX 13**

### **Transcription Information – Maof project**

Our company first of its kind in the country consists of men and women of working age with various disabilities and computer training knowledgeable in academic transcription by the Centre for Qualitative Research at Ben-Gurion University.

Project “Maof” started in 2003 as a result of meeting needs between the Centre for Qualitative Research at Ben-Gurion University and the centre for vocational rehabilitation training in Beer Sheva.

The purpose for which the project was set up was to help people with severe disabilities integrate into the labour market, while taking advantage of their abilities and in accordance with their special needs and adjustments to the work environment they require.

The project is designed for people with thirty percent disability and more, in their working age who could not fit into the employment market. For some this work is their only option to earn money respectfully.

“Maof” offer its customers-lecturers, researchers and student’s transcription services in accordance with academic regulations.

## **APPENDIX 14**

### **CMA Observation sheet**

**CLIP #**

**FIRST IMPRESSIONS**

**LMA THEMES**

**PREDOMINANT BESS**

**BODY**

**EFFORT**

**SPACE**

**SHAPE**

**PERSONAL COMMENTS**

## APPENDIX 15

### CMA Observation key

**First Impressions** – aspects of group movement that first appear in observation prior to coding salient characteristics in LMA categories

#### **LMA Major Movement Themes**

Inner/Outer; Function/Expression; Stability/Mobility; Exertion/Recuperation (can be singular, dual, or multiple combinations of LMA themes)

**Predominant Use of B/E/S/S** – which areas of Body/Effort/Shape/Space emphasize the presence of LMA Themes

**Passive or Active engagement** – movement involvement through a passive or active orientation or commitment to the activity. Any component of BESS can occur through passive or active use.

#### **BODY**

Symmetry & Asymmetry in use of body

Bases of Support

Sense of Weight – Passive, Sensing, or Active

Body Parts – head, arms, legs, torso (pelvis/chest); including posture/gesture, self-touch

Body Actions – walking, jumping, leaping, hopping, turning/spinning

Weight Shifts – sideways, forward/backward

Changing Levels – high, middle, low levels of body action

Contact – eye contact; body part contact (head, arms, hands, feet, legs, torso), skin as surface

Common Use of Body/Synchrony

#### **EFFORT**

Indulging/Fighting Dominant Effort

Weight/Space/Time/Flow Effort

3 combinations of Efforts (incl. Basic Effort Actions –

Float/Punch/Glide/Slash/Dab/Wring/Flick/Press

2 combinations - States – Awake/Dream, Mobile/Stable, Remote/Near (Rhythm)

Common Use of Effort/Synchrony

## **SPACE**

Use of the General Space – centre, middle, peripheral zones; pathways

Group formation – rows, files, circles, random or combination, symmetrical, asymmetrical

Group proximity – close, middle, far; going towards or going away

Reach Space – near, middle, far reach in the Kinesphere

Pathways in the General Space – straight, meandering, circular

Personal use of Space (Kinesphere) – near, middle, far reach; Central, Peripheral, Transverse (CPT) pathways in Kinesphere and Spatial Tension

Common use of Space/Synchrony

## **SHAPE**

Shape/Form – shape/form of group created through maintained or repeating body shape creating a relational pattern, in any diagonals, planes, dimensions, forms, etc

Modes of Shape – Shape Flow, Directional (Spoke-like or Arc-like), Shaping/Carving (including Inner Shaping)

Qualities of Shape –

Shape Flow: growing/sinking, widening/narrowing, bulging/hollowing;

Directional Movement: upwards/downwards, sideways opening/closing, forwards/backwards;

Shaping: ascending/descending, spreading/enclosing, advancing/retreating

Common Use of Shape/Synchrony

**Common Use** – Can include mirroring, but primarily of an imitative nature, where category of BESS is utilized in a common way in the group without variation

**Synchrony** – Movement in relation to each other that includes some kind of variation rather than exact imitation, such as mirroring, complementing, clashing, echoing

**Synthesis** – Summary of various movement elements restated as a whole movement event

**General Report/Interpretation** – Summary of significant/key elements as group events

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## APPENDIX 16

### CMA Glossary of Terms for Movement Observation

(Adapted from glossary by Janet Kaylo, 2013)

#### **LMA Movement Themes**

Inner/Outer; Function/Expression; Stability/Mobility; Exertion/Recuperation (can be singular, dual, or multiple combinations of LMA themes and can occur in any of the B/E/S/S categories).

These themes represent a continuum between polarities in creating balance and integration in one's movement and awareness.

**Inner/Outer** – Internal (inner world) orientation in awareness of sensation, thoughts, feelings, impulses, and interactions; or a specifically Outer external orientation in awareness of the environment (space, objects) and other people in it. Inner/Outer as a dual unit is an inclusion of inner states of awareness into outer expression and awareness, or an interplay between them. A predominantly Inner orientation limits the ability to engage actively in relationship or in the environment, while an emphasis in Outer orientation tends to over-ride one's individual feelings, needs or general reality.

