
The Power of the Group

Psychodrama as a tool in Education

Training materials - Module 2

Leonardo Da Vinci project – Transfer of Innovation



INDEX

1. Module Description	3
1.1. Aims.....	3
1.2. Learning Outcomes.....	3
1.3. Organisation of the materials and the workshop.....	4
2. Introduction to Theory	5
2.1. Historical detection of the scientific study of Group	6
2.2. Defining Groups	7
2.3. Describing Groups	8
2.4. Group Dynamic	12
2.4. a. Stages of Group.....	14
2.5. Groups & Group Dynamic in Psychodrama.....	18
2.6. The value of Groups & Group Dynamics in Education.....	20
3. Introduction to Exercises	21
3.1. Considerations & Risks in applying the exercises for the Educator	22
3.2. Exercises	25
COUNT UNTIL 20.....	26
CHANGE OF POSITION	27
WHO WILL TRANSFER ME ACROSS?	28
GROUP-BODY	29
LIKE A MOVIE	30
STORY MAKING	31
JUST A WORD.....	32
WANDER AND FOCUS.....	33
GROUP SCULPTURE	33
MY ROUTE IN THE GROUP	33
4. Evaluation	35
5. Bibliography	36
5.1. References in English	36
5.2. References in Greek	36

1. Module Description

The Power of the Group is the second module of the course ***Psychodrama as a Tool in Education***. As with all the modules that compose this course, it may be studied independently. However, it is recommended the information presented here to be unified with the other modules, in order to have a more spherical and integrated knowledge of the project. It is aimed at all teachers of adult, vocational or life-long training who are interested in learning about the group process and group dynamic, from the psychodramatic perspective, and its application in the classroom. This task may be applied to diverse groups of students and may contribute to the development of a more spontaneous and creative environment in class, with straight forward communication, cooperation and empathy among all students and the teacher, which will lead to more functional relationships and to more productive learning procedures.

1.1. Aims

The module has the following interrelated aims:

- ▶ To give to the VET adult educator a better insight of what a group is and which are its main characteristics, in its relevance for education.
- ▶ To have a clearer view of the obvious and underlying processes and dynamics that form and affect the group and so, the class.
- ▶ To present and practically illustrate sample exercises and interventions that show/ reveal how the group functions and how they can be applied in workshop environment.
- ▶ To develop their abilities in order to manage in a more functional way the various situations which emerge in personal and group level and contribute to the personal development of the trainees.
- ▶ To achieve a collective work derived from a personal work and to discuss on how they may transfer this knowledge to their classes, in order to make the educational process more pleasant, fruitful and cooperative process.

1.2. Learning Outcomes

On successful completion of the course module the learners are expected to:

- ▶ Explain the principles of group and group dynamic and their possible benefits from their implementation in VET.
- ▶ Identify the benefits of psychodrama in educational process, as being a group member.
- ▶ List three exercises that refer to group work and how these can be applied in class.
- ▶ Propose and run a certain exercise which corresponds to a particular challenge in a group of adult learners.

1.3. Organisation of the materials and the workshop

The collection of materials in this manual is orientated towards helping the educator apply simple exercises that have to do with group dynamics in the classroom. Such a workshop will allow educators to gain a more in-depth understanding of how a group functions in Psychodramatic practice. Where possible, the workshop will last for eight hours and will run as a single-day session. If this is not possible, it will run over two, preferably consecutive, days. It is best if the group has at least eight members and no more than fourteen.

This module is divided into two main sections; an introduction to theory and an introduction to practice. Further sections complete the information that educators will need in order to achieve the specified objectives.

- ▶ The introduction to theory comprises six sections through which the history of group and group dynamic is retraced. The definition of group and its special features, the meaning of group dynamics and the importance to recognise them when a group is developed, as well as the stages from which a group passes during its formation, constitute the main part of this chapter. The extra value of the psychodramatic philosophy and the usefulness of psychodrama in the educational process follow and complete the theoretical part.

- ▶ The introduction to exercises gives the theoretical background of the proposed exercises samples and their practical application. The categorization of these exercises has been done according to the aim served in each of the phases of the group. In addition, there is a section containing considerations and risks that the leader should bear in mind when applying these exercises and the responsibility that comes with their use.

- ▶ In the section dealing with evaluation, the instructor will be able to assess the impact that the exercise has in the classroom. The bibliography lists the books and articles that have provided the information used to prepare this module. They make up a very useful guide for anyone who would like to extend their knowledge and study about groups in Psychodrama in greater depth.

2. Introduction to Theory

The lone individual— the single man or woman who has no connection to other men and women— is an extraordinarily rare human being. *Homo sapiens* is capable of surviving alone, and the recluse, ascetic, and prisoner in solitary confinement can forge a life on their own. But few humans seek or enjoy the challenges of solitude. Most people prefer to live in groups. Virtually most of the activities of our lives — working, learning, worshiping, relaxing, playing, and even sleeping — occur in groups rather than isolated from others. Most people belong to many different groups, so the number of groups in the world probably reaches well beyond six billion. The world is literally teeming with groups.

This ascertainment highlights the importance of groups and the benefits that result of them. VET adult educators, among others, work with groups and engage group dynamic as an essential part of it. Psychodrama through its philosophy and interventions recognizes the power of the group and contributes to its better management. Psychodrama gives a great value to the dynamics that emerge, in a more or less obvious way, to the atmosphere of the group, to the members' mood, their body positions, their verbal or non verbal expression. According to the psychodramatic philosophy, the leader must pay attention to all these aspects mentioned before and must be very well warmed up and tuned with the group, in order to contribute to its process of development and not to restrict it.

Group work, which has already played a role in the upgrading of our culture and will continue to do so, is an important instrument in promoting functional social relationships. Both personal and social relationships are reformed, as group members regularly learn to perceive and appreciate the functioning of those around them and enjoy one another's achievements. The feelings level emerge into consciousness to a greater degree, group members are brought closer to one another and forge strong bonds that assist in the doing of creative work (social atom repair work).

Life is a powerful dynamic force constantly pushing human beings toward new development. To throw oneself into the middle of life, to express oneself freely in the moment without regard to whether this is exhilarating or scary is the action of a heroic person. This is what novels, poems, songs, and dreams are made of. This leap into life must be taken. We concentrate all our energies into one brief moment of time. This approach to living calls for great development of ourselves as spontaneous actors.

For centuries, sages and scholars have been fascinated by groups— by the way they form, change over time, dissipate unexpectedly, achieve great goals, and sometimes commit great wrongs. Here we examine their basic nature, their stages of development, and their impact on their members. We begin our task by tracing the main parts:

- ▶ Historical detection of the science of group.
- ▶ Determination of the *group*.
- ▶ The *characteristics* of groups that most interest us.
- ▶ The meaning of *group dynamics*.
- ▶ The developmental *stages* of group.

- ▶ The *psychodramatic* approach of group work.
- ▶ Usefulness in *educational* process.

Before proceeding to the analytical citing of the sections of this module, it is crucial to make the below clarification; in various points inside the document the term “therapy” is mentioned. This is inevitable up to a degree, because psychodrama was conceived and developed by its creator J.L. Moreno, as a method of group psychotherapy. However, the adult educators are not invited to use it like that, nor it is the goal of our project. Adult educators are introduced to its psychotherapeutic extensions and are invited to appreciate the value of the action and dramatization and to use it in order to warm up their groups to life, as an impetus to new perspectives of learning, beyond the familiar way of lecturing- questioning- answering.

2.1. Historical detection of the scientific study of Group

The science of the group and group psychotherapy has not been created by chance. At the beginning of the 20th century and between the two World Wars is observed a loosening of institutions, of values and morals and a decadent development of the society. This situation resulted in the dysfunction of individuals inside the groups and in the society as a whole, the interpersonal relationships were becoming more and more difficult and the personal and collective psychopathological issues were increasing. The social crisis had never before resulted in such personal and collective imbalances.

So, the causes and the purpose of the birth of the science of the group and group psychotherapy are based on the existential and functional need of the society to redefine the lost balances in the personal and collective level. Group’s science and group psychotherapy tried to contribute to the study and reorganization of social relationships, of social interaction and change and to the restoration of the crisis of the personal and social identity of the individual.

“Sociologists and psychologists “discovered” groups almost simultaneously at the beginning of the 20th century (Steiner, 1974). Sociologists, trying to explain how religious, political, economic, and educational systems function to sustain society, highlighted the role played by groups in maintaining social order (Shotola, 1992). Cooley suggested that primary groups, such as families, children’s play groups, and emotionally close peers, “are fundamental in forming the social nature and ideas of the individual” (1909, p. 23). Similarly, Emile Durkheim (1897/1966) argued that individuals who are not members of friendship, family, or religious groups can lose their sense of identity and, as a result, are more likely to commit suicide” (Forsyth, 2006).

