

CHAPTER 1

SCIENTIFIC BACKGROUND AND MOTIVATION

This research focussed on the systems psychodynamic view of the consulting relationship within industrial and organisational psychology. It has as its subject the consultancy role of organisational development consultants within a large financial institution.

This chapter contains the scientific background to the research, the problem statement, the aims, the paradigm perspective, the research design, the research method and the chapter outline.

1.1 BACKGROUND AND MOTIVATION OF THE RESEARCH

The demands of the New Economy and the complexities that organisations have to face today in terms of constant change, diversity in the workplace, unclear role boundaries and many more place strain on people and contribute strongly to the demand for psychology in the workplace to ensure that organisations remain competitive (de Jager, 2003; Ivancevich & Matteson, 1996). Leadership in the New Economy Network is in the midst of an emerging mindset (Anderson & Anderson, 2001), and is characterised by continuous change and transformation (De Geus, 1997) that cannot be controlled nor predicted (Beer & Nohria, 2000).

Many organisations place special focus on the field of organisational development, and especially group initiatives, as vehicles for individual learning and growth. This demand has created the role of the group process consultant or organisational development consultant. The systems psychodynamic stance toward group process consultation is a growing trend in institutional learning, organisational development and diagnoses. The approach is based on the format and principles of the Tavistock Institute of Human Relations (Morrison, Green & Tischler, 1984).

In this approach, the psychoanalytically informed consultant deals with the conscious and unconscious behaviour of groups. The consultant focuses on systemic aspects of the group such

as boundaries, roles, role configurations, structures, organisational design, work culture and group processes (Cilliers, 2001), as well as the sub-conscious of the group. This results in the consultants becoming the containers of the group's anxiety, and they then have to work with transference and counter-transference (Palmer, 1997).

Transference during systems psychodynamic consultation will generate projections onto the consultant that in turn may lead to projective identification and counter-transference. According to Bion (1961) it is important to explore projections, as they provide opportunities for group learning and require insight from the consultant.

Within the socio-political landscape of South Africa where work is being done to affect cultural transformation from a psychodynamic paradigm a lot of defence mechanisms impact on the consultants who are working within this system to assist change and transformation. When looking at systems psychodynamic consultation, most of the literature focuses on the group members only (de Jager, 2002), this creates concern as the systems psychodynamic consultant plays an important part in the system and cannot be removed from the dynamics of the organisation.

The organisation in which this research takes place is presently facing highly complex change and transformation challenges. It is to be re-organised to fit into a New Economy Network and remain competitive to ensure growth and sustainability in an increasing competitive global market. This organisation has chosen a total organisational development process (French & Bell, 1999) to focus on the training and development of leadership behaviour and culture, so that psychoanalytically informed leaders can be developed to actively take up change leader roles in the New Economy Network.

1.2 PROBLEM STATEMENT

Organisational development consultants experience many things when consulting to their formal organisation from the systems psychodynamic stance. Taking up the role as a systems psychodynamic consultant in a large financial institution in South Africa has an impact on each

individual consultant as part of the dynamics of such a system. Taking up the role to facilitate transformation of organisational culture and leadership can be challenging. The organisation represents many different cultures, ages and genders, which are mirrored in the consultants.

There is a need to understand what these consultants carry on behalf of the groups that they consult to. What is projected onto them and how does this impact on projective identification? A better understanding of transference and counter-transference from the consultant's point of view is also needed, since, at this stage, there is very little literature to guide consultants and leaders in dealing with the issue.

The following questions need to be answered: What is the systems psychodynamic behaviour that manifests between consultant and group member, regarding projection, projective identification, transference and counter-transference? What role does the primary diversity factors of consultants play? What is the impact or effect on the consultant?

1.3 AIMS

From the above the following research aims were formulated for this study:

1.3.1 General aim

The general aim of this research was to understand the unconscious psychodynamics of the relationship between consultant and client during systems psychodynamic consultancy, and to ascertain the systems psychodynamic behaviour manifesting in and between the consultant and the client during group relations training events in a banking client system focusing on culture and leadership change and transformation.

1.3.2 Specific aims

The specific aims were:

- To identify the unconscious behaviour emerging in an organisation during change and transformation interventions from a systems psychodynamic stance;
- To ascertain the impact of projection, projective identification, transference and counter-transference on the consultant during systems psychodynamic consultation; and
- To formulate recommendations when working from the systems psychodynamic stance in terms of the organisation and research.

1.4 PARADIGM PERSPECTIVE

This research will be presented from a systems psychodynamic paradigm of human relations (Stapley, 1996). Systems psychodynamics originate from the classic psychoanalysis paradigm of Freud's (1933; 1940) work on the unconscious motivations of behaviour and Klein's (1959; 1964) paradigm on object relations and the view that instincts are the main motivating force behind object relations theory. The open systems theory of Von Bertalanffy (1950) also informs this paradigm, where the basis is the analogies between organisations as systems and its correlates found in all living systems.

This paradigm does not address individual behaviour, but rather addresses the systemic group and organisational behaviour influencing various systems, such as the individual. The primary task of the paradigm is formulated as pushing the boundaries to better understand organisations, including the challenges facing psychoanalytically informed consultants (Miller, 1989; Miller & Rice, 1967; Rice, 1999).

Models and theories that inform this study come from Bion's (1961; 1975) theory of group relations and training, Miller and Rice's (1967) and Miller's (1993) work on boundary differentiation, Rice's (1963; 1969) concepts of socio-technical systems and the primary task and Stapley's (1996) recent conceptualisation of the systems psychodynamic stance towards organisational transformation.

1.4 RESEARCH DESIGN

After carefully considering the aims and purpose of the research, a qualitative and descriptive study was done (Dooley, 1995), in which the systems psychodynamics consultancy stance was applied to the consultant-member relationship as it unfolded during organisational change interventions. This is a hypothesis-generating study, intended to provide useful insights for application in future group-consulting relationships.

To ensure reliability the focus group discussions were recorded and transcribed verbatim. These transcriptions were shared with all the participants for their inputs and correction to enhance the trustworthiness of the data (Litosseliti, 2003). Having two moderators, the researcher and an expert in the field of systems psychodynamic consultancy, enhanced the quality of the focus-group process.

The unit of analysis for this study was a natural working group of organisational-development consultants who have the same role to play in doing organisational transformation through systems psychodynamic consultation. These consultants work in the same geographical area within a large financial institution in South Africa.

To address ethical issues (Litosseliti, 2003) the researcher was dependent on the authorisation of the organisation to allow the study. The availability and willingness of the consultants as a small group to take part in the focus group was also a variable that needed consideration. Consultants were informed of the aim of the study and requested to participate. All were willing to take part in the research. They all gave consent that the results might be used in completion of a master's degree. Participating consultants' identities were protected by not referring to them by name in the discussion of results.

1.6 RESEARCH METHOD

The research was done in two phases.

1.6.1 Phase 1: Literature review

A literature review was undertaken to identify the psychodynamic behaviours that typically manifest in organisations during systems psychodynamic consultation. Focus was placed on the five basic assumptions and various other systems psychodynamic concepts such as the conscious and unconscious, anxiety and defences, transference, counter-transference and the CIBART model that relate to conflict, identity, boundaries, authority, role and task. Special focus was placed on consulting to culture and leadership change and transformation, diversity, the role of the consultant and the impact of the group dynamics on them, the group and the organisation.

1.6.2 Phase 2: Qualitative field study

Research was done through an in-person focus group, where participants were informally "interviewed" in a group discussion setting.

The participants were a natural team of organisational development consultants representing different age, gender and race groups. They represented participants from age 25 to 50 of both genders (male and female) and three different races, viz black, Indian and white. All participants have been trained to work from the systems psychodynamic stance and have been working actively from this stance for more than a year.

Data collection was done by an audiotape that was made of the discussion and this was later transcribed "verbatim" for the research. The duration of the in-person focus group discussion was approximately three hours.

Data analysis was done by means of qualitative content analysis. This is a process of identifying, coding and categorising the primary patterns in the data. Similar units were gathered and sorted into categories so that meaning could be derived and patterns or themes emerged (Patton, 1990).

1.7 CHAPTER OUTLINE

Chapter 2: Literature review

The systems psychodynamic consultancy stance, as well as relevant psychodynamic assumptions and concepts, is explored. The context of organisational change and transformation and the role that the consultants play are presented.

Chapter 3: Research methodology

In this chapter the research method and process are explained.

Chapter 4: Findings

Findings are discussed under themes that manifested during the qualitative analysis, namely primary diversity factors impacting on the consultants' performance, groups projecting onto the consultants and, finally, the impact that this had on consultants.

Chapter 5: Conclusions, limitations and recommendations are formulated.

1.8 CHAPTER SUMMARY

In this chapter the background and justification of the research were discussed. The research problem and aim for the research were stated. The system psychodynamic paradigm that will be used was discussed, as well as the research design and method. Lastly, the chapter outline was given.

In Chapter two a literature review is presented on consulting to groups from a systems psychodynamic stance within the context of organisational change and transformation.

CHAPTER 2

LITERATURE REVIEW

This chapter contains the literature review of the research methodology presented in Chapter one. The aim is to address the concept of consultation from a systems psychodynamic paradigm. A conceptual framework will be given after which basic assumptions will be defined. Different and relevant systems psychodynamic concepts will be discussed. The research will then focus on organisational context and application, where the role of the consultant during organisational culture and leadership change and the impact of that on the consultant will be explored. A chapter summary will follow.

2.1 THE SYSTEMS PSYCHODYNAMIC CONSULTANCY STANCE

The systems psychodynamic stance originated at the Tavistock Institute in the United Kingdom (Miller, 1993). It incorporates Freudian system psychoanalysis, the work of Klein on child and family psychology, Ferenczi on object relations and Bertalanffy on systems thinking (Colman & Bexton, 1975; Coleman & Geller, 1985). The stance has been used in group relations training and working conferences for 60 years (Cytrynbaum, 1993) and developed into an organisational theory (Bion, 1961), as well as an organisational consultancy stance (Newman, Kellner & Dawson-Shepperd, 1997).

According to Freud (Meyer, Moore & Viljoen, 1997) the structure of personality consists of three parts, viz the id, the ego and the superego. These parts function at three levels of consciousness, namely the conscious, preconscious and unconscious. Freud saw the individual as a unit consisting of three separate aspects functioning together in order to obtain three primary goals, viz ensuring the survival of the individual, allowing the individual to experience as much pleasure as possible and minimising the individual's experience of guilt.

Jung (Meyer, et al., 1997) added the collective unconscious. He identified the term “psyche” to refer to the totality of all conscious and unconscious psychic processes. For Jung the psyche is a dynamically structured totality or whole. Although various components of the psyche within the

whole are connected to one another, they function quite independently of each other. According to Jung the psyche consists of the following three levels: the conscious, the personal unconscious and the collective unconscious.

Phenomena under study are frequently influenced by unconscious feelings and fantasies. Awareness of aspects of the individual that are in conflict with consciously held ideals that might be denied, suppressed or disowned and which can become more or less unconscious, is important. Therefore, to deal successfully with these aspects a methodology is needed that will be able to provide an understanding of these complex phenomena – a methodology that will bring the irrational, the illogical, the exclusively emotional, under rational understanding and control. The systems psychodynamic perspective provides such a methodology (Stapley, 1996).

The primary task of the psychodynamic consultancy paradigm is formulated as pushing the boundaries to better understand organisations, including the challenges facing leadership. It serves as praxis for work group organisational education, training and consultation (Miller & Rice, 1967).

Using this stance on leadership during organisational change, research was reported by Kets de Vries (1991), Lawrence (2000), Menzies (1993), Miller (1993), Obholzer and Roberts (1994). The findings indicate that employees, managers and leaders have insight into the organisation in terms of its complex inter-related systems, have understanding of its unconscious manifestations of change behaviour (e.g. resistance to change because of past experience and pain), have acquired a dynamic and pro-active change coping style, and realise the role of the leader in containing anxiety and giving authorisation. The concept and role of the leader are used here to refer to any person in an appointed position of authority, such as a manager, executive or CEO (Miller, 1993).

2.2 CONCEPTUAL FRAMEWORK

The systems psychodynamic consultancy stance focuses on the interrelatedness of individual, group, community and society behaviour (Obholzer & Roberts, 1994). The psychodynamic

perspective is combined with a systemic perspective in examining and seeking understanding of how individuals get caught up in unconscious processes so that they can learn to exercise their own personal authority. When individuals rely on their personal authority, they bring more of themselves – their skills, ideas, feelings and values – to their work. They are more psychologically present (Hirschhorn, 1997).

According to Miller (1993), the responsible professional has to try to make explicit the values that, consciously and perhaps less consciously, bear upon his/her role, and to understand them. Consultants are trained to know that at any one time a group can be analysed as operating at two levels; a basic group, acting on one of three basic assumptions (fight and flight, dependency and pairing) and a sophisticated group (or work group), who met to perform an overt task to which its individual members contribute anonymously and in ways of which they are not consciously aware.

There is also a shared belief that during system psychodynamic consultation, transference and counter-transference are active, that is to say the consultant's feelings may provide significant evidence about underlying feelings within the group (Miller, 1993). Furthermore, open systems theory shows that the structural properties of the whole might not be so different from the structural properties of subparts, since both could be seen as having similar systemic characteristics.

2.2.1 Attachment, relationship and relatedness

Attachment theory suggests that parents and other primary caregivers provide an insecure basis, because they are inconsistently available, or completely unavailable, to attend to the needs of infants (Cytrynbaum & Noumair, 2004). Attachment theory was developed around experiences of human relationships and exploration that are encoded in an inner working model, an internal base which reflects the security or insecurity of attachments and incorporates the modes of relating and exploring what has been learned (Gomez, 1998).