**Function/Expression** – Movement which is performed primarily in a functional manner or for functional movement purposes – that is, lacking expressive content; looking at what is the movement or movement which is performed primarily for expressive purposes with few functionally-based components looking at how and why in the dynamic qualities of the movement. Function/Expression as a dual unit includes a visible presence of functional movement as support for expressivity. Over-emphasis on Function creates robotic-like movements without relational elements; over-emphasis on Expression creates an emotionally charged environment.

**Stability/Mobility** – Use of parts whole body to create body stability in relation to gravity, motion and expressivity, utilizing neuro-muscular patterning to support positioning and/or grounding; use of parts of or the whole body to allow for mobility, or change in position in relation to gravity, motion, and kinetic expressivity. As a dual unit, Stability/Mobility is an

interplay and interdependence between creating physical stability in positioning/grounding and allowing for the bodily changes required to create mobility. Over-emphasis on Stability creates inflexibility and lack of resiliency; over-emphasis on Mobility creates the need for continuously changing support and a heightened demand on connection and connectivity enabling to adapt and be flexible.

**Exertion/Recuperation** – Movement which occurs as the main action of a sequence in active exertion of energy or positioning; movement occurring as recovery from or preparation for the main movement action. As a dual unit, Exertion/Recuperation emphasizes long or short phrases that specifically allow for a balance between the energy expended in the main action and recuperation from that action, which allows for continuing to fully reinitiate movement action and enhances movement vitality. Over-emphasis on Exertion does not allow for adequate amount of recovery to assimilate or integrate events in the main action; over-emphasis on Recuperation does not support spontaneous initiation or investment in participatory movement action yet can be an opportunity for change.

**Predominant Use of BESS Categories** – Acknowledging which categories of Body/Effort/Shape/Space is most utilized in emphasizing the presence of LMA Themes. Categories are considered to be utilized when occurrences of movement descriptions within them occur in greater frequency than other categories.

### **Body Category**

The Body category describes the ways in which movement is organized anatomically. It includes describing movement organization as neuromuscular patterning, structural support, weight shift and use of body weight, as well as where in the body we initiate and sequence movement phrases. For example, body actions as walking, running, jumping, rolling, etc. The Body category emphasizes kinaesthetic and proprioceptive experience and sequencing for initiating awareness, physical sensation, making contact, releasing or generating group energy, and establishing personal and group boundaries.

**Body Parts** – head, arms, legs, torso (pelvis/chest). Use of body parts stands in contrast to use of posture or the whole body, indicating partial involvement or engagement in the movement action. The arms are indicative of communicative gesture, the head in mental processes, use

of the legs is related to relinquishing or engaging function or stability, and use of the torso communicates more personal movement communication. Distal, proximal and core use of body correlates far (distal) to near (core) communication or expression. Distal orientation or initiation is less personal than core or proximal.

Weight Shifts occur forward/backward or sideward and are used to create some mobility without taking committed action in the space.

Contact – making contact through gaze, glancing, or particular body parts such as: head, arms, hands, feet, legs, torso. The closer to the core of the body the contact is made and the longer the duration of the contact, the more personal is the meeting.

Base of support – It is where the body is making contact and creating support in relation to gravity. It establishes security and safety through the particular supportive contact. Releasing or activating weight and body architecture contribute to establishing a ‘base of support’. Just slumping one’s weight onto a contact surface does not create a ‘base of support’.

### **Effort Category**

The Effort category describes the qualitative and relative content of movement which emphasizes dynamic expressive processes of feelings through direct action in any of the four Motion Factors of Weight/Space/ Time/Flow. Effort descriptions are qualified as terms relative to other movement dynamics which are possible or which occur before or after the movement described in specific Effort Factors or qualities.

Effort Factors can be divided into qualities of ‘indulging’ or ‘fighting’ ranges in a continuum. Indulging qualities are responses that allow for accepting, yielding, and accommodating; fighting qualities are responses that allow for confronting, contending, and/or resisting (Kestenberg, 1999).

**Flow Effort** –The presence of Flow Effort reflects identifying or engagement with others (Lamb). It is seen as degree of emphasis in tension or release created in opposing muscle groups as change during movement, described in a continuum of control and release of felt expression through muscular tension.

**Bound Flow** – a fighting approach to movement which creates more controlled, restrained, precise, careful movement that can be stopped in discrete units at points in the movement sequence. It contains more control of expression in movement action than Free Flow.

Free Flow – a yielding approach to movement which creates more fluid, on-going, unrestrained, continuous movement that cannot be controlled or stopped in discrete units at points in the movement sequence. It contains less control of expression in movement action than Bound Flow.

Time Effort – The presence of Time Effort reflects commitment to and readiness for action in qualities of timing and pacing. It is seen as accents or emphasis of changes in approach to timing/pacing in any sequence of time which is of short or long duration.

Quick/Accelerating – a fighting approach to timing or pacing occurring in a process of change that progressively accelerates or more abruptly quickens all or part of a movement. It condenses the amount of time allowed for a movement or action to progress.

Sustained/Decelerating – a yielding approach to timing or pacing occurring in a process of change that progressively decelerates or elongates all or part of a movement. It expands the amount of time allowed for an a movement or action to progress.