Durkheim (1897/1966) argued that his studies of marriages and suicides provided clear evidence of the reality of groups, for it revealed that such personal acts can be predicted by considering an individual’s links to social groups. While people and generations change, the annual number of marriages and suicides remain stable. People think that they get married because they follow their feelings, but in reality they are driven by a collective rule, a collective tendency. Durkheim was also impressed by the work of Le Bon and other crowd psychologists and went so far as to suggest that

large groups of people sometimes acted with a single mind. He believed that such groups, rather than being mere collections of individuals in a fixed pattern of relationships with one another, were linked by a unifying **groupmind**, or **collective conscious**. Durkheim believed that this force was sometimes so strong that the will of the group could dominate the will of the individual.

At the same time, psychologists were also studying the impact of groups on individuals. In 1895, the French psychologist Gustave Le Bon published his book *Psychologie des Foules* (Psychology of Crowds), which describes how individuals are transformed when they join a group: "Under certain circumstances, and only under those circumstances, an agglomeration of men presents new characteristics very different from those of the individuals composing the group" (1895/1960, p. 23). Gustave Le Bon concluded that individuals in the frame of a group, obtain a **collective soul** which makes them react differently than they would if they were alone. He hypothesized that behind every group reaction exists a collective soul and he tried to register its characteristics. This hypothesis may be the essence of Le Bon's work. He tried to use elements from atomic psychology in order to study phenomena which appear in groups (Letsios, 2001).

Although Le Bon's work was speculative, Norman Triplett's (1898) laboratory study of competition confirmed that other people, by their mere presence, can change group members. Triplett arranged for 40 children to play a game that involved turning a small reel as quickly as possible. He found that children who played the game in pairs turned the reel faster than those who were alone, experimentally verifying the shift that occurs when a person moves from a wholly individual circumstance to a social one (Forsyth, 2006).

2.2. Defining Groups

What would you include if you were asked to name all the groups in which you are a member? Would you list your family? People who regularly log into a chat room on the Internet with you? Your political party? The handful of fellow students who often take the same classes you do? Coworkers who go out for drinks after work once in a while? The people standing in line with you at the checkout counter of the supermarket?

Each of these collections of people may seem unique, but each possesses that one critical element that defines a group: connections linking the individual members. We understand intuitively that three persons seated in separate rooms working on unrelated tasks can hardly be considered a group, for they are not connected in any way to each other. If, however, we create a connection among them, then these three individuals can be considered a rudimentary group. The members of a family who live in the same house, for example, are linked to one another by joint tasks, a shared living space, strong emotional bonds, and genetic similarities. People who work together are linked by the collaborative tasks that they must complete together, but in many cases they also become connected through a network of friendships and antagonisms. Even the people who are standing in a queue in a checkout counter are a group, for they are briefly connected in a situation that demands cooperation, communication, and patience. In all these examples, the members are linked together in a web of interpersonal relationships. Thus, a **group** is defined as *two or more individuals who*

are connected to one another by social relationships.

Remember

Group: Two or more individuals who are connected to one another by social relationships.

The size of a group influences its nature in many ways, for a group with only two or three members possesses many unique characteristics simply because it includes so few members. The dyad is, by definition, the only group that dissolves when one member leaves and the only group that can never be broken down into subgroups (J.M. Levine & Moreland, 1995). Very large collectives, such as mobs, crowds, or congregations, also have unique qualities. In a very large group, for example, the chances for each member to be connected to all other members become very small. As groups increase in size, they tend to become more complex and more formally structured (Hare, 1976). By definition, however, all are considered groups.

Like a series of interconnected computers, the individuals in any given group are *networked*: They are connected one to another. These connections, or ties, may be strong emotional bonds, like the links between the members of a family or a clique of close friends. The links may also be relatively weak ones that are easily broken with the passage of time or the occurrence of relationship-damaging events. Even weak links, however, can create robust outcomes across an entire group of networked individuals. Nor do these relationships need to link every person directly to every other person in the group. It takes, for example, 6 one-to-one links to connect every member of a 4-person group to every other member of that group (A/B, A/C, A/D, B/C, B/D, and C/D), but a 12-person group would need 66 links to join every member to every other member. Hence, many ties between members in groups are indirect ones. Person A might, for example, talk directly to B, B may talk to C, so A is linked to C through B. But even in large groups, members often feel **group**. Two or more individuals who are connected to one another by social relationships connected to the majority of the group's members and to the group as a whole (Granovetter, 1973).

2.3. Describing Groups

Each one of the billions of groups that exist at this moment is a unique configuration of individuals, processes, and relationships. But all groups, despite their distinctive characteristics, also possess common properties and dynamics. When we study a group, we must go beyond its unique qualities to consider characteristics that appear with consistency in most groups, no matter what their origin, purpose, or membership—qualities such as interaction, interdependence, structure, cohesiveness, and goals.

INTERACTION Groups are systems that create, organize, and sustain **interaction** among the members. Group members get into arguments, talk over issues, and

make decisions. They upset each other, give one another help and support, and take advantage of each other's weaknesses. They rally together to accomplish difficult tasks, but they sometimes slack off when they think others will not notice. Group members teach one another new things; they communicate with one another verbally and nonverbally, and they touch each other literally and emotionally. Group members *do* things to and with each other.

The development of strong links between individual group members assists the emergence of adequate and creative expression, the willingness to enter unknown areas and the development of new functioning. The development of stronger links is often encouraged by the maintenance of a lengthier interaction between the group leader and another group member. The continuing interaction brings about a heightening of the warm-up of the group member and this in turn leads to the other members of the group warming up to a much greater degree. This results in the generation of spontaneous responses. Group members begin to bring forward their own concerns and formulate goals that have meaning for both of them and the rest of the group.

The development of links is further enhanced through the group leader noticing the responses being made by one group member to another and immediately asking for verbal expression to that individual. As these links form there is an increase in individualized expressions concerning aims, outcomes, and current and hoped for experiences.

The free expression and interaction in a psychodrama group and the continuing of them is essential for the development of group members and for the life of the group as a whole. As a result of such expression, positive links are developed between group members and a lively atmosphere is created in the group as a whole. This means that the concerns expressed by each group member are experienced in a much different way. Group members are able to look at their concerns and those of others in a more reflective way, to let go of old responses and to begin to warm up to developing new attitudes.

Remember

Interaction: The social actions of individuals in a group, particularly those that are influenced either directly or indirectly by the group.

INTERDEPENDENCE Most groups create a state of **interdependence**, for members' outcomes, actions, thoughts, feelings, and experiences are determined in part by other members of the group (Wageman, 2001). The acrobat on the trapeze will drop to the net unless her teammate catches her outstretched arms. The assembly line worker is unable to complete his work until he receives the unfinished product from a worker further up the line. In such situations, members are obligated or responsible to other group members, for they provide each other with support and assistance.

Interdependence also results when members are able to influence and be influenced by others in the group. In a business, for example, the boss may determine how employees spend their time, what kind of rewards they experience, and even the

duration of their membership in the group. These employees can influence their boss to a degree, but the boss's influence is nearly unilateral: The boss influences them to a greater degree than they influence the boss. In other groups, in contrast, influence is more mutual: One member may influence the next member, who in turn influences the next (*sequential interdependence*) or two or more members may influence each other (*reciprocal or mutual interdependence*). Interdependence can also occur because groups are often nested in larger groups, and the outcomes of the larger groups depend on the activities and outcomes of the smaller groups (*multilevel interdependence*).

Remember

Interdependence: Mutual dependence or influence, as when one's outcomes, actions, thoughts, feelings, and experiences are determined in whole or in part by others.

STRUCTURE Norms, roles, and other structural aspects of groups, although unseen, lie at the heart of their most dynamic processes. The leader's immediate focus on the **structure** of the group brings an immediate sense of safety. This is necessary since everyone has at least some needs for safety at the beginning of any group session and this particularly applies to the beginning of the first session. In the absence of structure the learning is less and sometimes does not take place at all. Some group members withdraw either physically or emotionally and in both cases fail to develop new functioning.

Group members' actions and interactions are shaped by their group's **norms**-consensual standards that describe what behaviors should and should not be performed in a given context- and by their members' roles. These assist group members in arriving at a balanced point of view with respect to the material which other people present to them. **Roles** in psychodrama, are connected, by sociological point of view, with social positions and with the wider social values and structures and by psychological point of view, they indicate the actions of each individual which include certain traits of his personality. For Moreno (1953) the role is the way the individual exists and functions in a certain situation, in a certain moment in order to cope with the social circumstances and to satisfy his desires and goals in the best fitted way.

The **sociometric structure** of any group has a bearing on the amount and quality of the learning. The measurement of attraction or repulsion among group members constitutes the basement of the qualitative examination of social structures and groups. The preferences of group members (Moreno called it sociogram), shows the complex grid of relationships and positions of members in the group. It shows the friendly or hostile communicative attitudes of members, the subgroups that are formed, the coherence and the dynamic that are formed and gives also other elements for the underlying grids of the social structures and the groups. When the majority of relations in the group are mutually positive the accuracy and depth of perception of one another is high. The group members have a greater ability to role reverse with one another. Thus it is helpful for a group leader to create a sense of the sociometric links that will further each person's development (Letsios, 2001).

Remember

Group Structure: Norms, roles, and grids of relations among the members of a group.

Sociometric Structure: The measurement of attraction or repulsion among group members.

Remember

Role: The specific way the individual functions under a certain situation, in a certain moment in order to cope with the social circumstances and to satisfy his desires and goals.