The relationship between people refers to any type of face-to-face or telephonic interaction in an organisation as it happens in the here-and-now (Shapiro & Carr, 1999). Individuals have a need to develop interpersonal relationships and trust in organisations (Maier & Verser, 1982). Relationships can be primary, where the motivation to sustain the relationship is intrinsic, or secondary, where interpersonal transactions is required by an organisational role (Katz & Kahn, 1978). The relationship between the individual and the organisation is usually not seen by either part as a relationship between two systems, one of which supplies a role for the other. More commonly, it is seen from both perspectives as a relationship between part and whole – as if the individual were a sub-system and the organisation a supra-system (Miller, 1993).

Lawrence (2000), defined relatedness as a relationship in the mind of the individual with another, not only other people in a group, but also society, the world, the cosmos and the divine. According to Shapiro and Carr (1999), on a more abstract and unconscious level, the organisation is always in the mind of the individual, as well as the group, influencing behaviour as such. They refer to this as relatedness or “the organisation in the mind”. Cytrynbaum and Noumair (2004) referred to the development of relatedness as a process of mutual influence.

Lawrence (2000) explored the relatedness and relationships between self and others in large group behaviour. On the basis of experiences of relations and relationships, individuals’ notions of their relatedness may alter. Essentially, relatedness enables individuals to make sense of actual relations and relationships.

2.2.2 Valence

Colman and Bexton (1975) refer to the capacity for an instantaneous involuntary response of an individual on another. A person may have a high or low valence depending his or her capacity, but it is impossible to be a human being without having some degree of valence.

All individuals and groups act from a valance, in particular into the irrational and unconscious aspects of group life. Valence in the basic assumption group corresponds to cooperation in the work group. But whereas cooperation requires thought, training, maturity and some degree of

organisation in a group, valence requires none of these. It occurs spontaneously as a function of the gregarious quality in man (Colman & Bexton, 1975).

Individuals are drawn to one profession or another partly because of their unconscious predisposition or valence for one basic assumption rather than another. As a result they are particularly likely to contribute to interdisciplinary group processes without questioning them (Obholzer & Roberts, 1994).

2.2.3 Container and contained

According to Cytrynbaum and Noumair (2004), when it is said that a person acts as a container for the group's emotions it is meant that he/she is holding, bounding, confining, fencing in, the affect of that system. It will remain contained for as long as the boundary holds, or the state of what is contained is not altered.

In projective identification, a part of the self is projected into an object; the object then is a container that contains, at least in the descriptive sense of the word, what has been projected into it (Nutkevitch, 1998). When discussing the concepts “container” and “contained”, Nutkevitch (1998) explained that the term “container” is associated firstly and foremostly with the development by Klein of the concept projective identification which influenced the work of her followers, the most well-known of whom is Bion, who referred to it as an inter-personal phenomenon. He expanded on projective identification and the concept of a person as a “container” formulating the concept of container-contained to enhance understanding of the individual and the group (Cytrynbaum & Noumair, 2004). Bion linked the concept, container-contained to the function of the mother whose ability to receive and understand the emotional states of her baby makes them more tolerable (Obholzer & Roberts, 1994).

Obholzer and Roberts (1994) explained that when a person recognises painful feelings that come from projection, it is a natural response to “return” these feelings to their source. This readily gives rise to blaming, and also contributes to the ricocheting of projections back and forth across groups and organisations. However, if an individual can tolerate the feelings long enough to

reflect on them, and contain the anxieties they stir up, it may be possible to bring about change. At times when individuals cannot do this, another person may temporarily contain feelings for them. According to Cytrynbaum and Noumair (2004), groups can act as containers for participants where disavowed anxiety may be contained as a disruptive basic assumption, or having thoughts contained, understood and validated can aid collaboration in organisations.

Institutions often serve as containers for the unwanted or difficult-to-cope-with aspects of individuals. For the container to have the best chance of containing and metabolising the anxieties projected into it, it needs to be in a depressive position mode, which means it has a capacity to face both external and psychic reality. For organisations this requires not only agreements about the primary task of the organisation, but also remaining in touch with the nature of the anxieties projected into the container, rather than defensively blocking them out of awareness. In order for a system to work according to these principles a structured system for dialogue between the various component parts is necessary. This depends on all concerned being in touch with the difficulties of the task, and their relative powerlessness in radically altering the pattern of life and society (Obholzer & Roberts, 1994).

2.2.4 Paranoid-schizoid position

The paranoid-schizoid position is taken up when, in the grip of persecutory anxiety, individuals have little regard for what is true, and they have no sense of personal responsibility. Everything bad is someone else's fault and this is split off from the individual. Signs of paranoid-schizoid are visible in all areas of life. Because survival is the main issue, the paranoid-schizoid mode is ruthless and self-centred (Gomez, 1989). During the splitting process the object is split into good or bad parts, the person splits by projecting good objects outward to prevent the experience of badness, worthlessness and guilt. In order to maintain this experience the person may introject external persecutors and then identify with them (Czander, 1993).

Cytrynbaum and Noumair (2004) explain Klein's notion that the paranoid-schizoid position is not simply developmental steps to be mastered in childhood, but is also models of experience that fluctuate throughout adult life. Gomez (1989) supports this by saying the paranoid-schizoid

position, with its persecutory anxiety, is not something that individuals grow out of, although its force may be lessened from the first stark dealings with living.

The paranoid-schizoid mode can be a source of power, aggressive energy and vitality (Cytrynbaum & Noumair, 2004). It is unfortunately true of the paranoid-schizoid defence systems that they prevent true insight into the nature of problems and realistic appreciation of their seriousness (Menzies, 1988).

2.2.5 Depressive position

The depressive position is a source of restraining guilt, understanding of self and the other and of love (Cytrynbaum & Noumair, 2004). When stuck in the depressive position it can lead to paralysis induced by guilt and introjections of denigrating projections from the “other” (Cytrynbaum & Noumair, 2004). The main characteristic of the depressive position is that anxiety is associated with the fear that one's destructive impulses will destroy the loved and dependent object. Anger and rage at the good object, which inevitably occur, bring forth both mourning and guilt (Czander, 1993).

The depressive position with its anxieties about anger and destructiveness is a rock on which many founder. According to Klein the turning of anger inwards rather than outwards is a hallmark of depression, resulting in painful guilt, and at times, savage inner persecution when paranoid-schizoid anxieties remain unresolved (Gomez, 1998). When employees occupy the depressive position, they project their inner state onto the organisation and in so doing claim that the organisation no longer cares (Czander, 1993). At the same time, the depressed person presents others with a placating exterior which seems to exude a hidden reproach: “Why won't you help me?” or envious attack: “It is all right for you, of course”. The undermining of the self leads to lack of self-confidence, an inability to say no to others and continual, low-grade feelings of guilt, resentment and despair (Gomez, 1998).

The depressive position is never fully attained as in once and for all. Whenever survival of self-esteem is threatened, there is a tendency to return to a more paranoid-schizoid way of

functioning. Depressive anxiety is never eliminated; it is never fully worked through. (Czander, 1993; Obholzer & Roberts, 1994).

2.2.6 Object relations

Object relations theorists believe that over time, a person acquires the psychological capacity to relate to objects. Primary emphasis is placed on the individual's relations with actual (external) and fantasised (internal) objects. Object relations theory provides a distinct interpersonal basis for understanding work in organisations. As such the theory suggests a view of the person as object-seeking, as opposed to the classical view, which sees the person as pleasure-seeking (Czander, 1993).

Object relations theory has the notion that internalised objects could have varying conflicting properties – such as exciting or attractive versus hostile, frustrating or rejecting – and moreover that these objects could become split off from the central ego and maintain independent existences, thus giving rise to inner conflict. The individual experiencing such splitting between internalised objects is, so to speak “the servant of many masters”, and therefore cannot lead an integrated, orderly life (Carson, Butcher & Coleman, 1988).

Gomez (1998) discusses a basic framework for observing and analysing interaction that can be derived from the three stages of development worked out by Freud and Abraham. The relational framework is articulated in terms of oral, anal and Oedipal dynamics. These terms are not overtly rational, except perhaps the last, but they reflect the Freudian base from which object relations developed, and offer a viable container for relational dynamics, modes and defences. Erikson expanded these stages into eight life-stages, from infancy to old age. Each stage has its central issues and challenges, from the first-stage balance of trust and mistrust to the final-stage weighting of integrity versus despair.

Czander (1993) discusses the work of Fairbairn who took psychoanalytic understanding into an exclusively relational area. Fairbairn's theory is devoid of instincts and dependent on relations. Two important characteristics prevail, viz an important dynamic of intra-physic structure is the

occurrence of splits in the ego, followed by repression of one part of the ego by another and the primary object of repression is not the repression of unacceptable impulses, but rather the repression of intolerably bad object relations. He makes the important point that the integrity of the sense of the self is inevitably compromised by one's inability to maintain object relations in the world.

The consulting task includes relating to the individual in a thoughtful, authentic and non-collusive way, which is empowering to all people. The consultant's relational capacities are involved in their most mature forms, coupled with a readiness to recognise and remedy their inevitable relapses of maturity. Consultants have to bear the loneliness of keeping hold of their own perceptions and capacities, tuning into, but not succumbing to the terms on which the individual unconsciously feels they have to relate (Gomez, 1998).

2.3 BASIC ASSUMPTIONS

Basic assumptions are patterns of irrational and off-task fantasies or behaviours that challenge the ability of the group to fulfil its reality-based task (work task). In the basic assumption group, members behave “as if” they were sharing the same tacit, unconscious assumption (Bion, 1961). They behave “as if” this basic assumption were true, valid, real and vital to the group's survival (Cytrynbaum & Noumair, 2004).

The major hypothesis by Bion (1961) was that when any group of people meet to do something there are in actuality two groups, or two configurations of mental activity present at one and the same time, a sophisticated group (or work group), who met to perform an overt task, and a basic group. He postulated three basic assumption group states based on the processes that established themselves in early infancy; dependency, fight and flight and pairing. According to Lawrence (2000) the basic assumption group acts on one of the covert basic assumptions fight and flight, dependence, pairing, oneness and me-ness, to which individual members contribute anonymously and in ways of which they are not consciously aware. Miller (1993) states further that when individuals are faced with a prospective change they unconsciously develop leadership

at two levels (a level of “reality” and “unreality”) through which their ambivalence could be contained.

Bion (1961), describe how the work of the group, its functioning and task performance, are impaired by the deterioration of the ego-functioning of the members. The realities of the situation and the task are lost sight of, reality-testing is poor, secondary process thinking deteriorates and more primitive forms of thinking emerge. Typical phenomena of basic assumption groups as described by him are the loss of individuality and depersonalisation. Thereby the group survives as such at the expense of the individual though its essential functioning and primary task that are now altered in the service of a different task.

Turquet (1974) added oneness as a fourth basic assumption group, whose members seek to join a powerful union with an omnipotent force. A fifth basic assumption group, me-ness was later proposed by Lawrence, Bain and Gould (1996), where individuals were pressed into a state of mind in which the group did not exist. There were only individuals (Stokes, 1998).

2.3.1 Dependency

Bion's (1961) first basic assumption group, dependency, is based on the idea that the group is meant to be dependent on their consultant, who will give them material and spiritual nourishment and protection. This assumption is particularly prone to develop where consultation of learning involves the individual in work and suffering, and is not necessarily popular. If basic assumption dependency were in operation, the group would be characterised by anxiety and feelings of need.

Dependency is shown when it is expected of one member of the group to provide for the needs of security and protection of the others. This member is idealised or made into a godlike figure, with the group believing that only the leader knows everything and only the leader can solve the reality problems of the group (Lawrence et al., 1996). The member upon whom the others are “dependent” may well be the most ill or least intelligent member of the group, who is pushed forward for the special attention of the consultant (Bion, 1961). The other reality here is to make a person the “dummy” or one in need of care by creating a “casualty” (Lawrence et al., 1996).

Groups subject to the basic assumption dependency are looking for a strong, charismatic leader or consultant to lead the way. The members of such groups are united by common feelings of helplessness, inadequacy, neediness and fear. They perceive the consultant as omnipotent, and readily give up their autonomy when they perceive help at hand (Kets de Vries, 2004). Much of the authority of the consultant results from the dependencies of the group members. If the consultant fails to free the group from the bonds that are paralysing them, members may increase their dependency on the consultant, placing him or her on an even higher pedestal. This process will continue until the consultant is experienced as remote, un-contactable and out of touch while the group members become victims of their self-generating reality (Cytrynbaum & Noumair, 2004).

2.3.2 Fight and flight

Members of the group need to preserve themselves and, as Bion (1961) states, they assume that the group is met to fight against something or run away from something, and they are quite prepared to do either indiscriminately. The fight and flight reaction of groups can be seen as two sides of the same coin (Kernberg, 1998; Lawrence, et al., 1996).

Cytrynbaum and Noumair (2004) explain the basic assumption fight and flight group as a mode of functioning where the group perceive their survival as dependent on either fighting (through active aggression, scapegoating or physical attack) or fleeing (through withdrawal, passivity, avoidance or ruminating on past history) from an enemy (at times this enemy may be the task).

The individual is less important than the group (Kernberg, 1998; Lawrence, et al., 1996). In a basic assumption a fight and flight group taking personal responsibility for the task or problems is unheard of, instead blame is routinely and vindictively assigned elsewhere, us versus them language is common. Fight reactions manifest themselves in aggression against the self, other group members or the consultant. Fight reactions play out in the form of envy, jealousy, competition, elimination, boycotting, fighting for a position in a group and privileged relationships with authority figures such as the consultant. Flight reactions include avoidance of

others, absenteeism and regeneration in the sense of giving up (Kets de Vries, 2004).

In trying to understand what is going on if basic assumption fight and flight is in operation, the consultant and the work group are constantly attacked by such things as anti-psychological views, hatred of psychological difficulties and attempts to evade problems. Such a situation may easily result in the consultant finding himself or herself in a fight and flight situation (Menzies, 1989).