Weight Effort – The presence of Weight Effort reflects intention and qualities of determining, through use of increasing or decreasing pressure or resistance in movement. It is seen as accents or emphasis of relative change in the degree of body mass used as exertion in a movement action.

Strong/Increasing Resistance – a fighting approach in the use of body weight which creates greater resistance or force. It increases the amount of intensity in exerting pressure or resisting pressure from others.

Light weight/Decreasing Resistance – a yielding approach in the use of body weight which creates a lessening of resistance or force. It decreases the use of pressure in exertion or resistance, while increasing resiliency as persistence.

Space Effort – the presence of Space Effort reflects a qualitative focusing of attention and investigating in the space/environment that may or may not include a strictly visual focus.

Direct – a fighting approach to attention in space creating a single-pointed, narrowly focused awareness or investigation, making distinctions by probing for information.

Indirect – an expanding approach to attention in space creating a multi-focused, flexible awareness or investigation, making connections and groupings between objects of attention.

Effort Qualities can occur as two or three elements together in combinations. The most common descriptive term for three Effort combinations occurs in Action Drive, used loosely to denote the following feeling-toned, polarized actions: Float/Punch, Glide/Slash, Dab/Wring, Flick/Press. Other Drives include the global terms: Spell, Passion, and Vision.

Two combinations of Efforts are described as polar Effort States: Near (Rhythm)/Remote, Stable/Mobile, Dream/Awake. Descriptions of these States and Drives resemble the words used to classify them. Near State is comprised of Weight and Time; Remote of Flow and space; Stable of Weight and Space, Mobile of Time and Flow; Dream of Weight and Flow, Awake of Time and Space. For descriptions of Effort elements, see above.

### **Space Category**

The space category is an abstract construction that includes the personal space around the body (kinesphere), and the general space beyond the personal space in which we move. It includes levels, zones, reach-spaces, pathways, dimensions, planes as well as forms created in space which can infer thinking.

General Space – engagement in and awareness of the larger space\_occupied by group members, including how the personal space is brought into the shared group space, including centre, middle, and peripheral zones of the movement space and pathways (straight, circular, or meandering).

Group formation – How the group forms: as rows, files, circles, randomly or in various combinations.

Group proximity – How group members position themselves relative to each other: close, middle, far – close distance creates the need for more relating because of the possibility of making physical contact, middle is a safe and neutral distance allowing for individual experience, far offers less opportunity for physical contact. Going towards or going away from one another or from particular zones of the room, reflects the desire to join with or separate from others.

Personal use of Space - Near, Middle, Far reaches in personal space/kinesphere.

Reach space reflects the degree to which movers choose to move away from one self and towards others or the environment; as well as how close or far others can move into movers' personal space.

Near Reach describes use of the limbs in the space close to the body core or body surface.

Mid Reach describes use of the limbs in moderate distance from the body core or body surface.

Far Reach describes use of the limbs using maximum distance possible from the body core or body surface.

Transverse Pathway – It refers to movement which takes place on pathways that occur between the centre of the body and the possible edges around the body. It demonstrates an orienting towards others or the environment that is neither self nor other, nor boundaries around the self or others. Transverse pathways also demonstrate an involvement that is both subject to and capable of mediating between experiences of the core of the self and experiences of boundaries.

### **Shape Category**

The category of Shape identifies the forms created in movement as ways of changing an orientation or relationship with the environment, as modes of shape change. It identifies ways of creating perspective or positioning in relation to something or someone else, including changes in the interior of the body itself that occur in response to both the inner and the outer world in establishing relationships with self and others.

Modes of Shape – Changing forms of the body in relationship to the environment and others.

Shape flow is seen as changes in body parts toward or away from the body centre, globally referred to as Rising/Sinking. Rising occurs as movement towards, and Sinking as movement away, in a subjectively-oriented environment.

More complex and differentiated than Shape Flow, but still taking place in a subjectively-oriented environment, specifically in the inner space of the torso, Inner Shaping refers to adapting, moulding, qualities as Ascending/Descending; Spreading/Enclosing.

Directional movement is seen as Spoke-like (1 dimensional) or Arc-like (2 dimensional) movement that creates a bridge, a connection to or slices/divides portions of the environment. Directional Movement is used for giving instructions, doing tasks, or reaching to others while maintaining a connection to self: a subject-to-object relationship. Directional qualities are sideways opening/sideways closing; upwards/downwards, forward/backwards.

Shaping – creating 3-dimensional forms in space, adapting, moulding or sculpting in relation to others or objects in the environment. Shaping is used for creating process-oriented relationship, sharing space in an intersubjective relationship.

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## APPENDIX 17

### Glossary of Terms for group process assessment sheet

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### **Shape Category**

The category of Shape identifies the body shape forms created in movement as ways of changing an orientation or relationship with the environment. It identifies ways of creating perspective or positioning in relation to something or someone else. It includes changes in the body itself; for example, closed inward shape which occurs in response to both inner and outer stimulus. It also identifies changes in body shape towards others or objects such as spreading movements in establishing relationships with self and others.