Remember

Norm: A consensual and often implicit standard that describes what behaviors should and should not be performed in a given context.

Remember

Sociometry: The qualitative and quantitative measurement of the relationships of group members, through the attractions and repulsions.

Remember

Sociogram: The result of this measurement which shows the total of relationships of members according to various criteria.

GOALS Groups usually exist for a reason. A study group wants to raise the grades of all of the students who are members. The members of a congregation seek religious and spiritual enlightenment. In each case, the members of the group are united in their pursuit of common **goals**. In groups, people solve problems, create products, create standards, communicate knowledge, have fun, perform arts, create institutions, and even ensure their safety from attacks by other groups. Put simply, groups make it easier to attain our goals. For this reason, much of the world's work is done by groups rather than by individuals.

In psychodrama groups the creation of a worthwhile goal is of the utmost importance for each individual as well as for the group as a whole. The development of a worthwhile goal is determinative for the progress of a group. It is also essential for the development of relationships within which a companionable working together is observable. The creation of a worthwhile aim brings about a diminishing of those aspects of functioning that belong to the phoney layer of the personality. It also gives strength to our efforts to let go of those roles that are determined by our fears. Thus the development of a worthwhile goal places us on a pathway which takes us through our phoniness, through our fears, and then on into other areas of life which are far more challenging and at the same time far more satisfying.

A group exists to achieve certain goals, in other words a group meets in order to do work. When the leader and members of any group consciously and freely embrace a purpose there is a sudden leap into the unknown. Each individual takes up the task of formulating a precise objective that will build on their previous abilities. The preparation of precise objectives and their presentation in a group results in a consciousness of the

availability of each person's energies. This is often accompanied by a renewed hopefulness or zest for living.

The fulfillment of the purpose of a group is either furthered or diminishing by the group process which predominates. The production of machinery in a factory is higher when the group process is a cooperative one. Thus the members of an effective working group are continually developing patterns and norms of interaction that will facilitate the fulfillment of the overall task (Clayton, 1994).

Remember

Goal: The aim or outcome sought by the group and its members.

COHESIVENESS Groups are not merely sets of aggregated, independent individuals; instead, they are unified social entities. Groups cannot be reduced down to the level of the individual without losing information about the group as a unit, as a whole. Whenever a group comes into existence, it becomes a system with *emergent properties* that cannot be fully understood by piecemeal examination. The Gestalt dictum, "The whole is greater than the sum of the parts," suggests that a group is more than the sum of the individual members.

This quality of "groupness" or unity is determined, in part, by **group cohesion**—the strength of the bonds linking members to one another. All groups require a modicum of cohesiveness, otherwise the group would disintegrate and cease to exist as a group (Dion, 2000). Group cohesiveness does not constitute a therapeutic factor by itself, but it constitutes a necessary presupposition for effective therapy, as it ensures the good therapeutic relationship, the trust, the warmth, the empathetic understanding (Yalom, 2005).

So, the creation of cohesiveness means the development of inter- group conscience, team working spirit and common goals; It means also the consensual group action, the cooperation, the mutual support, the freedom of expression (Yalom, 2005). In psychodrama groups the development of strong links between individual group members assists the emergence of adequate and creative expression, the willingness to enter unknown areas and the development of new functioning. Group members begin to bring forward their own concerns and formulate goals that have meaning for themselves and the rest of the group.

Remember

Group Cohesion: The strength of the bonds linking individuals to the group, feelings of attraction for specific group members and the group itself, the unity of a group, and the degree to which the group members coordinate their efforts to achieve goals.

2.4. Group Dynamic

If you were limited to a single word, how would you describe the activities, processes,

operations, and changes that transpire in social groups? What word illuminates the interdependence of people in groups? And what word adequately summarizes a group's capacity to promote social interaction, to create patterned interrelationships among its members, to bind members together to form a single unit, and to accomplish its goals?

Kurt Lewin (1943, 1948 & 1951) chose the word *dynamic*. Groups tend to be powerful rather than weak, active rather than passive, fluid rather than static, and catalyzing rather than reifying. Lewin used the term **group dynamics** to stress the powerful impact of these complex social processes on group members, to describe the way groups and individuals act and react to changing circumstances. But Lewin also used the phrase to describe the scientific discipline devoted to the study of these dynamics.

Remember

Group Dynamics: the scientific study of groups; also the actions, processes, and changes that occur in social groups.

Kurt Lewin's (1951) *field theory of group dynamics* assumed that groups are more than the sum of their parts. Field theory is premised on the principle of *interactionism*, which assumes that the behavior of people in groups is determined by the interaction of the person and the environment. The formula $B = f(P, E)$ summarizes this assumption. In a group context, this formula implies that the behavior (B) of group members is a function (f) of the interaction of their personal characteristics (P) with environmental factors (E), which include features of the group, the group members, and the situation. According to Lewin, whenever a group comes into existence, it becomes a unified system with emergent properties that cannot be fully understood by piecemeal examination.

Wilfred Bion has a common perspective and he concludes in three main principles: a) Groups are looked at in terms of the whole rather than in terms of individuals making up the group. In the same way clock has parts but it is only a clock when the parts are put together in a particular way, b) the group has a function or work to do, just as a clock tells time. The group is defined as a function or set of functions of an aggregate of individuals and c) the group has come together to demonstrate group behavior.

Moreno saw the group as a distinctive and autonomous total. He tried to study the adjustment of individual not based on the personality traits but based on the status that has or had at any moment in the complex grid of relationships and roles which exist in society. In this basement, Moreno developed group psychotherapy and psychodrama, not as a continuation of personal psychotherapy, but as a result of the sociometrical analysis of the group, he combined it with sociology and social psychology. Individuals and groups form a complex grid, which in therapy evoke new questioning that goes beyond the limits of individual. This complex sociometrical network of psychic energy among the group members, which is mirrored with different heat in the sympathies, dislikes, conflicts and compromises, is developed during the effort of accomplishing the common therapeutic goal of the group.

2.4. a. Stages of Group

A holistic perspective on groups prompted researchers to examine how a group, as a unit, changes over time. Some groups are so stable that their basic processes and structures remain unchanged for days, weeks, or even years, but such groups are rare. Usually, when studying group phenomena we discern **three** great **phases** from which a group passes and every group leader should have in mind, psychodramatist, educator or other:

Every group with the uniqueness of its characters and the complexity of interactions, follows its own development, but it is necessary for the leader to get familiarized with the stages of group development. In order to assist in the formation of therapeutic rules that promote the group and prevent or manage those that limit it, the leader must have a clear perception of the developmental process in which the group is. In the specific case that we are interested in education, it is not the “therapeutic” that we are interested in, but the stages of development still remain the same and the leader must have them in mind in order to be suspicious of what comes next, know where they should direct the group, feel less anxious, make the suitable interventions in learning process and have the desirable outcomes.

In general lines, the group passes through an initial phase where it looks for its orientation and it is characterized by the seeking of structure and goals, by great deal of dependency on the leader and by anxiety for the determination of its limits. Then the group passes in the stage of conflict, since it is occupied with the domination among the members. Later on, the tension in the group increases as it deals with issues concerning harmony or tenderness among the members. In this phase the differences between the group members are not expressed, in order to maintain the cohesiveness of the group. Much later, the mature group work comes in the surface. In this phase, the main characteristics are the great cohesiveness, the important interpersonal and intrapersonal investment and the integral commitment to each individual's goal and to the goal of the group.

The initial stage: orientation- hesitant participation- searching for meaning-dependence.

The members of each new group face two basic tasks: a) they have to find a way to accomplish the goal for which they came in the group, b) they have to take care of their social relationships in the group, in order to find a position which will facilitate the accomplishment of their initial goal and also will offer them satisfaction for their participation.

Simultaneously, various perceptions are present in the first sessions. Members try to find a logical explanation for the therapy or for the experiential method or exercise; they try to find a relation between the group's activities and their personal therapeutic or educational goals. At the same time, each member tries to shape an opinion for the other members, they wonder for themselves if they are amiable, appreciable,

indifferent, rejected. All members are ruled by social powers that make them look for acceptance, appreciation or domination. They wonder about their participation, which are the others' needs, how much they must give or reveal of themselves, what kind of relationships they have to make. Thus, consciously or unconsciously, they look for expected and acceptable types of behavior.

When all the above take place, the initial group is also dependant on the leader. Obviously or not, group members look for the leader's acceptance, to give them answers and to shape a structure. Comments, glances that wait for reward or behaviors that want to gain acceptance, are directed to the leader. His comments are perceived as guide for desirable or non desirable behaviors and group members seem to believe that their wellness or knowledge will come only from him. The members have very intense feelings for the leader (especially in a therapeutic group) and among them the intense human need for an almighty, omniscient and full of care parent, the faith in a superhuman. Freud referred to it as "the need of the group to be ruled by limitless power, its thirst for obedience". It is quite usual to idealize the leader at the beginning of a series of group sessions, but actually the members' actions are coloured by their previous experiences in relation to authority figures and a desire to re- create the relationship systems in the group.