2.3.3 Pairing

According to Bion (1961) basic assumption group pairing is characterised by hopefulness and expectation, linked to the idea that all will be well in the future even if not now. When members of a group assume the basic assumption group pairing they imagine that their survival is contingent on its reproduction. He relates the feeling to a Messiah or Messianic hope, which must never come to fruition because in reality then it cannot meet the hope or expectation. Pairing phenomena include bonding between two individuals who express warmth and affection or excitement, leading to intimacy and closeness. The pair involved need not be a man and a woman (Cytrynbaum & Noumair, 2004).

Unconsciously the group seem to be in agreement that all other members will allow a pair of members to monopolise the conversation while the others form the audience (Menzies, 1989). The emotional experience of being in a basic assumption pairing culture is to be in a group entrusted by the idea of supporting two members who will produce a new leader figure, who will assume full responsibility for the groups security (Colman & Bexton, 1975; Kernberg, 1998; Lawrence et al., 1996; Obholzer & Roberts, 1994). The feeling in pairing groups is often pleasant because its atmosphere is full of hope (Cytrynbaum & Noumair, 2004).

Pairing also implies splitting up which may happen in organisations because of experienced anxiety in a diverse workplace (Cilliers, 2000). Splitting refers to the unconscious process of dividing the world into disparate parts; one aspect is contained in an individual or sub-group and its opposite in another (Cytrynbaum & Noumair, 2004). Some examples are the splits in objects

of diversity (Cilliers, 2000), and Cytrynbaum and Noumair (2004) report the splitting of consultants where the female consultant was devaluated during the consultancy process and male consultants were over evaluated or idealised.

2.3.4 Oneness

Turquet (1974) adds oneness as a fourth basic assumption: "...where group members seek to join a powerful union with an omnipotent force, unobtainably high, to surrender self for passive participation, and thereby to feel existence, well-being and wholeness." The group commit themselves to a movement, a cause outside themselves, as a way of survival (Cytrynbaum & Noumair, 2004).

Members of a oneness basic assumption group appear to lose their capacity to think and instead become filled with a sense of being merged with each other. The individual group member gets lost in feelings of unity, or if oneness is personified to be part of a "Salvationist inclusion" (Turquet, 1974). The wish for "Salvationist inclusion" can be seen as operating institutionally when, for example, religious people give themselves over to charismatic movements. They wish to be at one with God, to have no boundaries between the human being and what may be the divine being. Lawrence et al. (1996) explain further that they propose the basic assumption me-ness as an opposite to the basic assumption oneness.

2.3.5 Me-ness

Lawrence et al. (1996) propose that basic assumption me-ness occurs when people in a group work on the unconscious assumption that the group is to be a non-group. The fear of engulfment by the group causes the members to behave as if there were no reality to the group. The only reality to be considered is that of the individual.

The basic assumption group me-ness emphasises separateness and hates the idea of "we" (Lawrence et al., 1996). As living in contemporary turbulent societies becomes more risky, so the individual is pressed further and further into his or her own inner reality in order to exclude

and deny the perceived disturbing realities that are of the outer environment. The inner world thus becomes a comforting one offering succour (Lawrence, 2000).

In the basic assumption group me-ness, group members act completely independent from one another; they are self-focussed and narcissistic, each seeking to satisfy his or her own needs and agendas. It was noted during systems psychodynamic consultation that group members each gave a sort of soliloquy. The moment one member stopped speaking another launched into his or her own monologue, which appeared to be a completely unrealistic topic in comparison with the previous member's story (Cytrynbaum & Noumair, 2004).

The experience of being in a basic assumption group me-ness is disappointing and frustrating. It never carries hope. There is no space for concern for the mood is fatalistic – whatever happens, happens. All that one can do in such a situation is survive by keeping the goodness in and the dirty, messy, contaminating, reality of the other out. There is no place for emotions because the concern of the participants is that feelings be “not-experienced” and that they be “not-expressed.” Hence, life in a basic assumption me-ness group is ordered, calm, polite and androgynous (Lawrence et al., 1996).

2.4 RELEVANT SYSTEMS PSYCHODYNAMIC CONCEPTS

These include an overview of the concepts conscious and unconscious, anxiety and defence mechanisms with specific focus on introjection, projection, projective identification, rationalisation, transference and counter-transference and a discussion of the CIBART model; conflict, identity, boundaries, authority, role and task during systems psychodynamic consultation.

2.4.1 Conscious and unconscious

Ribeaux and Poppleton (1980) discuss Freud's distinction between the conscious and unconscious mind. Broadly speaking the ego and superego are conscious and the id is unconscious. The unconscious repressed energy can affect behaviour in devious ways and is the

basis of mental symptoms and irrational behaviour. According to Carson et al. (1988) Freud thought the conscious part of the mind represented a relatively small area, while the unconscious part, like the submerged part of an iceberg, was the much larger portion. In the depths of the unconscious were the hurtful memories, forbidden desires and other experiences that had been repressed – that were pushed out of the conscious.

Although the individual is unaware of unconscious material, it continues to seek expression and may be reflected in fantasies and dreams when ego controls are temporarily lowered. Until such unconscious material is brought to awareness and integrated into the ego structure – for example via the treatment procedure known as psychoanalysis – it presumably leads to irrational and maladaptive behaviour (Carson et al., 1988). It can be liberating to accept the presence of the cognitive and affective unconscious as Kets de Vries (2004) states. This helps the individual to understand why he or she does the things they do, make the decisions they make and attract the responses they do from the environment.

Once individuals become aware of how and why they operate in a certain way, they are in a much better position to decide whether they want to do what they have always done or pursue a course that is more appropriate for their current life situation and stage of development. Consultants using the systems psychodynamic consultancy stance aim to make the unconscious conscious. They take the responsibility to make the shadow sides of yearning conscious, providing members the opportunity, authentic freedom and the dignity to learn, whereby group members can become aware of their fantasies and can study authority as a corrective rather than a destructive experience (Cytrynbaum & Noumair, 2004).

Systems psychodynamic theorists have postulated that members unconsciously experience the group identity or consciousness as maternal, more specifically as a representation or psychological analogue of the internalised mother of early childhood. As Cytrynbaum and Noumair (2004) state, it has been observed that individuals in groups experience wishes and fears around joining or merging with the group on the one hand, and wishes for or fears of separation and isolation on the other. These wishes and fears have been linked to various group phenomena, including such behaviours as role differentiation and scapegoating and

psychological processes such as splitting and projection.

2.4.2 Anxiety

Anxiety is the ego's reaction to danger. It is an uncomfortable feeling that motivates the ego to avoid the danger and thereby reduce anxiety in accordance with the ego's submissiveness to the demands of physical reality, the id and the superego. Anxiety stems from the conflict between the id's forbidden drives and the superego's moral codes. Freud distinguishes three types of anxiety, namely reality anxiety, neurotic anxiety and moral anxiety (Meyer et al., 1997).

Menzies (1988) developed the concept social systems as a defence against anxiety. This describes how in its development a social organisation is influenced by a number of integrating factors – above all, for the support of the task of dealing with anxiety. Social defence systems help the individual avoid the experience of anxiety, guilt, doubt and uncertainty. Since these mechanisms are attempts to cope with unconscious psychic contents, individuals are not conscious of the fact that they are using defence mechanisms, and are not aware of the deep-seated reasons for their defensive behaviour (Meyer et al., 1997).

2.4.3 Defence mechanisms

According to Freud, defence mechanisms are strategies that the ego uses to defend itself against the conflict between forbidden drives and moral codes which cause neurotic and moral anxiety (Meyer et al., 1997). Anxiety forces the individual to undertake corrective action. Carson et al. (1988) state that the ego can cope with the anxiety by rational measures. However, if these do not suffice the ego resorts to irrational protective measures that are referred to as ego defence mechanisms. These defence mechanisms alleviate the painful anxiety, but they do so by pushing painful ideas out of consciousness, and hence giving the individual a distorted view of reality, instead of by dealing directly with the problem.

Sturdy defences have developed over years or decades and are hard to budge. These defences are another way in which a person's inner theatre is enacted (Miller, 1993; Obholzer & Roberts,

1994). Some defences, from the most primitive to the least primitive are splitting, projection, undoing, denial, displacement, regression, repression, isolation, reaction formation, conversion, suppression, rationalisation, altruism and humour (Kets de Vries, 2001).

Turquet (1974) has emphasised that basic-assumption group behaviour is mobilised for defensive purposes having to do with difficulties of the work task and disturbances in relation to the work leader. The work of the group, its functioning and task performance, is impaired with deterioration of the ego-functioning of the members.

2.4.3.1 Introjection

Introjection is another way of strengthening the division of experience into good and bad. It involves taking in goodness as a support, and taking in badness to make the outside world safer (Gomez, 1998). In contemporary approaches to psychodynamic perspectives the focus is neither on the nature of the id nor on the ego, but rather on the objects towards which the individual has directed those impulses and which the individual has introjected into his or her own personality. “Object” in this context refers to the symbolic representation of another person in the individual's environment. The concept of introjection refers to an internalisation process wherein the individual symbolically incorporates, through images and memories some person viewed with strong emotion (Carson et al., 1988).

The interplay between the internal and external reality can be explained from the perspective of projection into the other of innate and acquitted feelings and images, and the introjection, or taking in of external reality into the inner world of the self. There is a constant interplay, a recycling almost, of perception and feeling between the outer and inner worlds, so that both are experienced partially in the light of the other. The urge to relate, to join with the other in this projective and introjective exchange, arises partly from the presence of the death instinct (Gomez, 1998). Menzies (1988) explains that the protection of the boundaries of the self and the management of transactions across them can be viewed from the processes of projection and introjection and their effect on the sense of self. Inappropriate introjections can create false identity and an unstable sense of self.

2.4.3.2 Projection

Projection occurs when an individual's unacceptable motives, character, feelings or thoughts are attributed to others (Carson et al., 1988; Kets de Vries 2001; Silverman, 1974).

Projection is an unconscious response, attempting to keep unconscious psychic material unconscious by subjectively "changing" the focus to the drivers or wishes of other people (Meyer et al., 1997).

When a group or an individual denies those aspects of the self, which it finds to be unacceptable or bad, preferring not to see undesirable traits in himself or herself, it places it onto someone else or another group accusing others of possessing these traits instead, where it can be condemned or punished. By repressing awareness of his or her own undesirable characteristics and projecting them onto others, the individual alleviates his or her feelings of inadequacy or guilt and avoids recognition of certain of his or her own feelings such as hostility, jealousy or forbidden love (Cilliers, 2001; 2002; Clarkson & Nuttall, 2000; Felluga, 2002; Silverman, 1974).

2.4.3.3 Projective identification

Projective identification is a more complex and extreme form of projection. It consists of non-verbal communication in which one person picks up feelings or experiences from another. If an individual's anxiety is particularly intense, he or she may project onto the other person not just impulses, but whole aspects of the self. This defence allays anxiety by appearing to get rid of a part of the self that feels painful and unmanageable (Gomez, 1998).

Projective identification describes the occurrence where the receiver of projections identifies with the projections as if they belong to him or her, they start acting as though they have really taken in the unwanted part, experiencing the feelings and impulses involved (Bion, 1961; Chessick, 2000; Clarkson & Nuttall, 2000; Klein, 1950; 1975).

Stapley (1996) explains that although the process starts with a person projecting a part of himself or herself onto and into a consultant, it is the impact on the consultant that is of great interest. A fantasy is created, which is a wishful one – gratification and fulfilment. Unlike projection, projective identification is not limited to ridding oneself of unwanted impulses – wishes to dominate, control and devalue are also among the motives.

Projective identification has an unparalleled value in systems psychodynamic consultation, since the individual may transmit directly to the consultant the actual experience that he or she cannot manage, it thus forms a major part of counter transference (Gomez, 1998). This psychological defence against unwanted feelings or fantasies happens when covert dynamics in one system are played out in parallel form by another system with which they interact. This implies that some counter-transference belong to the consultant while others are the result of projections and transferences from the group and the consultant's projective identification (Kets de Vries, 1991).

2.4.3.4 Rationalisation

Rationalisation frequently occurs together with other defence mechanisms. It is a person's attempt to explain his or her behaviour towards himself or herself or to others, by providing reasons which sound rational, but which, in actual fact, are not the real reasons for his or her behaviour (Meyer et al., 1997). People may defend themselves and their inadequacies by finding "logical" excuses or arguments for their behaviour. By placing the blame on someone or something else, for example, they avoid risking a loss of self-esteem and social approval (Silverman, 1974). Kets de Vries (2001) summarises rationalisation as involving the elaborate construction of self-serving but incorrect explanations for the individual's own behaviour.

2.4.4 Transference and counter-transference

Also directly derived from the psychoanalytical model is the belief in the importance of examining the transference and counter-transference in the professional relationship; that is to say, the way in which the consultant is experienced by the group, and also the feelings evoked in

him or her, may provide evidence about underlying issues and feelings within the client system (Miller, 1985).

According to Bion (1962a, as cited by Gomez, 1998) projective identification has an unparalleled value in systems psychodynamic consultation, since individuals may transmit the actual experience that they cannot manage directly onto the consultants. It thus forms a major part of the counter-transference, which Kleinian's later extended to include all reactions and responses of the consultant in relation to the individual (Gomez, 1998). During transference the consultant can become the receiver of projections. It may also happen that a consultant becomes the object representation of a group or individual. The Object Relations School sees early negative interpersonal relations as subconscious drives that emerge through the re-enactment of these early relations in new relationships (Chessick, 2000; Clarkson & Nuttall, 2000). It may, for instance, happen that a consultant represents a work group's manager and as a result receive treatment related to the group's feelings toward their manager. This is known as transference.