In the initial stage the content and the communicative style are relatively stereotyped and limited. The social code in relationships is valid. The problems are approached logically and the unreasonable side is suppressed by using the tag of support and tranquility of the group. The searching of similarities is also common in the beginning. That relieves a lot the members and provides the foundations for the cohesiveness of the group. The questing and giving of advice is another characteristic of this stage. Actually, this does not have any functional value, but is offered to the members as an opportunity to express mutual interest and care. So, according to what has been presented, if someone observes a group may easily understand its age.

The second stage: Conflict- domination- rebellion.

The group is moving from the above themes and it gets busy with the issues of domination, control and power. The conflict takes place either among the members or between the members and the leader. The leader must wait for it around the *fifth* session. Around the fifth session, some or all of the group members may interact with one another in pairs in a friendly manner and the conversations develop without reference to the group leader: thus we may conclude that a new warm up develops spontaneously in the members (Clayton, 1994). Also, some members may start turning against the leader. The negative comments and the criticism are common. The social conventionalities are abandoned and the members feel free to express criticism for the behavior or the attitude of the one who complains. The members indicate and advise as part of the procedure of undertaking a role in the group.

The struggle for control is a part of the internal structure in every group: it is always present. If there are members with intense needs for control, this must be the main issue of the first sessions. This need for control becomes more obvious and intense when new members are added in the group, who instead of obeying to the older ones, they show dominating tendencies.

The hostility toward the figure of the leader is also inevitable. In the initial stages of the group, ambivalence is observed toward the leader, which is accompanied by resistance to the self exploration and self exposition. This hostility is connected to the non realistic- magical properties that the group members attach to the leader. Their expectations are limitless and gradually, identifying the limited dynamic the leader has himself, the disappointment begins. This procedure is not conscious: the members want a democratic group, which is based on its own powers, but despite that in a deeper level, they desire the dependency and so they first try to create it and then to destroy the figure of dominion.

The therapeutic groups deny the traditional authoritative role: they do not give answers and solutions, instead they stimulate the group to explore and use its own sources. Thus, the members gradually cancel their desire for a "real chief". Another reason of disappointment toward the leader lies in the gradual realization of each member that he/ she will not become the favorite child of the leader (desire which always underlies in the beginning) and that he/ she is not more or less interested in any member. These non realistic expectations from the leader and the following disappointment, are not a childish mentality or a psychological naivety. The same happens in the groups with professional psychotherapists. And indeed, the best lesson for somebody who wants to become a group leader is to participate as a member in a group.

The members who attack and the members who resist give material to the leader for the better understanding of the tendencies that will appear in the group in the future. Other members choose the side of the leader very quickly. Some of them because they feel he/ she is very fragile and others because they fantasize an alliance with him/ her and against other powerful group members. This is a reason why the leader must have the dynamic in mind in order not to become part of any sub- group. Otherwise, members will leave the group and possibly the group will be dissolved.

The rebellion against the leader is inevitable. But the leader's behavior may increase or moderate the experience and the expression of the rebellion. The leaders whose style is vague, purposely puzzling, authoritative, that offers no structure or gives unfulfilled promises, provoke more negative reactions from the members. In any case, the leader is necessary for the survival of the group.

The leader has to learn to discern between the attack addressed to him personally and the attack addressed to his role in the group. The leaders who are threatened by the attacks, protect themselves in various ways, for example they do not allow the attack to emerge by seeming very kind- hearted and caring and so the members feel ungrateful toward such a leader; or they remain distant, very cool, vague, puzzling and so the members feel that an attack will be dangerous, vain or disrespectful.

Such an attitude from the leader blocks the development of norms of interpersonal honesty and of feelings expression by the group. On the contrary, leader's durability in attack and his genuine effort for understanding, convince the group that the hostile emotions are not deadly, it is allowed to be expressed and to get understood.

The suppression of anger against the group leader disorientates its direction- the member does not attack against this particular teacher, but against all teachers or against all persons of authority-. Or he may turn it against another member of the group

and then, if the leader does not intervene to bring the attack to his person, the member may be dismissed by the group.

The third stage: development of cohesiveness.

As the group passes through the previous stages, it is gradually developed in coherent unit. This phase is characterized by intergroup conscience, team spirit, common goals, consensual team action, cooperation and mutual support, group completion and mutuality, support and freedom of expression. In this stage the mutual trust increases and the members expose themselves. Many reveal the inner reasons that brought them in the group, especially in the psychotherapeutic group. Schutz characterizes the relation of members with the group as “in or out” in the first stage, “up or down” in the second and “close or away” in the third. The main anxiety is interwoven with whether I am likable or not, whether I am close enough with others or not.

Sometimes, in this stage, the group suppresses the expression of negative emotions, because of its cohesiveness and its effort to feel the warmth of its new unity. Here exists great support among the members. If in this stage the group allows to be expressed not only the cohesive feelings but also the hostile feelings, then all the emotions will be worked out creatively.

The limits between the stages are not obvious, when a group comes out of a stage and enters in another or when it comes back to work some issues in a more profound way (“cyclotherapy”).

Many group psychotherapists observed that groups first get occupied with the reason of their existence and the limits, then with issues of domination and submission and later with issues of intimate relationships. The therapists or the group leaders of any group have to know the developmental sequence of groups, in order to be able to maintain their objectivity, to follow the route of the group and to be open to appreciate whatever comes each time.

Normally a percentage of 10%- 35% of members leave the group inside the 12 up to 20 sessions. Only after that the group is stabilized and starts to commit to other issues.

The delay and the irregular participation usually shows the resistance in therapy or the resistance to whatever the group is orientated to do. If some members are often absent, the reason of resistance may be personal or may be related with the low cohesion in the group. In both cases, it must be evaluated and worked through appropriately by the leader. The delays and absences reveal the ways that we connect with others; they constitute parts of the social microcosm of the atom (Yalom).

Although the irregular participation provokes various difficulties in group working, Max Clayton encourages the realization of the session, independently of the group's size or the members that have not come. The leader has to respect and appreciate the members that are here in the exact time and has to work with them. These people have come here to do some work and this work must be done. Also, the “therapeutic” value of knowing that the group is always there, steadily, is immense.

Remember

Stages of Group: the phases from which a group passes through its developmental process.

The initial stage: orientation- hesitant participation- searching for meaning-dependence.

The second stage: Conflict- domination- rebellion.

The third stage: development of cohesiveness.

2.5. Groups & Group Dynamic in Psychodrama

Moreno saw the group as an autonomous and distinctive total. He tried to study the adjustment of individual not based on the personality traits but based on the status that has or had at any moment in the complex grid of relationships and roles which exist in society. In this basement, Moreno developed group psychotherapy and psychodrama, not as a continuation of personal psychotherapy, but as a result of the sociometrical analysis of the group, he combined it with sociology and social psychology.

For the sociological analysis of the group, Moreno conceived a method, called sociometry, which presented it extensively in his book "How shall survive?" in 1934. The measurement of attraction or repulsion among group members constitutes the basement of the qualitative examination of social structures and groups. The preferences of group members (Moreno called it sociogram), shows the complex grid of relationships and positions of members in the group. It shows the friendly or hostile communicative attitudes of members, the subgroups that are formed, the coherence and the dynamic that are formed and gives also other elements for the underlying grids of the social structures and of groups.

The sociometrical position of this person who is chosen by many other members depicts several things for the dynamic of the group and it differs from the sociometrical position of this person who is not chosen or is rejected. The great number of single and isolated relationships in the sociogram of a group, shows the real relations among the members and focuses the leader's attention on the development of the orientation and goal of the group.

In psychodrama the group dynamic is perceived as a situation characterized by a constant tendency for balance or imbalance; this situation is formed in the frames of a continuous changing interaction among the members, as the various balancing tensions (that come from the individuals or the group's function) transform the social behavior and the structure of personality of the person. In a group, the group leader is constantly making assessments of the balance of forces in any group situation. There are motivating forces pushing people to break through into some new way of living. The motivating forces are opposed by the forces of reaction which are controlled by some fear. The solutions which a group arrives at are the result of efforts to come to grips with the conflict between the motivating and reactive forces (Clayton, 1994).

During all our life time there are internal forces which motivate the person (*motivated forces*) and forces which do not let him to proceed, they attract him to the back (*restrictive forces*). The atom's structure of personality is a system of roles, where role is the specific way the person functions under a certain situation (Clayton, 1992, Woodcock, 2003).

There are roles which encourage the person for life and promote him (*progressive roles*), as the role of whom enjoys life, the playful child, the creative teacher, the organizational kindergarten tutor, the tender mother; roles that disorganize the person and block him to move forward (*fragmented roles*), as the role of the stressful student, the worried father, the strict judge, the isolated lonely child; and roles of survival (*copying roles*), that each person has formulated in order to survive towards the difficult situations of his life, as the role of the one who is conflicted and opposed to the difficulties, the one who avoids them and the one who tries to approach them with conciliatory mood.

Such as in life, in a psychodramatic session a person may *function adequately*, may have some *abilities that are overdeveloped*, *function in a conflicted way*, *are underdeveloped* or may *be absent* (Clayton, 1992). According to the systematic analysis of roles that the personality of each child, educator or other has, the psychodramatic perception has as a goal the reinforcement of the healthy sides of personality, the development of spontaneity and of these abilities that assist the person to correspond in the best fitted way in life's circumstances (Clayton & Carter, 2004).

The introduction of a group member to a range of other people from the culture is normally of great assistance to a person who has been limited in their functioning and life experience. Inviting such a person to take on the roles of a business man, an artist, a poet, an electrician, or an explorer and interviewing them in such a way that they are able to enter into the different life experiences and values systems of such people, results in a person incorporating a number of aspects of the roles of these other people. And that results to the expansion of his personality.

After the dramatization, the group members enjoy their self presentation and also come face to face with their real self. In order to manage what they experience, they try to form a stance which combines the way they already function in everyday life and the new facts resulted from the enactment. The tension that accompanies this effort is mirrored, as Mérei says, in the body position and in the way of expression before or after the enactment, in which the leaders must give great attention and right valuation, in other words to "read the roles" as we say in the psychodramatic language.

Moreno contributed to the formation and systematization of an integrated theory about roles and their usefulness, which is diffused in all the range of individual and social behavior. Through the dramatization, he combined the role with the existential entity and the constantly changing world. And finally, combining the role with spontaneity and creativity, he posed a proposal for social change and therapeutic intervention (Letsios, 2001).

Remember

The structure of Personality is defined according to a system of roles (progressive, fragmented, copying roles) and to the way these roles function (adequately, overdeveloped, in a conflicted way, underdeveloped, absent).

2.6. The value of Groups & Group Dynamics in Education

According to the psychodramatic philosophy, the question is “how I will relate in the best possible way with the person that I have in front of me” and in this particular project with the learners of VET, in order to improve the atmosphere in class. The philosophy which has already been developed, its interventions and the exercises listed below aim at reassuring these circumstances that will assist VET educators to create a safe, pleasant and healthy framework, through which educators and learners will develop the sense of spontaneity, creativity, freedom and emotional expression.

Psychodrama contributes to the cultivation of a climate characterized by cooperation, effective and direct communication, which leads to a better connection between educators and learners. It contributes to having a better contact with oneself, to stay open in whatever new is coming, to accept more easily the diversity and so to learn to make relationships based in acceptance and not in rejection. The result of all this effort is the reduction of the sense of vanity or/ and of professional burnout and the increase of appetite for creation and life (Kavrohorianou E. & Dimou S., 2013).

Psychodrama is not a method of problems solving, but of development of life inside the person and that's why it is called “method of personality development”. It is a way of facing life with spontaneity and creativity, where spontaneity in psychodrama is to react with the best fitted way in the appropriate moment. The psychodramatic perception is summarized in this: when spontaneity and creativity are developed in a person, then no psychopathological problems exist (Letsios, 2001). And this perception matches perfectly with the goal we have for the class: to create a climate with *prospects of way out*, so that will detach students (adults or children) from their psychopathological fixations and will lead to their personality reformation, on which is mirrored the change and development of the inner structures of our psyche.

Psychodrama's philosophy is one and united, regardless to which group is addressed. The aim is the development and the expansion of the abilities and new roles of children, parents, learners, educators etc., in order to correspond sufficiently in a certain situation, in a certain moment. Or to rephrase it, the aim is to correlate and to correspond to the difficult everyday life's situations in the best possible way and not to leave the dysfunctional ways of facing life to end up to psychopathological situations.

Spontaneity constitutes the basis on which the abilities and the creative side of personality may be developed, so as the person to correspond successfully in situations, to be present in the “here and now” with all his senses. Moreno defined it as a new answer to an old situation or a sufficient answer to a new situation and is characterized by amplitude, renewed approach and synthesis of intuitive, logical, sentimental and spiritual functions (Moreno, 1941). So we would say that, the regaining of this lost and shrinking spontaneity through the years or/ and the experiences of

childhood, is the purpose of psychodrama (Kavrohorianou E. & Dimou S., 2013). Even if we manage to inflate the minimum of it inside a VET class, it will be a great benefit for the learners.

The function of groups and the analysis of group dynamic according to the psychodramatic philosophy and interventions, may contribute to the development of:

- direct and original communication among educators, learners, colleagues,
- empathy, deeper understanding of needs, of feelings of the self and of the others,
- new skills and new attitudes toward the learning procedure and life,
- the role of educator in contemporary vocational training,
- abilities for managing difficult situations inside the class,
- cooperative learning,
- creative teaching,
- a quality of life with vitality and humor.

Analysing the Group

In order to better understand how your group in class functions, take some time to reflect on the theoretical concepts you have read.

In particular, do not forget any of the following:

- What a group is.
- The special characteristics a group has.
- The meaning of group dynamic and what it reveals.
- The stages a group passes through its developmental process.
- The psychodramatic approach of group and group dynamic.

3. Introduction to Exercises

In psychodrama, instead of somebody simply talking about his family or an event at school or a personal situation that bothers him, may create on “stage” this situation exactly as he experiences it. He might get in the role of the other members that exist in the particular image, to become himself a student, teacher, father, mother, friend and to talk directly to any person is in this situation, to express thoughts and feelings that are untold in real life and so, to be released from whatever he keeps inside (Blatner, 1996, Corsini, 1966).

Combining the *expression of thoughts and emotions with the body action*, psychodrama intrudes in depth in reality, as anybody experiences it.

Through action you “open to life”, as you create unlimited possibilities and you find several alternatives. In psychodrama, even the actions that seem unlikely, like meeting

a dead relative, may become reality and end up in a new dynamic internalization of a positive feeling. This is the reason why a theme's symbolic solution must not be underestimated. By saying this we mean that the given solution in a theme – a drama's solution – even if it is given through playing, is internalized, it functions unconsciously in psyche and so in a certain moment the change will come – the corrective movement.

The dramatization, containing the essence of experimentation and giving the opportunity of rehearsal for life, constitutes a more mature expansion of childish playing, that's why it is a very natural and familiar way of working for the adults. In our project for vocational learning, the leader's work is, either using psychodramatic techniques, or tools from other expressive arts, to assist the individual to explore and to feel the different perspectives of the issue that occupies him/ her, resulting in gaining better insight of the situation and at the same time to be reinforced in making choices and in creating (Corsini, 1966). These elements are strengthened through psychodrama, as it favors the initiative and the action, necessary and functional components for the present and the future of the atom (Kavrohorianou E. & Dimou S., 2013).

The exercises listed below have as a goal, embodying the psychodramatic philosophy, to familiarize educators with experiential interventions; to help educators create a more cooperative climate in class and a more fruitful learning procedure, an "easiest" if we could say and a more substantial way of learning. These exercises contribute to receiving important knowledge for all the phases of group function, divided in warm up, action and sharing. The leader must take under consideration if the participation of the members is obligatory and so there will be some specificities or if it is "free" and so the participants will be more motivated. Their categorization has been done according to the aim served in each phase of the group.

3.1. Considerations & Risks in applying the exercises for the Educator

- ▶ Here are listed some crucial points that educators should have in mind *before* applying the below exercises and *during* their implementation in their groups.
- ▶ The group leader immediately focuses on the **work** of the group at the beginning of the session and the members of the group are positive, alert and listening well.
- ▶ The group leader is making an important step toward establishing **credibility** with the group. The members of the group have made great efforts to be there and we may assume are well-motivated to pursue the aims stated in the printed announcement. They are hoping for leadership that is in harmony with the printed aims and that will provide maximum assistance in their progression toward their goals.

- ▶ The leader's immediate focus on the **structure** of the group brings an immediate sense of safety. This is necessary since everyone has at least some needs for safety at the beginning of any group session and this particularly applies to the beginning of the first session. Usually in our culture the expectation of group members is that the leader will do something to bring about a sense of safety. Group leaders must come to grips with the fact that no group leader is capable of making the group completely safe for everybody. The group leader who attempts to do this is doomed to fail and subsequently is likely to become overly self-critical and depressed. Other group leaders sometimes lean in the other direction, assuming that group members will continue to learn effectively in the absence of any structure or initiatives by the leader to establish a working environment. This assumption is not correct. In the absence of structure the learning is less and sometimes does not take place at all. Some group members withdraw either physically or emotionally and in both cases fail to develop new functioning.

- ▶ The group leader's attitude toward **time** has a profound effect on the overall warm-up of the group members and therefore it is worthwhile to highlight this area. Time is our friend.
 - The notion that there is the right amount of time promotes a disciplined, well organized approach to the activities of the group. It leads the group leader to observe, enjoy, and think about the functioning of the group members as soon as the announced starting time has been reached. There is the gradual development of a knowledge that the group work is done between a beginning and end point. This is accompanied by an increased resolve to get down to business.
 - Such an attitude toward time promotes an experience of relaxation and in such a state of relaxation creative thinking becomes possible, intuition works better and one's imagination may start to come alive.

- ▶ A group leader does well to **involve everybody** in some way in the first session of a group and to involve as many people as possible during the first four sessions. This enhances the sociometric position of each person, the dynamics among the members, their ability to work with others and to generate experiences which are useful to their own development. This is even more important in working with those who are new to group work and who may become more and more intimidated, isolated and fearful if they do not have a positive experience of interacting with the group leader or with another group member.