2.4.4.1 Transference

Stapley (1996) defines transference as the experience of feelings, drives, attitudes, fantasies and defence toward a person in the present which are inappropriate to that person and are a repetition, a displacement of reactions originating with regard to significant persons in early childhood. It is emphasised that for a reaction to be considered transference, it must have two characteristics, viz it must be a repetition of the past and it must be inappropriate to the present.

Freud has discovered that the individual's free association typically turns away from the difficulties of the task to feelings about the consultant. The consultant becomes the focus of hopes, fears, desire and anger. These feelings may be extremely strong, ranging from dependency and sexual obsession to terror and hatred. Freud termed this phenomenon "transference" (Gomez, 1998). Transference takes place when denied and unconscious feelings or fantasies related to a past relationship are transferred onto the consultant of a group process (Chessick, 2002; Felluga, 2002).

Czander (1993) states that all consultations trigger transference reactions. Resistance to a consultation evolves from powerful emotions, some conscious and some held from awareness by defences. In all consultations, the consultant triggers transference reactions in the individual that in turn evoke conscious reactions that are motivated by unconscious wishes and fantasies. These wishes, fantasies and their derivatives provide anxiety, guilt and rage, which bring forth defences.

2.4.4.2 Counter-transference

Counter-transference can be defined as all the emotions that the consultant experiences toward the group or members in the group (Clarkson & Nuttall, 2000). Some of these emotions are the result of projective identification. It refers to an individual's experiences of and reactions to the transference of another. It is, at its core, reactive (Cytrynbaum & Noumair, 2004).

Institutional counter-transference, the transference of attitudes and feelings on the part of the employees to the imagos that haunt the halls, be they latent or manifest, inevitably cause such employees to become agents of the institution, executing the expressed mission of the organisation, often without any regard for the clientele, and worse, these attitudes and feelings cause such employees to carry out procedures that are in direct conflict with their own personal feelings (Lawrence, 2000).

Cytrynbaum and Noumair (2004) conclude by noting that counter-transference offers useful data about others, transmitted across a viable boundary.

2.4.5 The CIBART model

According to Cilliers and Koortzen (2005) this model provides a group with a structure to attend to their manifesting conscious and unconscious conflicts. It is generally accepted that conflict manifests in all groups (and organisations), and results from uncertainty and anxiety (defined as a fear of the future). The CIBART model (conflict, identity, boundaries, authority, role, task) can be used as a workable framework for the understanding, qualitative assessment and resolving of

the causes of conflict. Cytrynbaum and Noumair (2004) state that systems psychodynamic consultation explores the topics of authority, responsibility, boundaries and role exceptionally well. They propose an acronym BART for the key concepts; boundary, authority, role and task.

2.4.5.1 Conflict

Carson et al. (1988) define conflict as the choice individuals have to make of one or more incompatible needs or motives, where the requirements of the one preclude satisfaction of the other. Conflict refers to the split between differences, for example, two or more parts of a system. Conflict can manifest intra-personally (in the individual between ideas and feelings), interpersonally (the experience of differences between two or more team members), intra-group (between factions or subgroups) and inter-group (between one team or department and others in the larger system) (Cilliers & Koortzen, 2005).

Conflict can be seen as a very natural and human condition, serving as the driving force or dynamo for a group's performance, creativity, innovativeness and coping with change and transformation. For example, the conflict between old and new creates a lot of anxiety (Cilliers & Koortzen, 2005). Social systems, like individuals, continually struggle with and raise unresolved issues in various covert forms until they are sufficiently worked through to allow development progress and growth, or put another way, until people and systems achieve increased mastery over issues that cause conflict or anxiety. Groups circumscribe conflicts into sub-groups of members who enact these conflicts on behalf of the entire group. Members who are not actively participating in a given conflict nonetheless experience it vicariously. Non-participants are therefore just as involved in the expression of conflicts as those who are actively enacting it (Cytrynbaum & Noumair, 2004).

2.4.5.2 Identity

Identity is defined (Plug, Meyer, Louw & Gouws, 1986) as a feeling an individual has that there is a constant of "self-hood", which remains stable in the face of change (Buss, 1973). According

to Silverman (1974) Erikson's theory of ego identification describes the concept of identity as follows:

The growing child must, at every step, derive a vitalising sense of reality from the awareness that his or her individual way of mastering experience (ego synthesis) is a successful variant of a group identity and is in accord with its space-time and life plan ... Ego identity gains real strength only from ... Recognising of real accomplishment – i.e., of achievement that has meaning in its culture.

Wheatley (1999) defines a clear sense of identity as the lens of values, traditions, history, dreams, experience, competencies and culture that inform self-reference. Identity and the sense of self-identity are influenced by significant others and by the individual's status in the group. Despite changes in physical appearance, status and social roles, people tend to maintain continuity in their basic feelings of self-identity (Carson et al., 1988). Wheatley (1999) further states that a living organism (or system) always changes in such a way that it remains consistent with itself, its self-reference or identity.

Cilliers and Koortzen (2005) see identity as the fingerprint of a group. Identity refers to characteristics that make the group, its members, their task, climate and culture different and unique from other groups. Identity is directly influenced by the group's experience of leadership and how group members respond to individual leadership. A lack of identification with the group's nature and performance and unclear identity boundaries, can create a high level of anxiety in the group.

Group members need to be integrated into the group dynamics, and have roles and tasks. The group's shared history, members' sense of belonging, "group-self" and collective identity help the group to become known by its libidinal ties and group-focussed identifications (Cytrynbaum & Noumair, 2004). Discrepancies between the identities of the individual and the group can lead to feelings of hopelessness, helplessness and not belonging (Cilliers & Koortzen, 2005).

2.4.5.3 Boundaries

Czander (1988) quotes the definition of a boundary from Kuhn (1974) as follows:

The boundaries of a system are logically defined by listing all the components of the system; any elements not listed are construed as falling outside the system. For some systems, or real models of them, a boundary line or surface may be so located that all elements of a specific sort within it are components and all outside are not. Whether elements not in the system should be ignored or be listed as part of the environment depends on whether they are relevant.

Hirschhorn (1999) explains that organisational theories have long emphasised that significance of the boundary that separates the organisation from its environment, one division from another, and people from the roles they play. The boundary separates the outer world of opportunities and challenges from the inner world of work and transformation.

According to Cilliers and Koortzen (2005) boundaries refer to the space around or between parts of the system. Boundaries can be seen as a safety blanket of a group. A fair amount of structure contains anxiety for and gives safety to the group, whereas unclear time, space and task boundaries can create high anxiety. Cytrynbaum and Noumair (2004) explain that in systems psychodynamic consultation boundaries are strictly managed in the following six different areas: input boundary (members need to apply and are accepted to attend the conference), task boundary (the specific work task of the event), role boundary (the roles that the consultants take up during the event), time boundary (starting and ending times of all events), territory boundary (each event takes place in a designated space), export boundary (application events prepare members to re-enter their back-home contexts).

Miller (1993) found that in organisations individuals on the boundary tend to receive and assume power and prestige that go beyond the sectional authority for the boundary role. Correspondingly those inside are surrendering power and prestige to those in the boundary positions. The reciprocal dependence of the boundary role-holders on the role-holders inside goes unrecognised.

It is forgotten that there can be no leaders without followers. Working in a matrix system is especially difficult because of its valence for producing boundary confusion.

According to Hirschhorn (1999) organisations can function only when their managers draw and maintain appropriate boundaries between the organisation and its environment. A boundary creates anxiety by signifying where the risk of working and deciding is located. Much of an organisation's process is directed toward managing the anxiety. In responding to the anxiety people retreat from the boundary. When people retreat from the boundary they psychologically injure their co-workers. By occupying task-appropriate roles and mastering task-appropriate skills people may be able to stay at the boundary because the inherent value of the work they do contains their fear of hurting others or being hurt in turn.

2.4.5.4 Authority

According to Czander (1993) authority is a right given as a result of rank or office occupancy. It is a right to issue commands and to punish violations. Obholzer and Roberts (1994) define authority as the right to make and ultimate decision, and in an organisation it refers to the right to make decisions that are binding to others. Lawrence et al. (1996) distinguish between organisational and personal authority. They define organisational authority as the authority that is delegated to roles, and therefore gives the role occupant the “right to work” within the boundaries of the role. Personal authority is the counterpart of organisational authority. It is the central aspect of an individual's enduring sense of self irrespective of what role he or she may occupy.

Authority also refers to the formal and official power that the team experience to perform their tasks as they are given (Cilliers & Koortzen, 2005). Obholzer and Roberts (1994) further explain that authority can be formal and “given from above” (by the manager, leader or colleagues), from below (by subordinates) and from within (by the team to themselves).

Authority can be given on different hierarchical levels, namely, representative (permission to observe only on behalf of the team, for example in a meeting, not being trusted to make inputs

towards the task), negotiating (permission to freely interact in a meeting, but still within a specific task or outcome boundary) and plenipotentiary (permission to take up full authority with the accompanying responsibility to act on behalf of the rest of the team without consultation). Authority is a dynamic phenomenon implying that it needs to be negotiated regularly with the leader and the team (Cilliers & Koortzen, 2005).

Cytrynbaum and Noumair (2004) see authority in systems psychodynamic consultation as the right to do the work in service of the task. Consultants and members both have authority within their respective roles. Authority has formal (the conference director delegating authority to consultants to take up a role in small study groups) and informal aspects (the individual approach to each role, as well as group members authorising each other to take up certain roles). Authority is frequently invested in individuals because of age, gender, race, rank, education and other less tangible personal attributes. Systems psychodynamic consultation provides a laboratory for the examination of this phenomenon.

Authority has a profound effect on the psychic life of individuals. The authority role will produce transference reactions in individuals. When a group member is unable to move close to the person occupying the authority role, the group member will demonstrate a greater tendency to project or transfer into the authority figure, feelings, fantasies and wishes that are often experiences of earlier relationships with authority (Czander, 1993).

2.4.5.5 Role

Role is defined as a mode of adaptation to authority, structure, culture, duties and responsibilities. It defines behaviour (actual, implied or potential) subsumed under a formalised title, which is recognised and more or less valued by others (Czander, 1993). According to Cytrynbaum and Noumair (2004) a role is a centre of individual activity that is distinguished from the activities of others in a system by a series of boundaries that delineate which person is responsible for which activity. Cilliers and Koortzen (2005) say that a defined role forms the boundary around work. Role refers to the description of what needs to be done in order to

perform. Taking up a specific role implies being authorised to do so and knowing the boundaries of what will be rewarded and what not.

Different types of roles are distinguished by Cilliers and Koortzen (2005); the normative (the objective job description and content), the existential (how the team believe it is performing), and the phenomenal (what can be inferred by other's mostly unconscious behaviour towards the team). Incongruence between these different roles creates anxiety and poor performance. One such important role is leadership, defined as managing the boundaries between what is inside and what is outside. This means that leadership belongs to the total system – the team, as well as a team member who most clearly self-authorises to discover and articulate the task in any particular situation.

Cytrynbaum and Noumair (2004) explain that understanding the organic elements of roles can be done uniquely and safely during systems psychodynamic consultation. Role relationships are never static, but are in continual flux in relation to each other. Besides formal roles, members and consultants take up informal roles that generally are the effect of both what one brings to the role and what other members implicitly want.

2.4.5.6 Task

Czander (1993) explains that an organisation is designed to perform a task. Each task requires a technical or operating system and a system of functions to control, coordinate and service its technology. These systems are delineated by boundaries. Dysfunctions, which make it impossible to perform the task optimally within any given task system, are a function of the ambiguity found in these boundaries. Task in the context of systems psychodynamic consultation is, according to Cytrynbaum and Noumair (2004) the end towards which work is directed.

During systems psychodynamic consultation the primary task acts as the dynamo or driving force in the here-and-now, keeping the team in business or employed, and the secondary task supports the primary (Cilliers & Koortzen, 2005). The primary task is that one thing the organisation had created to perform, this performance would justify the organisation's existence

(Czander, 1993). Clarity about the primary task boundary facilitates task performance, while confusion leads to anti-task behaviour. Ascertaining the team's readiness, wisdom and resilience to cope with task complexity towards further training, development, mentoring, coaching and career development follows this (Cilliers & Koortzen, 2005). According to Czander (1993) a systems psychodynamic consultant is concerned with factors that constrain or make working on the task difficult.

2.5 CULTURAL AND LEADERSHIP CHANGE AND DEVELOPMENT

In the following part of the literature review the context and environment of systems psychodynamic consultation will be outlined, here the need for organisations to change and the complexity of different diversity factors will be discussed. The role of the systems psychodynamic consultant and the impact of doing systems psychodynamic consultation work in this context will be explored.

2.5.1 Change in organisations

In this age of discontinuity, the companies that will continue to operate through the coming decades will be those that are able to respond effectively to the changing demands of their environment (Kets de Vries, 2001). Continuous, fundamental changes in the external world – a turbulent business environment – require continuous management for change in the company. This means making continuous fundamental changes in the internal structures of the company (De Geus, 1997).

All processes can be seen at two levels, viz technical or structural aspects and social or relationship and dynamic aspects. According to Kets de Vries (2001) technical aspects include the visible, formal organisational forces such as vision, mission, structures, job descriptions, goals, strategies and operational policies. The social level includes aspects such as power and influence patterns, group dynamics, conformity forces, impulsiveness, feelings, interpersonal relations, organisational culture and individual needs that lie hidden and can be seen as irrational forces. It is, however, these underlying forces that give colour to everything we do in our

workplace, their effects are far-reaching and determine the culture and the decision-making process in the organisation.

Change isn't a simple process, neither is it a comfortable one. The unlearning of habitual patterns can be decidedly anxiety provoking. People are often inclined to hold on to dysfunctional patterns, illogical as these may appear to others, and they can't seem to change their perspective on life without expending a great deal of effort. The reason why people cling so tenaciously to the status quo isn't easy to determine, since there are many conscious and unconscious obstacles on the path toward change (Kets de Vries, 2001).