- ▶ The leader must evaluate the **climate** in the class, the mood of the members, the needs of the group, to appreciate "where" they are, before proceeding to the choice of an exercise, otherwise the exercise is doomed to fail. Delicate matters of leadership emerge, as which intervention is more suitable and when; when should one intervene and how; to stop, to go further; how to involve everybody; what to ask and from whom, how to ask it etc. The leader must warm up well himself in the "here and now" situation, in order to find the most suitable way to introduce the learning material in class. And there is always the

possibility that someone may not want to participate or a suggestion not to work as the leader has imagined or assumed. So, we respect each individual's choice and we explore more the dynamic to find out what is best to do.

- ▶ Many of the listed exercises may be introduced for several issues that emerge in a group, but it needs familiarity and experience by the leader to appreciate where they can be used and with what goal.
- Also, there is always the chance an exercise not to “work”, not to have the desirable results that the leader has in mind. This happens either because the leader misunderstood the issue that occupies the group and so the exercise is irrelevant, or because the group is not well warmed up yet. The conscious **experimentation** is a good stepping stone for learning more, not only for the learners but also for the educator.
- ▶ The experiential methods, as their name says, involve the personal experience. The challenge for the leader in an educational class is to contribute to the further knowledge and skills development of the learners, combining the mind, the emotions and the experiences, without falling into pseudo- therapeutic interventions. But using the experiential way, to show them that participation, cooperation and initiative are reinforced and increase the motive for learning and mainly, for **learning actively**.
- ▶ There is always the possibility for the members to regress in a situation of internal tension and to touch deeper issues through playing. Often, when we try to work the force that attracts us to the front, the force that pulls us behind appears. The leader must go up there, where the educational goal is served. *It must be clear that this is not a therapy group.*
- ▶ Shame, cautiousness, shyness may be expressed by the members. But, creating an **effective group process** involves essentially two major understandings. The first of these is the understanding that each member of the groups is there to make a display of themselves. The second understanding is that everybody in the group contributes by taking a thoughtful look at the display. The point of view of a group existing in order to get the group members **display** their functioning has many advantages. A group leader who adopts this point of view develops a positive attitude toward group members. They see value in group members expressing themselves, develop a naive interest, express a pristine spirit that approaches everything fresh and new and ask simple questions which do not have hidden hooks contained within them. They look for meaning in the expressions of group members, make assessments of relationship systems and of the abilities of individual group members based on their functioning in the group. An emphasis on accepting and valuing the display of group members means that in the first instance a leader does not seek to change what is being expressed but rather to experience it and to explore it. Such a stance by a leader may nudge some group members toward taking responsibility for what they do.
- ▶ In every group there are discrepancies between the **goals of group members** and their actual functioning in the group. Group members attend groups in order

to take responsibility, to set goals, to be self-directed in their learning, to express their uniqueness. However, at the point where effort is made to create a culture in which group members state their goals and actively work toward their achievement there is often a failure to do so. A group member may be faced with silence, or professed ignorance, or a seeming inability to put themselves on the map in terms of a specific aim. Some group leaders become extremely frustrated by this. They become negative and critical of a group. They may develop a strong desire to quit their job. Yet such a leader can gain fresh impetus for their work through adopting the perspective that the group exists so that its members may display themselves.

3.2. Exercises

There are some elements that the leader of the group should have in mind before applying an exercise. It is worth to examine:

- ▶ the *climate* of the group,
- ▶ the *degree of correlation* among the members,
- ▶ the *subgroups* which exist in the group,
- ▶ to “read” the *body position* of the members,
- ▶ their *mood* (who is open, close, skeptical, defensive etc),
- ▶ who sits next to whom,
- ▶ who are the *central figures*,
- ▶ who are the *peripheral/ marginal persons*,
- ▶ how they connect,
- ▶ the goal the group has & their motive for the goal.

It is also worth to wonder in:

- ▶ how much scope you leave to free communication among members or where you intervene?
- ▶ how will you establish mutual relationships (“tele”)?
- ▶ how will you include the most isolated persons?

Here are listed some sample criteria (sociometry) that could be used for this purpose:

Get up from your chairs and there to go

1. these who are educators and there those who are not
2. these who work over 10 years and there those who work under 10 years
3. these who are satisfied from their work and there those who are not satisfied
4. these who have a good relationship with students and there those who don't
5. these who have a good relationship with their colleagues and there those who don't
6. these who expect from the others to find for them what they want and there those who do it by themselves, etc.

Notation:

- ✓ The use of these specific criteria is indicative. They can be changed and adapted to the relevant issue we want to explore.

The examination of all the above elements is useful for the leader in order to evaluate the behavior of the members and also to evaluate which interventions will lead to expansion. For an educational group it is useful, because it contributes to the diminishment of conflicts, to the improvement of communication and also allows the group to see itself objectively and to analyze its dynamics and development.

Notation:

- ✓ *Because of the multi dimensional nature of exercises, many of them can be used for several issues and for several purposes!!!*

Notation:

- ✓ In exercises with couples, it is recommended to choose somebody with who are less familiar.
- ✓ If in the same session, the group is divided more than once in couples, it is better to change partner.

WARM UP

The leader, with his/ her presence and interventions, tries to create a loose atmosphere without critical comments, which provoke tension and increase the resistances for the game. The group's goal is the members to feel as comfortable as possible, in order to express themselves freely and to formulate a complaint, a thought, a desire, a conflict, something for which they want to learn more or something which they would like to manage better.

The members are activated by the discussion and an emotional environment is formed in the group. So the whole group, the leader and the members, starts gradually to warm up to an issue, in which they will focus and with which they will be occupied in greater depth.

The below exercises have as a goal the members' mobilization, their active participation, the creation of more coherent bonds, the emersion of the issues which occupy them.

COUNT UNTIL 20

The leader asks from the group members to stand up and form a circle. Each one has to be close to the other, but not so much as to be oppressed. The circle will be as tight needed, so as their arms to be slightly touched. Every member must have the space to move and at the same time to be so close to the others, so as to feel them.

The leader will explain to the members how the circle must be formed and will continue by saying the aim, which is to count until 20.

Anybody may start the counting. Usually, the first time the leader says "one" in order to start. The leader participates fully until the completion of the exercise. The counting

does not take place in a row. The point is the one after the other spontaneously to keep on counting, until they reach number 20. But, the same number must not be said by two or more persons simultaneously. If that happens, the exercise must start from the beginning. It ends when the members finally manage to count from 1 until 20 without stop. When a session begins, usually several repetitions take place until the group manages to count non- stop up to that number.

In a safe and positive environment the intention of the leader is to make the members more active, to bring them closer, to create a more "loose" atmosphere with less stress, tension and embarrassment, to be harmonized together, to concentrate their attention each one to himself/ herself and to the rest of the participants at the same time, in order to relax and to achieve the "final" goal, which is to manage to count until 20.

This exercise may be repeated in the end of the session. Quite usually, the group then manages to count until 20 in the first round. This shows the change in dynamic that has happened in the group during the session, the members feel more relaxed, more in touch with themselves and the others, the coherence of the group is higher.

CHANGE OF POSITION

The leader asks from the members to place their chairs on stage so as to form a closed circle. The chairs must have some distance in- between, so as the formed circle to be closed and at the same time not extremely tight, because the members will need to move in the given space inside the circle. The chairs must be one less than the members.

Anybody may start the exercise, but usually the leader starts it, in order to give the example of how to proceed. The role of the leader is not just to give the opening instructions, he/ she will fully participate until the end. The educator is standing in the middle of the circle and everybody else is sitting on the chairs.

Alternatively, the members may be upstanding on small mats/ rugs, instead of sitting on chairs. The mats are placed exactly as the chairs, they form a circle as previously described. The difference is that now the participants have greater freedom of movements.

The leader or the member standing in the centre of the circle, speaks in first person singular degree and expresses how he/ she would like to leave today, after the session has finished. For example, "today after the workshop ends, I would like to know more things about group cohesion", "I would like to know about how we make a group more creative", "I would like to leave feeling more relaxed", "knowing better the others" etc. Essentially, they are asked to express their expectations, what they are waiting for, from the workshop in a more playful way.

Whoever from the rest of the group has the same expectation or agrees with what is being expressed by the member on stage, has to get up, to leave his/ her chair or mat and sit to another chair or stand on another mat. Eventually, another member will not manage to sit on time and so, will stand in the middle of the circle and will express what he/ she wants to learn, what he/ she wants to develop more during this workshop, etc.

The members who agree with what is expressed and change position, cannot sit again

in their previous chair.

This change of position with several statements/ criteria will go on for several times. An estimation of time duration is about 10 to 15 minutes.

ACTION

The production phase is the main part of the psychodrama session. It follows the Warm up phase and precedes the Sharing phase. Usually in this phase, the *protagonist's drama* or a *group centered warm up* is organized by the leader. Protagonist becomes *the most warmed up person*, the member who embodies and expresses better at this moment the tension or the issue of the group.

The *group centered warm up* takes place from the chairs and the group discusses about the theme that occupies them. It is a challenge for the leader to keep each member focused on his/ her issue without making a general discussion about it, to encourage them to express the untold that keep inside, to explore how the members feel about it- who agree, who disagree, who expresses a more synthetic point of view for what is discussed-.