Organisations are made up of collections of people, and the successful implementation of organisational change is dependent on an understanding of individual reactions to the change process. The challenge then is to find ways to trigger the willingness (or even eagerness) for the individual to stretch. Intellectually they need to see the advantages that a change effort will bring, but cognition is not enough. They need also to be touched emotionally (Kets de Vries, 2001). In studying the individual as part of a group it becomes clear that Bion's statement that the human individual is a group animal is true. For the study of this "group animal" a binocular vision is needed. The individual needs to be looked at from the viewpoint of the group, and the group must be seen from the viewpoint of the individual. There is a "social-perspective" and a "psycho-perspective" and they are interdependent (Stapley, 1996).

2.5.2 Diversity

Cilliers and Naidoo (2005) define diversity as follows:

Diversity can be defined as any mixture of items characterised by differences and similarities between individuals and groups that contribute to distinct social identities such as race, gender, ethnic or cultural background, age, sexual orientation, physical or mental capability, personality, social class, educational level, marital status, having children, residential area, upbringing and work and job characteristics.

In this discussion the diversity factors of race, gender and age will be discussed.

Hirschhorn and Barnett (1993) explain how taboos about race and gender critically shape the dynamics of cross-race relationships. When working with counselling and mentoring, racial difference and gender taboos can prevent blacks and whites from feeling close to each other and from identifying with one another. If they emotionally identify with their counterpart, they may grow dangerously close to experiencing forbidden feelings and encountering unknown parts of themselves.

According to Kets de Vries (2001), although women are found in middle management positions today, and more women are serving as non-executive directors, the number of women in top management positions hasn't increased very much over the last decades. There are many explanations given for the gender gap in organisations, and very often they centre on the anatomy-is-destiny theme. In other words, it is assumed that pregnancy and child rearing may throw women off the career trajectory. The fact that in certain societies men are very actively involved in child rearing by taking on most of the responsibilities, suggests that other factors are involved. Another answer given is that women are more concerned about keeping a balanced lifestyle than men, and are therefore not prepared to make the kind of sacrifice that top-management demands. A more controversial answer sometimes given is that, in their hearts of hearts, men are scared of women. Some men are only comfortable with other men. They simply cannot be at ease in the company of women.

Colman and Geller (1985) state that it is often difficult to separate the influence of race from that of gender, there is no doubt that the combination levies a heavy toll on specifically the black woman who exercises authority and responsibility in groups and organisations. Herein lies the most significant challenge to black female executives, to those who claim to have an interest in promoting the upward social mobility of minority groups and to all who are concerned with the development of social and psychological theories of organisational leadership.

Cytrynbaum and Noumair (2004) report that gender makes a difference during systems psychodynamic consultation. They say: "It is clear from these related studies that gender of

member by gender of consultant effects exist”. The effects are complex and sometimes confusing, but imply that powerful unconscious or covert conflicts in response to woman in authority still persist, despite recent external cultural and political changes and shifts in women’s role-expectations, behaviours and attributed stereotypes over the last quarter century.

While working with a “men and women at work” conference Colman and Geller (1985) found that while participants attempted to collaborate in an exploration of non-rational and non-conscious aspects of attitudes and beliefs about gender, sexuality and age, there was at the same time often massive denial, since everyone also tended to be quite self-consciously on “good behaviour”. The resulting culture of non-sexism and non-ageism and the suppression of sexist and ageist attitudes and behaviours made new learning quite difficult. The consultants, on their part, had the same dilemma as they also attempted to be non-sexist and non-ageist, and as a result they might initially have engaged in a collusive avoidance with membership, or projected their own unconscious attitudes and beliefs onto the membership, making them the repository of all gender-linked and age-linked badness. The participants might in turn have engaged in similar kinds of projections in an attempt to avoid their own dilemmas.

Kets de Vries (2001) states that diversity makes for richer decision-making and more creative problem solving. It is a prerequisite of authentic organisations. As individuals strive in organisations to be more community-orientated, more empowering and more open and trusting, they will progress on the diversity front as well.

2.5.3 Systems psychodynamic consultation

According Beer and Nohria (2000), the use of systems psychodynamic consultation is a potent methodology, since it enables the individual to distinguish between fantasy and reality. It also distinguishes between truth and lie, and comes to grips with projection and introjection and transference and counter-transference (Lawrence, 2000). Armstrong (2005) says that psychoanalysis makes a difference because the arenas in which observations are made are immediately present.

The thinking that has now come to be associated with this stance centres around the small group that Bion (1961) first developed. It refers to a heuristic framework for identifying and understanding the conscious and unconscious processes that take place within and between groups of people. The stance, with identifiable, experiential and intellectual roots, is a living one and is continually being explored and reinterpreted in the light of ever changing circumstances (Lawrence, 2000).

The roots of systems psychodynamic consultation are two fold, namely in psychoanalysis and in the social sciences. The psychoanalytical aspects derive from Freud's brilliantly constructed container of the psychoanalytical situation and include the recognition of unconscious processes, transference and the basic mechanism of projection, along with the powerful effect of dependency. The strikingly different, but just as carefully constructed, container of experiential group relations conference design provides a comparable framework within which interpretation deriving from psychoanalytical notions may be negotiated (Carr & Shapiro, 1988).

Czander (1993) explains that a systems psychodynamic interpretation is a hypothesis about a situation under investigation. Interpretation in this stance follows the accumulation of facts used in conjunction with what is symbolically represented in the group. According to Cytrynbaum and Noumair (2004) this interpretive stance in groups, is where individuals with different roles meet. The shift from a focus on the individual to a study of the group, allows interpretations to be aimed more directly at social-cultural processes. The group focus allows for attention to the links between individuals and their groups and through these to inter-group processes and to the institutional aspects of the conference itself. This in turn ultimately connects with the group and all environments from which the participants come (Carr & Shapiro, 1988).

Systems psychodynamic interpretation, according to Carr and Shapiro (1988), is distinguished by the way in which a person in role may employ internally discerned data in the service of a larger interpretation, which ranges beyond the confines of their experience. This interpretation is distinguished by the following:

- The process of interpretation is as significant as its contents, since process interpretation is not separable from the conditions that make it possible.

- Interpretation is not about providing understanding, but rather about providing opportunity for learning.
- Learning itself, however, always involves some regression. These regressive feelings which emerge in us cannot be allowed to simply run free, they need a holding context within which they can be managed, in this instance, the task provides the context.
- The consultant represents the task of learning. A consultant's management of his or her regression in relation to the prevailing task creates both a model of interpretation and a setting in which it can be attempted.
- The management of interpretation can be seen as its most crucial aspect. The consultant is emerged in transference and counter-transference, while consciously trying to address and employ his or her empathic feelings, he or she will regress in his or her role much faster than the client. Failure to recognise this factor may sometimes result in premature interpretation. Clients may be bewildered because they have not yet found their own regressive place and will then be unable to join the consultant in collaborative interpretation.
- This perception illuminates the instinctive nature of a systems psychodynamic interpretation. The consultant, by enabling this regressive learning process to occur, affirms an interpretive stance in its use.
- The importance of interpretation and society is twofold:
 - The consultant, in affirming the interpretive stance, and as far as he or she can enable it to be adopted, also stands for its inevitable incompleteness.
 - The approach is not, and cannot be, value free.

2.5.4 The role of the consultant

When a consultant is part of the formal system in which the consultation is done, he or she also takes a professional responsibility for the consequences of the interventions in the client system (Miller, 1993).

The complexity of the data that needs to be dealt with is obvious. What is perhaps not so immediately obvious is the nature of the data, since groups are so skilled in covering it up – that is how primitive disturbing the phenomena exposed in such non-structured groups can be. It is a

very major task for the consultant to keep himself or herself in a state where he or she is receptive to the phenomena he or she must work with (Menzies, 1989).

In the “work group” individual members support the task and contribute to it. The consultant has a special and usually formal responsibility for pursuing the task. The basic assumption group has a great sense of cohesiveness in the sense that the group holds the basic assumption in common. The basic assumption groups also have their leaders. In theory the consultant of the group should never be the leader since this is inconsistent with his or her responsibility for work and could have disastrous consequences. In practice, it is exceedingly difficult for the consultant not to succumb on occasion to what can be enormous group pressure and to take on, at least temporarily, basic assumption leadership (Menzies, 1989).

When consulting from the systems psychodynamic stance, the consultant to a group does not simply observe the members’ behaviour and comment on it. He or she works from internally experienced data in relation to his or her consultative role to create hypotheses about the current activity of the group as a whole in terms of the task they agreed on. This model is called “the interpretive stance”. We may therefore define consultants as individuals who, in using and interpreting their feelings in their roles, stand both inside and outside themselves, and both inside and outside their organisations. The consultant has authority to the extent that he or she is right, that is, when the interpretation drawn from within resonates with the feelings of the groups to such a degree that the members have to acknowledge it. In other words, such interpretation begins from experience in role, but in its effect can range far beyond (Carr & Shapiro, 1988).

Lawrence (2000) names the following different perspectives to be considered when working within the systems psychodynamic stance:

- *The relatedness between the consultant and the group* – the consultant interprets from his or her role perspective, and formulates working hypotheses about the social processes, conscious and otherwise, that he or she understands to be present in the group.
- *Helping members to realise their interpretations of the situation* – to exercise their authority to test realities and raising the level of consciousness.

- *The consultant needs to lead the group in a work fashion* - into problem areas for himself or herself in his or her role in relation to the members with whom he or she is working. Allow the members to “be” on their terms.
- *Working with his or her subjectivity* - attempting to use himself or herself as an instrument in the situation.
- *Framing working hypotheses and interpretations on the basis of his or her experience in the role* – where the working hypotheses is a sketch of the reality of a situation to be either elaborated or erased and replaced by another sketch, it is always a approximation – valid and reliable at a particular point in time of the relationship between members of a grouping in a conference and the consultant or consultants. A working hypotheses must always be directed at the space between the members and the consultant and not at particular members, since this gives members the freedom to work with or not work with the hypotheses and they then know that what they decide is on their own authority.

2.5.5 The impact on the consultant

Consultants who work within the systems psychodynamic consultation stance, and who consult with a group or organisation, have to address internal data, but at the same time they are required to structure a sufficient context for others to be able to appropriate, join and use one or more of these levels of interpretation. Whereas the analytical setting is constricted and structurally relatively simple, the organisation consultative setting is not. Nothing is excluded and as a result the consultants do not only work with their feelings, but also with another level of awareness, which might be called the management of interpretation. Here the critical issue of the nature of the systems psychodynamic interpretation arises, and it is here where its legitimacy in application to social institutions and society is tested (Carr & Shapiro, 1988).

Individuals and groups both develop mechanisms to give meaning to their existence and to defend themselves from fear and uncertainty. These defences, often unconscious and deeply rooted, are threatened by change and consequently it is an important aspect of the professional role to serve as a container during the “working through” of change, so as to not only to tackle the overt problem, but also the underlying difficulties. There is a shared belief in the transference

and counter-transference in such a relationship; that is to say the consultant's feelings may provide significant evidence about underlying feelings in the system (Miller, 1993).

According to Carr and Shapiro (1988), the focus, when working from the systems psychodynamic stance, is on the study of authority, and consultants are a particular focus of authority. Their activities are therefore partly based on the group's reactions to them and on their internal responses to that. Therefore, interpretative work originates in transference and counter-transference and is thus rooted in the theory and practice of psychoanalysis.

In working analytically in groups or institutions, consultants use their own alertness to the emotional experience presented as the medium for seeking understanding to formulate and interpret the relatedness of the individual to the group or the institution. It is this relatedness that liberates the energy to discover what working and being in the group or institution may become (Armstrong, 2005).

Colman (1988) explain that scapegoating may refer to any process in which there is a transfer of negative attribution from one part of a group to another in order to fulfil what is perceived as a survival function for the group. The creation of a scapegoat requires the psychological mechanism of projection and projective identification, in this case requiring other(s) to contain aspects of members' negative individual and group-self.

When consulting in a system over time, the consultants can be used in different ways and with different intensity to be either containers or contained as the work of Smith, Miller and Kaminstein (2000) shows. Working in a state-owned South African enterprise, they firstly experienced that the leadership group needed consultants to carry, contain and help them comprehend many of the tensions unleashed by changes in their racial make-up, their corporate strategy, their leadership dynamics and their new set of stakeholders. Secondly, many of the intractable organisational conflicts being enacted within the system were serving as a release for the pent-up racial emotions of the nation as a whole. They developed a hypothesis that, at the time in South Africa, organisations had to invent ways to keep racial tensions contained on behalf of the society as a whole if excessive violence on the streets was to be avoided. This view

helped them cast themselves as container to the containers. Lastly, they came to grasp with the fact that a major and unexpected contribution of their consultation, which had been designed to import expertise, was to function as a vehicle for exporting some of the organisational chaos. As the consultants increasingly became filled up with their feelings of incompetence, despair, futility, shattered optimism, etc, and had to carry these feelings with them, the executives seemed to be able to address the organisational decisions they had to make but which were impossible while they were mired in those same paralysing feelings. When they had consultants who were serving as temporary containers of the emotions created by their racial history, these executives were able to function more effectively as a leadership group, which in turn lessened some of the racial hostility.

Some consultants have, or are believed to have, greater skills or more specialised knowledge than their associates. The criterion common to these examples is the status derived from knowledge, whether actual or presumed. The areas of expertise are the individuals' sense of themselves and their immediate experiences (Carr & Shapiro, 1988). In Cytrynbaum and Noumair (2004) it is explained how wisdom is projected into age as members view older consultants as the "wise old people" as a remaining archetype.