Further information about conducting the psychodrama sessions are found in the suggested bibliography at the end of the training materials and more particularly in: *Enhancing Life and Relationships* by Dr. Max Clayton and in *Το Ψυχόδραμα. Η επιστήμη της ομάδας στην ψυχοθεραπευτική προσπτική*, by Κωνσταντίνος Λέτσιος.

In Vet adult education, the leader's goal is not to make a *drama*, but to introduce during the learning procedure games which contribute to the formation of the group and highlight its dynamic. In particular, they enhance more the formation of relationships and interactions among members, the development of cohesion, trust, fantasy, creativity, spontaneity.

The below exercises and games must be perceived as continuation of the members' warm up and not as something different or cut off. It must be never forgotten that in psychodrama, the leader's aim is to constantly warm up the members. Only when reaching the highest point of the warm up, spontaneity is created and so the new role is born, meaning the new way of confronting an old or new situation. To follow and to increase the warm up of the members requires by the leader to have understood the theme that occupies the group and so to intervene with the suitable exercises. Otherwise, the exercise will look irrelevant or will not have the desired result. So, they must not be taken as a prescheduled session.

The suggested games aim to warm up the members more in group dynamic and to be connected with things that promote learning in a more creative way. And as members, instead of being simple observers, start doing, participating and sharing their personal experiences, then this knowledge is internalized and leads to personal changes and to development of new skills.

WHO WILL TRANSFER ME ACROSS?

The educator asks from the members to put in their mind one person from the group. He/ she gives no further explanations, despite the fact that the members will ask for some, because they will probably feel that they do not understand. There is no specific criteria given for this choice and most probably each one will choose the person who feels closer to him/ her at that moment.

The leader asks one by one, if they have chosen somebody. At this moment he/ she is not interested in knowing whom. He/ she just wants to make sure that everybody has chosen only one person. If a member says that he/ she is among two persons, the leader will insist to choose one.

As soon as everybody has made his/ her choice, then he/ she asks them to say whom they chose.

Then, the leader gives the instruction "imagine now that you have to cross the room from this side of the room to the other side". He/ she indicates the points, the starting point and the finishing point. They need to have some distance between them.

The leader asks from all the members to stand up and gather to the starting point.

At this moment, the leader adds that "the way that you will pass across, will be decided by the person you have chosen".

If some members ask what is this space in between the two points, the leader answers that "it may be anything, you can imagine it as whatever you want".

A member may be chosen by one, two or more members to "guide" them, to lead them across. And of course, he/ she may use the same or different ways in order to pass them. But this is an explanation which will not be given by the educator, he/ she will just reassure the "guides" that they are free to choose whatever way they want. Each member as a "follower" will pass only once.

After everybody has passed across, the group will return and sit on the chairs.

A discussion- sharing of thoughts and feelings will take place. The leader will pose the below questions to each member: "whom did you choose to pass you across?", "who chose you to pass him/ her across?", "how did you feel by the way you were passed?", "did you like it?".

This is an exercise which explores the way people relate to each other, in this group and in their lives outside the group. How do they accompany the others? How much do they feel what the other needs? How much do they take into account the other? *Are they really with the other?* Psychodramatic philosophy is based on "*being with*" the other, as we try (the leader with the members, the members among them) to develop connections with the other persons in a direct, honest, true and functional way.

This exercise puts some questioning about the way people are related, communicate and put limits. The members come to a greater contact with their inner self, their body and the bodies of the others. This physical acquaintance creates greater trust and more powerful sense of responsibility. The members learn how to lead and to be lead, how to relax in an environment of absolute safety and trust. The teamwork in decision receiving and the cooperation in problem solving are reinforced. They learn how to add in whatever their co-player suggests and to project the dramatic conflict, without blocking the development.

GROUP-BODY

The leader asks from the members to let their chairs and to stand up on stage. He/ she shows a human body on stage and he/ she points out where is the head and where are the feet.

The instruction given is: "Imagine that you are something of the human body, you can be an organ or any other part of it. Choose what you want to be and go and stand where it is".

The members start thinking what to become and start wandering until they find their position.

As soon as they find it, the leader asks them to name it. "What are you?"

Then, they are asked to say a phrase from the role they are and then, to be connected with the other organs or body parts. The leader lets them communicate.

The last thing the leader asks them to do is "all together as a human body make a step".

Proposed time duration is 15 minutes.

The exercise finishes and everybody returns to chairs, where an exchange of experiences and feelings takes place.

This is an exercise that contributes to the formation of the group. Without realizing it, the members choose to become an organ or a part of the human body, which corresponds to their function in the group. The intense symbolism contributes to make a choice without the rationalization of the mind. It is very interesting to notice what each one becomes and how he/ she interacts with the others.

The leader makes several thoughts whether each person feels in or out of the group, close or away from the others etc.

Interpretations must be avoided in any case. According to psychodramatic philosophy, the leader's role is not to answer why this or that happens, but to contribute so as each individual to wonder about it for himself/ herself.

LIKE A MOVIE

The leader asks for two volunteers from the group. Most probably, the members will ask "to volunteers for what?", but no explanation will be given, just two volunteers. As soon as the two members are found, the leader asks from the one to go and stand there (he/ she shows a spot on the stage) and from the other to go and stand there (he/ she shows another spot 3- 4 steps away from the other volunteer).

The rest of the members are asked to get up and go behind the one or the other, so as two groups to be formed. The only limitation is that the groups must be equally, or almost equally, in number, for example of 3 and of 4 members.

They are asked to sit with their group and to discuss what occupies them.

After about 10 minutes, the leader asks them to give a title to their theme, like being a title for a movie.

A couple of minutes later they are asked to say the title only. Each group shares the title they have found.

The next instruction is: "If this is the title of a movie, find the subtitle. The subtitle which

would explain a little bit more why to come and see this movie”.

Some extra time is given and they are asked if they found it. When they are ready, they are asked to repeat the title and to say the subtitle.

“Discuss together which would be the first scene of your movie, how it would start”. When both groups have found their first scene and without saying it, they are asked to make it: “Make the first scene of your movie. You may give it as an image”.

Both groups make their first scenes, the one after the other.

When ending, clapping follows from the rest of the members.

And the final instruction is to “make the last scene of this movie, it may also be static”.

Each group presents it in front of the others, clapping, the other group follows, clapping.

This exercise highlights the dynamic of the group: the issues that occupy them emerge, how close or away these issues are - and consequently the members-, how they communicate- cooperate with each other, how willingly they participated in all these, how much resistance they expressed towards the leader or against their self exposure. For example, a group may deny persistently to find a title or to make a scene, by saying that they do not understand, that they have said everything and they have nothing to add etc. All are elements that should be given careful thought and exploration in order to continue the session.

STORY MAKING

All members of the group form a circle, except for the leader of the group.

Their task is to create a story in cooperation and this is also their instruction. There is no particular subject given.

Whoever wants begins with a phrase from his mind or imagination (e.g. “as I was going on feet to my work this morning, a frog jumped in front of me”).

The person next to him, in his/ her left, has to add a phrase in order to continue the story and so, the story making goes in circle.

The leader gives from the beginning a particular timeframe, for example 10 minutes or a quarter of an hour. As soon as a couple of minutes are left, he/ she informs the group that they have to reach to an end in two minutes.

Everybody returns to the circle of the group and the educator asks them to express how they felt this experience. “Was it easy, difficult, entertaining, stressful?”, “how did you feel when your turn to speak arrived?”, “how was it for you to have something in mind and to be disturbed by the other?”.

Through this exercise the cooperation among members is enhanced and so the cohesion of the group. They are called to be creative with whatever their co- player suggests and to deal with the conflict that they may feel, when the other person changes their plans or intervenes in what they had in their minds. They learn to be more flexible in different circumstances and of course, they energize their fantasy.

CLOSURE: SHARING & PROCESSING

These exercises are put in the end of the session and also in the end of a series of sessions. They contribute to the better integration of what took place during the teaching of the training material. The goal is double: to make the members an internal "report" of what they lived, what they learnt, what they take with them as the session or the series of sessions ends; to integrate, to take inside the most of what took place during the group session and also, if the group ends, to facilitate the expression and elaboration of separation feelings from the leader and the other group members. This process of account and goodbye is an inevitable part of the procedure of each kind and duration group.

The leader facilitates the members' expression and he proposes exercises for the account and the estimation of each one's development inside the group. And of course, he proposes exercises so as the members to experience the separation in a ceremonial way. The leader may participate to the exercises and to express himself/herself his/ her feelings for this experience and the ending of the group.

The leader determines the time that the group will dedicate to its closure. An approximate duration for closure and evaluation is 2 hours (depending always on the total duration of the session). All members will have the opportunity to share their thoughts and feelings, to reflect on the procedure and to discuss on various questions, concerning the use and implementation of this knowledge.

In educational groups, the leader proposes exercises also for the evaluation of the training procedure, the knowledge and skills that the participants obtained.

JUST A WORD

The leader asks from the group members to say a word or a phrase for something that each one of them takes with him/ her, as this session ends.

It can be anything, something he/ she learnt, something he/ she realized, something which impressed him/ her, or anything else.

For example: "communication", "I am not alone, there are others who feel the same way".

In a circle, or in a free row, everybody talks briefly about it.

The leader may, if he/ she wants, say a word that takes with him/ her, after everybody has finished talking.

This exercise helps each member to focus on the most important "thing" for him/ her. Among everything said and done, he/ she chooses one. It is related to the *principal of concretization*, one of the most basic psychodrama techniques. It is very important to choose one, to develop the ability of making focus only on one thing at a time.

It also provides to the educator the possibility to see clearer where each participant "is", meaning what he/ she keeps from the training course, what he/ she wants to

develop more, what to learn more etc.

WANDER AND FOCUS

The leader asks the members to be separated in couples.

Each one of them will discuss and share with the other what was important for him/ her, what he/ she learnt, what he/ she found out, what he/ she liked.

They may leave the class, if they want and if it is possible.

Otherwise, they will find a way to co- exist with the others without annoying them, scattered in different spots in the room, speaking in a low voice.

They return to the class after 20 minutes and they sit on the chairs.

It is preferable the couples to sit together, meaning one next to the other in the circle, but it is not obligatory.

Each one shares with the rest of the group the above thoughts and feelings.

Each member tries to focus on the most important things he/ she learnt and felt during this session. It is very important for each one to realize them, to give value to them, to find connections with the others and/ or to hear something that he/ she had not thought of.

GROUP SCULPTURE

The members are requested by the leader to make the sculpture of the group.

The sculpture will be static, as a frozen image, without movement or words.

If the members find meaningful the sculpture to say a word or to have a slight movement, it is totally ok.

They may use objects, they may all participate in the image of the sculpture or some of the members, they are totally free to do it as they imagine.

By doing that, all members come closer in order to discuss, to share opinions, to cooperate and finally to choose and create how they want this sculpture to be and what to represent. Every member starts an internal process of what group is for himself/ herself and what is for the others.

The participants will depict the sense that the group leaves to them and for the educator consists the feedback for his/ her work.

MY ROUTE IN THE GROUP

This exercise is recommended for the Sharing phase of the last session, after the teaching of all training materials is coming to an end.

The leader asks from each member to paint a path that symbolizes his/ her route in the

group, since the beginning until today.

They may add drawings, symbols or words for the important moments that experienced during it.

Markers, pencils, oil pastels of different colors may be needed in order to differentiate some elements, to emphasize others, to make it more joyful, more meaningful or whatever else.

As each one tries to focus on the most important moments, he/ she makes an internal report of the group process and his/ her personal route.

The leader asks them also, to imagine and paint where this path will lead after the sessions finish.

The members share what they keep, what they learnt, how they felt. By imagining where this path leads, they make a *future projection* (psychodrama technique), about how they imagine themselves with this new experience, this new knowledge. Future projection helps the members to make their goal more concrete and to internally connect with their progressive roles, meaning the roles that help them to move on, to go ahead.

An estimation of 15- 20 minutes seems to be enough time for the painting of the routes. Everybody exposes his work in front of the whole group and one by one presents it, talking shortly about it.

Around 30 minutes seems to be required for the exposure and the sharing of the personal routes, always depending on the total number of the participants.

Notation: All members cooperate for a collective painting of the route of the group.

4. Evaluation

The educator will carry out an evaluation of what the learners conceived out of the teaching of the whole module by applying some fruitful exercises. For the use and the goal of these exercises, please read above the *Closure: Sharing & Processing*.

Additionally to these:

- ▶ Each member of the group chooses an object from the room, in order to symbolize what he takes with him, as this session ends.
He leaves it in front of his feet, in a way that all the rest may see it.
After everybody has chosen a symbol, in a circle they share with the others what they take with them.
- ▶ Each member makes an image of what he gained out of the workshop.
He may use objects or members from the group.
- ▶ Each member makes his route in the group not by painting as mentioned before, but lively, on stage, using the members of the group or even objects, for the important things they learnt and how this route finishes.
- ▶ In pairs, they leave the class, they may also leave the building if possible, and they wander around for 15', discussing about what they took from the workshop.
After coming back, each one shares with the group what puts as a goal to do after leaving from here.
- ▶ In small, equal numbered groups, make a short free enactment of what they learnt during this session.
- ▶ All members, except for the leader, form a circle and each one becomes the leader of the group for 10'.
The leader who stands outside the circle, gives each time the moment to move to the next leader.

From the implementation of some of these experiential exercises and the sharing which will follow, the *leader* will make a self- assessment for the teaching process of the training material, considering the aims and the intended learning outcomes of the module. The way the exercises and activities have been received and performed by the members, will give the answers for the function of the group and the leader.

The *learners* will also make a self- assessment of what they learnt, of how the experiential teaching affected them as being group members, of how this knowledge affects their perception about group work and of how they think they will implement this in their work.

5. Bibliography

5.1. References in English

- ▶ BION, W.R., *The Perspective of Bion*, In: Different perspectives on Group Work.
- ▶ BLATNER, A. (1996), *Acting in Practical Applications of Psychodramatic Methods* (3rd ed.), New York: Springer Publishing Company Inc.
- ▶ CLAYTON, G.M. (1994), *Effective Group Leadership. Book 4 in a series of Training Books*, Australia: ICA PRESS.
- ▶ CLAYTON, G.M. (1992), *Enhancing Life and Relationships. Book 2 in a series of Training Books*, Australia: ICA PRESS.
- ▶ CLAYTON, G.M. & CARTER, D.P. (2004), *The Living Spirit of the Psychodramatic Method*, New Zealand: Resource Books.
- ▶ CORSINI, R. (1972), *Roleplaying in Psychotherapy*, Chicago: Aldine Publishing Company.
- ▶ DURKHEIM, E. (2006), *Suicide. A study in sociology*, England: Routledge.
- ▶ FORSYTH, R.D. (2006), *Group Dynamics* (4th ed.), USA: Thomson Learning Inc.
- ▶ LE BON, G. (1896), *The Crowd. A Study of the Popular Mind*, NY: The MacMillan Co.
- ▶ LEWIN, K. (1935), *A Dynamic Theory of Personality*, NY, US: McGraw- Hill.
- ▶ MORENO, L.J. (1953), *Who Shall Survive? Foundations of Sociometry, Group Psychotherapy and Sociodrama* (2nd ed.), Beacon NY: Beacon House.
- ▶ MORENO, L.J. (1952), *A Note on Sociometry and Group Dynamics, Sociometry*, Vol. 15, No. 3/4, pp. 364-366, JSTOR Archive.
- ▶ MORENO, T.Z., *The function of "Tele" in Human Relations*, In: The Evolution of Psychotherapy, Publ.: The Milton H. Erickson Foundation Press.
- ▶ SHERIF, M. (1936), *The Psychology of social norms*, Oxford, England: Harper.
- ▶ WINNICOTT, D. (1971), *Playing and Reality*, England: Routledge.
- ▶ YALOM, D.I. & LESZCZ, M. (2005), *The Theory and Practice of Group Psychotherapy* (5th ed.), United States: Basic Books.

5.2. References in Greek

- ▶ ΑΛΚΗΣΤΙΣ (1983), *Η δραματοποίηση για παιδιά*, Αθήνα: Άλκηστις.
- ▶ ΑΡΧΟΝΤΑΚΗ, Ζ. & ΦΙΛΙΠΠΟΥ Δ. (2003), *205 βιωματικές ασκήσεις για εμπύχωση ομάδων ψυχοθεραπείας, κοινωνικής εργασίας, εκπαίδευσης* (γ' εκδ.), Αθήνα: Καστανιώτης.
- ▶ ΓΚΟΒΑΣ, Ν. (2003), *Για ένα δημιουργικό νεανικό θέατρο. Ασκήσεις, παιχνίδια, τεχνικές. Ένα πρακτικό βοήθημα για εμπυχωτές ομάδων και*

εκπαιδευτικούς, Αθήνα: ΜΕΤΑΙΧΜΙΟ.

- ▶ ΚΑΒΡΟΧΩΡΙΑΝΟΥ, Ε. & ΔΗΜΟΥ Σ. (2013), *Ψυχόδραμα για Παιδιά* (4^{ος} τόμ., Α' κεφ.), In: Βοήθημα εκπαιδευτικού μικρών παιδιών. Θεωρία- Πράξη, blogs.sch.gr/symnip54/4^{ος}-τόμος/κεφάλαιο-πρώτο.
- ▶ ΛΕΤΣΙΟΣ, Κ. (2001), *Το Ψυχόδραμα. Η επιστήμη της ομάδας στην ψυχοθεραπευτική προοπτική*, Αθήνα: Ελληνικά Γράμματα.
- ▶ ΛΕΤΣΙΟΣ, Κ. *Χειρόγραφες σημειώσεις με βιωματικές ασκήσεις ζεστάματος για ομάδες ψυχοδράματος.*
- ▶ ΥΑΛΟΜ, D.I. *Χειρόγραφη μετάφραση διαφόρων αποσπασμάτων για την ομαδική ψυχοθεραπεία από την Μαρία Ζούνη.*