An analysis of the relationship between the consultant and the group and around the dynamics and issues that evolve during the establishment of the boundaries around this relationship, will provide important insight into the areas of authority, dependency and autonomy, clarity of task-definition, how multitasks are viewed and how boundaries are maintained (Czander, 1993). The activity that concerns individual consultants is their inner-world of experience at the boundaries with the roles they occupy. They adopt the interpretive stance possess and employ knowledge about themselves and their feelings to examine what is happening to them in role. To operate best with this stance, consultants may be described as participant-observers in relation to both their own effective experience and to that reflected from individuals with whom they have dealings in various organisational roles. Consultants' experiences are linked to what is happening in the group by using internal experience, testing interpretations against available data (for example, interpretations of others) or reality, and discerning the relevant context for

interpretation. Individual experience, which has inevitable priority in everybody, thus progressively becomes a tool for engagement with others around a task (Carr & Shapiro, 1988).

2.6 CHAPTER SUMMARY

This literature review started off by defining a conceptual framework, after which the five basic assumptions were discussed. Relevant systems psychodynamic concepts were explored. These included the conscious and unconscious, anxiety, defence mechanisms, transference and counter-transference and the CIBART model. Consultation to culture and leadership change and development was explored through discussion of change in organisations, diversity, systems psychodynamic consultation, the role of the consultant and the impact on the consultant.

The research methodology will be discussed in the next chapter.

CHAPTER 3

RESEARCH METHODOLOGY

With reference to the research methodology presented in Chapter one, this chapter contains the qualitative study and procedure of the research and analysis. After a description of the participants the measurement (in-person focus group) will be discussed, explaining the gathering of data, and data analysis will follow this, concluding with a chapter summary.

3.1 PARTICIPANTS

The research was done in a large financial institution in South Africa, where systems psychodynamic consultation is done for groups of employees who are representative of all divisions and business units in the organisation. This group of consultants regularly consult to group members that consist of middle management to entry-level employees, who have minimal to extensive banking experience. There is also a representative spread between gender, age and race among group members.

When working from the systems psychodynamic stance the focus of consultation is on individual and organisational mental models, resulting in organisational transformation. Interventions are focussed on cultural and leadership change and development with a special awareness of diversity.

A team of organisational development consultants, who normally work together in their designated areas, Northern Gauteng (Pretoria), Limpopo and Mpumalanga (and sometimes beyond), were chosen to take part in the research. The research group consisted of a white female (45 years old), a black male (40 years old), a black female (25 years old) and an Indian female (30 years old). A white female (41 years old) who is part of the natural team, and a white male (50 years old) conducted the in-person focus group. Another group member, a white male (40 years old) was not present during the in-person focus group. All participants hold postgraduate qualifications in some field or another of psychology, and all have been trained in the systems

psychodynamic stance of consultation (the Tavistock group relations model). Experience of participants in this method of consultation varied from a minimum of 12 months to 4 years.

3.2 MEASUREMENT

To undertake this qualitative research it was decided to use an in-person focus group.

3.2.1 Description of a focus group

Focus groups are small structured groups with selected participants, normally led by a moderator or facilitator, used as a special qualitative research technique. They are set up in order to explore specific topics and the views and experiences of individuals. They are carefully planned discussions where participants share and respond to comments, ideas and perceptions (Krueger, 1994; Litosseliti, 2003; Mouton 2001; Neuman, 2003).

Focus groups are typically used in social sciences, for a variety of different purposes (Litosseliti, 2003). In advertising and marketing research focus groups have extensively been used for the purpose of brand development and product evaluation. Focus groups have been used as part of public policy and communications research and in the political arena focus groups are used for campaigning (exploring people's reactions). Focus groups have also been used for education, linguistics, health research (Kitzinger, 1995), feminist research and research on social movements and phenomena such as racism and the environment (Gibbs, 1997).

Different kinds of focus groups can be used (Litosseliti, 2003), for example: in-person focus groups, telephone focus groups, video conferencing focus groups and online focus groups. The use of virtual focus groups such as telephone, online or video conferencing is effective to gather information from participants over a distance (de Bono, 2003), or to help people who are quiet or less confident to take part. They do, however, lack the richness, spontaneity and creativity of in-person groups, where non-verbal communication among participants signals people's responses, opinions, alertness and interest in the topic. Non-verbal communication, the depth and manner of

response are complex elements of interaction and therefore it is more appropriate to use in-person focus groups when conducting social science research (Kitzinger, 1995).

3.2.2 Benefits and limitations of a focus group

Focus groups offer some benefits compared to other methods of collecting data, such as interviews and participant observation. They present a more natural environment than an individual interview, as focus group participants are influencing others and are influenced by others – just as they are in real life (Krueger, 1994). Focus groups may be seen to occupy a middle ground between participant observation and in-depth interviewing (Morgan, 1997).

Researchers wanting to gain a different perspective on their field of interest can use focus groups. Focus groups used appropriately can be a rewarding experience for the researcher and participants (Gibbs, 1997). The following are some of their benefits (Krueger, 1994; Litosseliti, 2003):

- Discovering new information and consolidating old knowledge (for example, examining people's habits)
- Obtaining a number of different perspectives on the same topic, in participants' own words
- Gaining information on participants' views, attitudes, beliefs, responses, motivations and perceptions on a topic (“Why” people think or feel the way they do.)
- Examining participants' shared understanding
- Gaining insights into the ways in which others influence individuals in a group situation (group dynamics)
- Exploring controversial issues and complex or sensitive topics.

However, focus groups also have potential limitations (Gibbs, 1997; Krueger, 1994; Litosseliti, 2003) such as bias and manipulation, danger of leading participants and encouraging them to respond to your own prejudices, participants saying what they think you want to hear, “false” consensus (some participants with strong personalities and/or similar views may dominate the discussion, while others may remain silent), difficulty in distinguishing between an individual view and a group view (groups sometimes appear more consistent than they are because

individuals who disagree may not say so, and groups often generate more emotion than any of the individual participants may feel about the issue, thus individual behaviour is subject to group influence), difficulty in making generalisations based on the focus group information (not only because of the limited number of participants, but also due to the difficulty of having a really representative sample), difficulty of analysis and interpretation of results (due to the open-ended nature of focus groups), and the influence of many immediate situational factors. According to Litosseliti (2003) these limitations can be addressed through careful planning and skilful moderating of the groups.

3.2.3 Conducting a focus group

When a decision is taken that a focus group would be the appropriate choice for the research, careful planning and organising should be done. Clarity on the research aims, purpose and topic or issue to be discussed, as well as the anticipated outcomes, is important. Where, when and how often focus groups need to be conducted will be determined by the research goals, issue to be investigated, information required and the outcomes anticipated (Krueger, 1994; Litosseliti, 2003).

In planning the focus group (Gibbs, 1997; Krueger, 1994) the researcher needs to decide what type of focus group is appropriate and how many people should participate. Appropriate participants and a moderator need to be recruited.

The role of the moderator is absolutely critical. Moderators will use their skills to maintain the focus of the discussion and to guide, stimulate and facilitate the discussion and to put participants at ease by creating an atmosphere of openness and interaction. It is a complex and challenging role. The following factors should be considered when deciding on a moderator (Krueger, 1994; Litosseliti, 2003): The topic and composition of the focus group. For this good moderating skills are needed. For example; the moderator should have some experience in moderating focus groups, be able to maintain the group's focus and keep the discussion on track, have good personal, interpersonal, communication and managing skills, be “neutral”, opinion-free and non-

judgemental, confident and in control while at the same time being flexible and adaptable to the ways in which the discussion progresses and develops.

Various practical issues need to be considered and organised (Litosseliti, 2003), such as access to people, the time available, the venue, refreshments and resources (a high-quality audio or audio-video recorder is required), as well as some important ethical issues such as confidentiality and possibly incentives paid for attending.

The research design and method should be planned and clarified. The nature and topic of research will determine what and how much should be shared with the participants, it is good practice to be honest and truthful and to inform people about the purpose of the research and future uses of their contributions (Gibbs, 1997; Krueger, 1994; Litosseliti, 2003).

It is important that those taking part in a focus group find the discussion comfortable and enjoyable, do not feel pressurised to make decisions or reach consensus, and are encouraged to express different points of view (Litosseliti, 2003).

3.3 DATA GATHERING

In this part authorisation to undertake this research will be explained, after which planning and organising the event, informing and preparing participants, preparation for the in-person focus group, and conducting the focus group will be discussed.

3.3.1 Authorisation to undertake the research

It was important to ensure that all relevant role players were involved and that the research would add value in the organisation. Permission was asked from the financial institution to undertake the research. This included discussions with the specialist function responsible for organisational culture and leadership change and transformation. The direct reporting line manager of possible participants for the focus group granted permission for the research to

continue. Participants were contacted and asked if they would be prepared to take part in the research. They were informed that the data would be used anonymously for research purposes.

A study of this nature, using an in-person focus group, would benefit the participants by allowing de-briefing through a deeper understanding of what they are experiencing while doing their work. The organisation would also benefit by understanding the role of the consultants better and so ensuring optimal functioning in future.

3.3.2 Planning and organising an in-person focus group

A date was chosen and contracted with the moderator and all participants were selected for an in-person focus group. A venue was chosen and booked for the appropriate date. The venue was easily accessible and centrally located with no outside disturbance and a circular seating arrangement. Refreshments, tea and coffee were provided. Flipcharts and a tape recorder were prepared and set up.

3.3.3 Informing and preparing participants

The date and time and venue were discussed with all participants and then set up. The purpose of the session was shared with all participants. In preparation for the focus group the occurrence of the concepts projection, projective identification, transference and counter-transference were highlighted and participants were asked to think about examples of this happening to them. They were also informed about how the data would be used after the focus group, namely for research purposes and to help the organisation in understanding how to support people in this role to become more effective.

3.3.4 Preparation for the in-person focus group

An experienced and skilled moderator was chosen who was well informed regarding the topic. The choice of the moderator was influenced by the fact that the researcher was part of this

natural team. In preparation for the in-person focus group, meetings were held to decide on the design of the session and the question(s) to be asked.

At the beginning of the in-person focus-group the purpose of the research was shared: “To ascertain the systems psychodynamic behaviour manifesting in and between the consultant and the client during group-relations training events in this organisation”.

The moderator introduced the topic by having a short discussion to set the scene, orientate participants and to direct their line of thought. The definitions of basic assumptions, viz dependency, fight and flight, pairing, oneness and me-ness, as well as defences that are often present when working from the systems psychodynamic stance, were explored.

After making sure that everybody had a clear understanding of the purpose and focus of the session, the moderator confirmed that the participants were comfortable with the data gathering and the use of data afterwards. All the individuals gave their permission to go ahead.

3.3.5 Conducting the in-person focus group

Participants took their seats randomly around a table. The session formally began with the primary question being asked: “In taking up your role as a consultant, when working with groups from the systems psychodynamic stance, what happens in your relationship with the group regarding your race and gender and concerning projection, projective identification, transference and counter-transference?”

After the primary question, follow-up questions were asked when needed to clarify and guide the discussion. The moderator was non-directive and facilitated free and open discussion among all the group members. Participants freely influenced each other and built on one-another's responses and thus stimulated collective and synergistically generated thoughts, feelings and experiences. Non-verbal behaviour was also observed during the session. Interpretations were offered in the form of working hypotheses. As observer and co-moderator, the researcher supported the moderator.

The in-person focus group took three hours and the session was conducted with a short break after about 90 minutes. The in-person focus group was recorded and the tapes were transcribed. The session was ended and all participants were thanked for their time and contribution.

To ensure that the data gathering was as representative as possible the option was kept open to conduct more focus group meetings or follow up with individual interviews should it be necessary. However, after the data was transcribed it was clear that enough information was gathered for this study.

3.4 DATA ANALYSIS

The data was qualitatively analysed by means of content analysis (Patton, 1990). This is a process of identifying, coding and categorising the primary patterns in the data. The goal is to make sense of a huge amount of data and reduce the volume of information with the basic intent of searching for significant patterns and central themes to construct a framework for communicating the essence of what the data reveal (Miles & Huberman, 1994). By way of systematically exploring the data for recurring regularities or similarities a form of data reduction takes place where the data is simplified, abstracted and transformed. Grouping and labelling of different topics or issues follow on this. Codes are attached to words, phrases, sentences or paragraphs as separate meaning units.

Units that are similar are gathered and sorted into categories so that meaning can be derived and patterns emerge. Categories are then judged by the following two criteria: Internal homogeneity (the extent to which the data that belong in a certain category hold together in a meaningful way) and external heterogeneity (the extent to which differences among categories are bold and clear) (Patton, 1990).

Detailed descriptions of the patterns shape the themes, which should portray a comprehensive picture of the participants' collective experience. After patterns emerge into themes and trends, hunches and findings are examined to put together a deep structure within the data and to integrate the data into an explanatory framework (Babbie & Mouton, 2001). There is no clear

boundary between describing and explaining. There was no prioritising of categories to explore which categories were more important than others. To answer the research question, the experiences and issues of the group were viewed as more important than the superiority of one over the other (Patton, 1990).

Typically the researcher moves through a series of analysis episodes that condenses more and more data into a more and more coherent understanding of what, how and why (Patton, 1990). This entails an analytical process of layered deconstruction and creative theory building. It requires intense personal involvement, interpretation and focus. The process itself creates its own structure and results, but is also deeply part of the analyst. No preconceived models or theories can be imposed on the data during the process of analysis. The main concern throughout is to fully interpret and understand the issues and to truthfully represent and communicate what the data reveal to the deepest level. Guidelines and procedural suggestions are not rules, and applying guidelines and suggestions requires judgement, creativity and analytical skill. As a final step, the findings can be connected to theory and shaped by the theoretical framework (Miles & Huberman, 1994).

In the results chapter the patterns in the data was synthesised into three primary themes, namely: the impact on the consultant, groups project onto consultants and consultants project onto groups. Within these three primary themes secondary themes were identified. Under these secondary themes verbatim evidence from the research was given, followed by an interpretation and supporting literature. A working hypothesis was formulated for each secondary theme, after which an integrated hypothesis was formulated for each primary theme and lastly a final research hypotheses was given.

3.5 CHAPTER SUMMARY

The focus of this chapter was on the research methodology. Participants of the in-person focus group were introduced. The measurement was discussed, this included description of a focus group, benefits and limitations and the conducting of a focus group meeting. Discussion of data

gathering followed this, and the process that was followed in this research was reported. Lastly the data analysis was explained.

In the next chapter the gathered data will be discussed under the themes that emerged from the analysis.

CHAPTER 4

FINDINGS

This chapter contains the findings of the empirical study. Findings of the impact on the consultant will be discussed by presenting themes. Themes are related to the impact of diversity, what and how groups project onto consultants, and lastly the impact that all of this has on the consultants.

4.1 THE IMPACT OF DIVERSITY FACTORS

De Geus (1997) states that by maintaining a certain level of diversity within itself, the living company is far more adaptable, because it is far more capable of responding effectively to the variety of forces that exist in its environment. Many participants are passionate about diversity and their work. They see it as the “real” work. For example one remarked: “Because of, I think, I’m very passionate about valuing diversity and the language issue is so big, this is Pretoria, it is so big, that one feels, that this is the real work, this is the real thing, the others are also important, but the diversity is the real work”.

Beer and Nohria (2000) discuss the importance of the consultant role to help members interpret the various actions of others, not as technical incompetence, but as behaviours that are consistent with a particular cultural purpose, meaning and history. For the consultants the functioning of the group is most important. They want to project feelings of comfort and support unto the group and rise above their own feelings and prejudices, as a participant reported: “I think I’ve been good about it, I always think it’s the choice that I’m taking, as a group and when they get comfortable, they want to use the language that they will have the ability to express in the group, so I think we have... because I’m comfortable and feel good about it, that someone feels comfortable to express, and for me it gives a kind of satisfaction saying now that they are comfortable they’ve got a choice, whatever language that they want to use and they can feel satisfied with my presence in the system”.

4.1.1 Primary diversity factors

Consultants experience that primary diversity factors such as age, gender and race impact on the way they do their work. When consulting, they have to deal with different generations, female and male role expectations and racial differences of the group members while also dealing with their own primary diversity factors. Colman and Geller (1985) state that the constellation of gender, sexuality and age may be viewed as an increasingly salient aspect of group and organisational work settings as it influences or interacts with issues of authority and leadership. Consultants identify with the role they need to play in bringing diverse people together in understanding cultural and gender differences particularly better.

4.1.1.1 Old racial belief systems challenge new racial behaviour

Cultural belief systems strongly influence the ego identity of participants. Members of a cultural group do not have an active choice in what they believe. These are institutionalised behavioural prescripts. A black female participant mentioned that she was taught that whites were oppressors who didn't trust blacks, and she could therefore not trust them in return. She said: “part of maybe projections that belongs to a certain group, that I take up, for example being black, being taught that the white is the oppressor, whites don't trust you, uhm so don't trust them, you have to work twice as hard because they do think you are incompetent and then maybe as a black female I then take up that, because it belongs to my subgroup, uhm, uhm, that is the mind or the context that I should have about white people”. For Kernberg (1966) ego identity represents the highest level in the sequence of the development of the “identification systems”. Whereas introjections and identifications are structures of the psychic apparatus at large, ego identity is a structure specific to the ego, which evolves out of its synthesising functions. Ego identity as a final consolidated organisation is characterised by the following three aspects: an awareness of a sense of “continuity” of the self, a sense of “consistency” between the external representational world of objects in relation to the concept of the self and vice versa, a sense of “confirmation” – that is, a corroboration of one's own identity in interaction with the environment and the individual sensing of this environmental recognition.

The black female participant struggled with her belief system and identity, and she reported: “Ja not even a belief system versus an experience, it’s more often things that collectively belong to groups, like you know, as a black, what are my experiences supposed to be, what I’m suppose to think of, what is it I’m supposed to do, uhm, that’s on one level, just maybe as a black, on another as a female, what am I as a female suppose to do and as a female what am I supposed to say, how am I suppose to do certain things, societal things like this you can call that, versus then what do I as myself feel and believe and sometimes you feel that you, but I’m not suppose to be, when I want to feel and believe a certain thing it’s almost like, you know, you can’t, you’re black, blacks don’t do that or females don’t do that or, except for me I think it’s also part of that battle”. A split is created in this participant by transference from the cultural belief system and her ego identity, and the need to choose her behaviour in terms of whom she is as an individual, young, black and female. Counter-transference from the consultant towards the group takes place and can make it very difficult to consult from a neutral place towards a mixed group of white and black people. Klein (1950) saw splitting as one of the earliest defensive operations called into play by the immature ego in an attempt to cope with intense anxieties to which it is sometimes subjected. The primary function of splitting is to segregate the objects associated with bad, in order to protect and preserve the good objects on which the survival of the self depended. This involves both the segregation of everything perceived as harmful and dangerous internally, and/or projecting it into the outside world.

Being a female and working in a previously predominantly male leadership environment poses to be another part of the above complexity. From the sub-conscious the challenge plays out that there are right and wrong things for females to do. As noted above, being a young black female then becomes extremely difficult, having a different viewpoint from a cultural, gender and age perspective. Gould (in Colman & Geller, 1985) stated that when authority is vested in a person, this person thereby assumes a work role that in a formal sense is the same regardless of gender, age, race or personal characteristics. However, the way in which he or she performs in role, the difficulties encountered in filling the role, and the way he or she is perceived by others, are all influenced by such personal and demographic factors.

WORKING HYPOTHESIS

Transference of old belief systems of what is good (and can be trusted) and what is bad (and cannot be trusted) makes it difficult to take up the consultant role with confidence, when consulting to diverse groups. This is further complicated by old belief systems about primary diversity factors.

4.1.1.2 Different race and gender expectations impact on behaviour

Individuals carry within themselves all the experiences of their lives. This is done in two ways, namely, in memory and in the world of internal objects. Some experiences of relationships with objects outside the individual can be “digested” because they are enjoyed, other relationships will produce bad experiences that are retained in the inner, unconscious world as dynamic processes in the sense that they are among the sources of energy for behaviour in subsequent relationships (Lawrence, 2000). Usually members of a cultural group are blind for their own group's faults, stereotyping of their own cultural group (in-group) influence the different race and gender expectations, as the white female participant reported: “It’s very interesting for me because I grew up with white males, I have three brothers, a father, lots of cousins and lots of friends and that’s why I wanted to explore the question, because for me each white male is something else, uhm, but I even find myself within the context of diversity talking about the white male as if they are one of a kind. They’re this group that act and think and look the same, uhm, so ja,.. I think the less experience you have with a group the more you will stereotype”. It is easier to accept projections from the group if a consultant does not have first-hand experience about certain stereotypes, this can easily result in projective identification or counter-transference. The potential space between the individual and the environment is the place where cultural experience is located, and for every individual the use of this space is determined by life experience that takes place at the early stages of the individual's existence. The potential space is at the interplay between there being nothing but me and there being other objects and phenomena outside omnipotent control (Lawrence, 2000).

For a black male, his upbringing and socialising might have led him to believe that white males are superior to the black males. Whites are the employers and blacks are the workers. For the black male participant, this left him with self-doubt and issues of self-devaluation and he reported: “My assumption has always been the white male is always the employer, you know, he’s the one with money and in terms of skills he’s the one with most competent skills that are available and I never had the opportunity where I could have the white male as a colleague, having grown up together with the same competence growing up until I could, you know, identify myself; the perception has always been in my mind, he’s always the employer, always superior, so what you’re doing is just try to be like this, this ideal, the kind of a character and that is, is always how I feel, the white male”. The transference of the belief about white males compared with black males challenges the black male to take up his role and to reflect on the dynamics in such a way that he does not compromise his role by counter-transferring the beliefs. The perceived superiority of the white male creates dissonance for the consultants as they have different experiences within themselves regarding their belief systems. As the individual examines more closely what is inside and what is outside, and tries to regulate the boundary between them, the individual is confronting those very cultural forms (stereotypes) hitherto taken for granted, that provide the defensive structures and thus confronting his or her own primitive inner needs that these structures satisfy. In giving up an external definition of “reality” and substituting his or her own, he or she is therefore giving up certainty and security and substituting uncertainty and insecurity (Lawrence, 2000).

With cultural transformation came changes in belief systems. Stapley (1996) mentions that apart from the learning experience during “culture shock” stress is also created by the loss. If grieving is a response to loss of meaning, then it should be provoked by all situations of loss, including all change, where the ability to make sense of life is severely disrupted, people need time to “repair” their thinking and to reintegrate the culture. It seems that the uncertainty of the “new role” of the white male in this new equal opportunity 21st century system is projected onto the consultants. The role of the white male has changed dramatically from being the leader and superior in the past to being one more sub-group in the bigger system from which a leader can evolve or an individual can be perceived as superior because of certain individual personality traits, and not because of individual membership to a specific sub-group. Gomez (1998) states that today's

multicultural society can no longer be ignored. Racism and other forms of prejudice have been effectively deconstructed as a process of extreme and unconscious splitting and projection.

The difficulty to consult in this diverse system is evident where there is a split in the black male consultant, where previously he spoke about the difficulty to consult to white males regarding performance expectations; it also carries the positive stretch for him. The presence of white males creates expectations to produce more and lift the standard of work in the system and the group, as the black male participant stated: “But for me, it is the opposite, I don’t have, it doesn’t bother me to consult with a white, or a black, male or female or a white male or a white female. For me the presence of the white males in a session, in a workshop, that brings a lot of expectations to produce much, much more. That for me it’s also like they represent the management of the, system, it is about somebody being there, they may challenge, whether I am good enough to be within the system and they have a lot to contribute, that I am there not by mistake or not by recruitment but I have the competence to be there. But I feel safer if I have a white male or female consultant within the system I know they can do something there for the containment of the system”. From the point of view of the black male, white males are seen as a contribution to the functioning of the system, it creates a positive challenge and brings knowledge to the group. They contain and keep the system intact. Cultural difference is fundamental, yet often remains unacknowledged. We reach for a more complete humanity to the extent that we also acknowledge otherness in our lives or suffer from experiencing the absence of the meaning that otherness brings. Gomez (1998) further says that where splitting is a factor, cultural difference acquires additional meaning and splitting is at its most unknowing extreme. What gets split off and projected in prejudice is what is feared or envied by the majority culture.

WORKING HYPOTHESIS

Different cultural belief systems influence the way consultants interact with each other. Cultural transformation creates dissonance and splits in consultants, as their beliefs and expectations about each other and the roles that they play are challenged and need to be adjusted.

4.1.1.3 Racial differences within the same gender

In this in-person focus group there was evidence of the different views on the role of the female and consultants managing and trying to keep the boundary between a white and black female. Boundaries, both physical and social, emphasise difference with resulting competition and status hierarchies. Boundaries support personal, group or national identity through a definition of belonging which includes who is in and who is out. This definition is inevitably challenged, sometimes violently, and new boundary relationships are defined. In the animal world, territory and aggression are inextricably bound to one another (Colman & Bexton, 1975). During the in-person focus group a white female mentioned that she was seen as, Mother Africa. As a white female, she had past experiences of good cross-cultural communication. She was in a better relationship with other race groups than the white male, and was giving advice and help, the participant said: “I get comments from a group, to say is it ok, uhm, if we interact across racial barriers and I don’t know if that has something to do with the fact that the white female, for many years has had a different level of interaction with people of colour than a white male. I’ve been even called uhm, mother, mother Africa, mother of the nation”. Although the comment was heard and accepted by the group, the black female participant expressed some feelings of indifference (ignorance, lack of interest, unconcern, coldness).

The name Mother Africa was attributed to the South African diva, Miriam Makeba, who had a role to play as part of the real struggle, and who made a real impact and difference with the purpose of reconciling. The black male participant said: “Actually, honestly uhm I, it’s when she said that, the white female, just now it didn’t upset me, I didn’t have feelings of, hey, no, you know you can’t be called Mother Africa. To be honest, I was just very indifferent, that maybe that’s the right feeling”. But as part of a good relationship, he wanted to show reconciliation, compromise and a willingness to work together and said further: “To me when she, spoke of Mother Africa, I thought of the very person that the name went to, Miriam Makeba, as a person who was really making friends from the European state, by making an impact into an African state with music, with the message that we give, and then with the sole purpose to reconcile people, get them together by proper struggle and I also think in that role, then anyone can play that reconciliatory role and she can be defined as a Mother in Africa”.

Boundaries can become a problem as projective identification within parts of different sub-groups emerges with consultants who do not naturally belong to that sub-group. This impacts on colleagues who do naturally belong to those sub-groups. Gomez (1998) states that culturally the concepts of the self are highly relative. The characteristics of the western self are highlighted through considering the self-concepts of other cultures, where the pinnacle of achievement is not self-sufficiency and where there may be more intermingling between people, both concretely and metaphorically, resulting in the “we-self”, where personal identity includes the encircling group. This expresses a more realistic sense of humanity, because it acknowledges, rather than denies, the group of which all individuals are a part and on which all individuals depend.

Although intentional discrimination on the grounds of race, class, gender, disability or sexual orientation is now usually abhorred, the fear of being seen as bigoted or insensitive acts as a mental straight jacket which is equally effective as were earlier assumptions, blocking thought and free-ranging discussion in a similar way (Gomez, 1998).

WORKING HYPOTHESIS

As consultants begin to cross the boundaries between different cultural groups, they experience the challenge of cultural differences and protection of the “own” identity. Therefore this counter-transference makes it difficult to consult to and define new boundary relationships.

4.1.1.4 Dependence on the white male

The banking environment in South Africa is still predominantly a white male leadership environment. This gives more authority to the white male to challenge and work with the system. At a deeper cultural level, this means that other males and females depend on the white male because he has the authority, entry, trust and status position in the groups they work with, and within the organisation they are supported and rescued by the white male. According to Gomez (1998) most individuals who were initially worked with in systems psychodynamic consultation were white, male, heterosexual, middle-class, and articulate, young or middle-aged individuals.

A male-centred, heterosexually biased account of the human being is inherent in Freudian theory, but his deliberate involvement of women in psychoanalysis contributed to the early attention given to gender difference. Diminished social power makes it difficult for minority groups to develop a voice that will be listened to. Understanding of personal diversity and relational dynamics need attention. Our theoretical understanding of difference is at an early stage. Colman and Geller (1985) state that the full potential of female leadership has remained a relatively untapped, underutilised resource as it is obstructed by dynamics of racism and sexism in the groups in which they live and work. Systems psychodynamics can no longer ignore the multicultural society of today. Racism and other forms of prejudice have been effectively deconstructed as a process of extreme and unconscious splitting and projection. What gets split off and projected in prejudice is what is feared or envied by the majority culture (Gomez, 1998).

Consultants feel their own insecurity, own incompetence within a white male dominated organisation and accept and welcome the assistance of a white male to gather entry into and trust within the organisation. To be part of the consulting pair with him authorises his colleagues to work in the system. They trust him and feel safe with him around. The white male gives them status, because of his relationship with members in the group that they need to consult with, and his status position with them, as one participant reported: “Yes, and especially if he picks it up in an intervention he makes the system aware of it, this is what’s happening, I wonder what this stuff mean, and we work with that and he’s just changing the system to accommodate me”.

The white male presents the black male as competent and trustworthy to the group. He gains the trust and authorisation from the group, because the white male prepared the entrance for him especially if there are many white middle-aged males present in the group, the black male participant reported: “For me it has been quite a good experience and what will happen, especially where there was a lot of white, middle aged and older males who has been long in the system, it is easier because the whole energy is being contained by the white male in terms of when there is a lot of participation it could easily be addressed, and the other thing is the way the white male would deploy you to get your competence into this particular group and present you in a more positive stance that you are a competent facilitator, it makes your presentation much more easy, and you get easy buy in from the middle aged and older males”. According to Gomez

(1998) while relationships are not the whole of life, object relations remind us to honour the internal and external relational background which sets much of the tone for experience, whether for the individual or society.

Consultants depend strongly on being a pair with the white male consultant, as his presence impacts on many different dimensions. Dependency on the white male is seen from many different angles. He rescues them in difficult situations, as one participant reported: “I experience him almost, if the white female is mamma Africa, then he’s got to be Pappa Africa [laughing] he’s almost persistent within a system uhm, often of his colleagues, his almost rescuing you, if you need rescuing, so I experience him as working extremely hard, to rescue you from some... , that’s my experience”. He helps to diffuse the most stressful of situations such as gaining entrance, he cares and enhances his colleagues’ self-esteem, and he takes performance anxiety and feelings of intimidation away. The Indian female reported: “I really feel, don’t feel intimidated, I don’t feel any anxiety in terms of performance, I don’t even feel like I need to prove anything, I’m just comfortable and it just flows and I know that he has confidence and trust in me so with him, I really, I work very nicely with him and I feel, especially, what will I call that..., I feel that I can just be myself and it will be fine for he trusts that I will be able to do what I have to do in terms of our work, so, ja, that is my experience of working with him”.

The white male is not superior because of his years of experience. He values others, trust their ability and knowledge and gives recognition. He has a relationship of equality with them, as the black female participant reported: “When I work with the white male, he actually makes me feel valuable, you know, even though, the white male, I know he’s had more experience than I do, but for some example, I don’t feel that he makes that an issue, if it makes sense, he doesn’t have a superiority role, I don’t feel him playing a superiority role, he really, I really feel that he thinks I’ve got a brain, if one wants to call it that, and that I really give valuable input, whenever I work with him, I feel that he trusts me to just really help and work with him on an equal basis like what I say is important and”. This dependency and feeling of oneness create comfort and help to alleviate the conflict and anxiety to perform. One need not work alone. Menzies (1989) states that it is an old Tavistock institute principle that it takes a group to study a group. An alliance for the sake of the functional needs of the organisation is a good example of political

struggle in terms of perpetuating the distortion in the distribution of authority and power (Kernberg, 1998).

WORKING HYPOTHESIS

To challenge the system's transference of old mental models about the incompetence of different cultures and genders, and to be authorised by this very same system to take up their role and complete their task, creates a lot of anxiety for the consultants. There is a strong dependency on the white male, who seems to be authorised by the system, in that he is expected to save and rescue others from the conflict and splits that come with this role and task.

4.1.1.5 Age is used as an indication of competence

The constellation of gender and age may be viewed as an increasingly salient aspect of group and organisational work settings as it influences or interacts with issues of authority and leadership (Coleman & Geller, 1985). There are many differences in age, years of experience and exposure to this consultancy stance. Projective identification results in anxiety about incompetence for the younger, less-experienced consultant.

Working with an older and more experienced colleague creates feelings of insecurity. Consultants who have more experience and knowledge project a feeling of superiority onto colleagues who are less experienced, thereby less experienced consultants feel incompetent and intimidated. The following comment was made by a participant: “The young black female and you also (referring to the young Indian female) made a remark earlier which made me think that age could also be in there and it is not only about race and gender but also age. Just before we came into the room there was something said about co-operation, maybe it’s an age thing as well”. They see older consultants as better than younger ones with less experience, a young female participant responded: “Age... the only link maybe that I can make is, uhm... for example when I was working with very experienced systems psycho-dynamically informed consultants and those other people, yes I did feel you know, very intimidated uhm, and then where age for me fit in was you now, I thought I’ve been doing this for a year and a half, these

people have been doing it for ages, of course they're gonna do it ten times better than you, so that is the only place where I feel the age, not in terms of the age and the thing, but in terms of how long you have been doing this particular work and particular experience which makes me feel you know that uhm that most of the people really know their stuff here, it is more, you know, the years of experience, ja". The projective identification with the projected incompetence is so strong that it creates anxiety.

The perception is that those with more exposure to systems psychodynamic consultation will know better to handle the situation. Lawrence (2000) elaborates that the tone and quality of the interpretive voice will be related to the capabilities of the "taker". It is difficult to feel, live, practice and understand new and unfamiliar experiences. Systems psychodynamic process provides a third position or "cultural space" where the use of this space for each individual is determined by the individual's life experience. Consultants have their own conceptual framework within which they observe the behaviour in front of them, including their own. They also have their own "knowledge of acquaintance" from their own learning by experiences. The skills of the consultants lie in their capacity to analyse – on a barely conscious intellectual framework – their feelings, and to express them in ways that will help the members of the group to understand their own feelings as they are experiencing them (Colman & Bexton, 1975).

WORKING HYPOTHESIS

Consultants who are younger and less experienced in the systems psychodynamic consultancy stance feel intimidated by their more experienced colleagues, and this creates conflict for them, as they do not feel authorised to take up their role.

4.1.2 Secondary diversity factors

Secondary diversity factors like culture, language and experience with systems psychodynamic consultation also play a role when consulting to groups. Consultants continuously have to be aware of and deal with these factors.

4.1.2.1 Social identity influence group dynamics

Cultural and gender belief systems will be explored as part of secondary diversity factors that influence social identity. Stapley (1996) explains how an individual comes to possess a particular social identity as a matter of social fact, he explains how everyone has many more identities than he or she can assume at one time in a given interaction. This means that individuals must select from among their various identities those in which to present themselves.

Consultants deal with transference from their own belief systems. They are continuously confronted with strong belief systems from different cultures and genders. Stapley (1996) refers to culture shock as the shock that comes when a person enters the world of another group of people who have created different boundaries, or vice versa. The core of the shock is the insight that perceptions and norms previously taken for granted are now revealed to be highly relative in terms of space and time: “What is truth on the one side of the mountain is error on the other”. Hence it is easier and more comforting to relate to “the known”, the group that is similar, the “in-group”.

Consultants report on their experience of projective identification where they feel the pressure mostly from their “in-group” to contain the performance anxiety and to participate and work on behalf of their “in-group”. Napier and Gershenfeld (1989) explain research evidence that under conditions that arouse fear or danger which may result in anxiety, subjects will seek out similar others to be with, because being part of a group would be a desired method for reducing stress. Stapley (1996) states that the result of the individuals' group identification is that they react to the attributes of the group as if these attributes were also theirs.

Firstly, examples from the black culture will be given from a male and female perspective. The black female and male both felt a lot of pressure to perform, on the one hand to show that they could do the job and on the other to contain and alleviate the performance anxiety of their in-group. The black female participant reported: “We’ll come to that in terms of being black female as well, where there are other black females in the group, being pressurized to sort of, I don’t know, outperform whatever, or do double work on behalf of black females because, for me there

is a need for the voice to be heard”, and the black male said: “that performance anxiety from the black male in terms of thinking that you also need to satisfy, you need to produce and work even harder than the projection, of what is being projected into the group as well, my issues that I projected in the group as well”.

The black male and female felt pressure to break the silence and be “the voice” on behalf of their in-group as the black female participant reported that she might speak out more often to fulfil a deep seated cultural and gender wish that the black female voice must be heard. She felt pressure to perform in order to show she could do it and needed respect and acceptance she said: “so for me, I feel that I need to show that you know I can do it too, so I think that part is part of my own”. The black male participant reported that during moments of silence, he filled the silence of black males in the group, because he knew what they were “saying” without them verbalising it, because of his deeper understanding of the culture. He took on the responsibility to portray the feelings of black males accurately and truthfully because he saw himself as their representative, their voice, as he said: “In reality you didn't know, you're also uncertain ...”. The black female added: “Yes, it's like, also a gender thing, it does depend on, depending on who I am consulting with, I realize that when I'm consulting with white males, oooohh!!! Is all I can say, I really feel extremely incompetent, and...uhm... I go through everything in my head first before I even say it then I end up saying nothing, or I'll think something but I just can't say it and that I've noticed every time I have ever consulted with a white male, that's happened”.

Another reality for the black male was the containment that he did everything on behalf of his in-group. He felt pressure to perform, and spoke out on behalf of certain members of the group in front of him, as he reported: “You carry that kind of insight to contain on behalf of the group”.

The young females in the group, black and Indian, experienced performance anxiety as counter-transference played out, and in the minds of the consultants from previously disadvantaged groups, the white male was still the one to impress and for whom they needed to perform to address the unmentioned expectation that the participants experienced: “...that they would most likely not be able to do the job”. The black female, as well as the Indian female, experienced that white male members of the group made them feel extremely incompetent. It happened time and

again and influenced their performance. As a result, it created pressure and they felt that they had to prove themselves constantly, as the Indian female reported: “Yea, I agree, I have the same problem. (Laughs, shares a laugh with the black female) I also feel extremely intimidated by the white male it’s almost as if you have to prove that you know what you are talking about, it..., it... , it creates a lot of pressure for me”.

The Indian female consultant felt a lot of pressure to perform on behalf of her cultural “in-group” and she experienced that Indian females have a stronger voice than Indian males, who were seen as being absent and unwilling to participate. She reported: “My experience has been, and I’m not speaking on behalf of the Indians, but I’m just trying, with a lot of the interventions that I have, uhm, I saw the Indian female voice is becoming much more stronger in the system than the Indian males and specifically very few of them do participate in diversity sessions, even in this, and even when I consult proper to this, sometimes you can even get that one Indian participate, specifically the males”.

The white female had her own unique experience within gender, as well as in the cultural arena, by, on the one hand, carrying a different historical “label” than the white male and on the other hand feeling the split between the connectedness with the previously disadvantaged groups, but also the connectedness with the white male.

For the white female the difference with the white male came from not being labelled as the oppressor and dictator. Historically females had a common understanding to be the caregiver, comforter, mother and container. This created open and cross-cultural communication, from which a dependency grew on a mother figure who would take care of all needs. Bion's (1963) formulations of the interrelationship between mother and infant are valuable, he sees the mother as the container who can contain what is projected and work with it. He also observes that if this process does not take place effectively, anxiety would be introjected. The white female reported on her experience of dependency: “you’re set up by the group to grant the permission that they may play together, that they may interact and this has come up a few times already, uhm, That I get comments from a group, to say is it ok, uhm, if we interact across racial barriers and I don’t know if that has something to do with the fact that the white female, for many years has had a

different level of interaction with people of colour than a white male. I've been even called uhm, mother, mother Africa, mother of the nation, and but it is about giving permission almost for people to interact and I think, I'm not sure whether it is a projection from the group that they cannot give themselves the permission and that they need to get the permission from somewhere else, I'm not sure, I'm just thinking out loud now...".

The white female also had to deal with a split within her role and her own boundaries, being "in-between" different genders and cultural groups. She cared for the interests of white and black and experienced the struggle of both groups, and said: "I often have, uhm, and its almost linked with the mother role, but not like the mother role, uhm, the plight of the white man these days in the organisation versus the plight of black people and where that leaves me, uhm as a white female, uhm, because I constantly find myself, uhm, when I consult to the white man wanting to take up the interest of the black people, when I consult to the black people, wanting to take up the interest of the white man, who's, future opportunity is taken away, uhm, uhm, in the organisation and I just realise that white females are containing such a lot in organisations". Although it was an important role, it went unseen, unrecognised, often carried no reward, promotion or status, and the white female reported: "It's a middle role, but its, it's a middle role, a very invisible, unimportant role in terms of the white female was never and will never be, if you think in terms of al emancipation, uhm, so it's a role that the white female plays, but it's not going anywhere". In order to ensure healthy development in the individual in terms of continuity, consistency and confirmation required, there is a need for the establishment of firm boundaries for the self and others across which realistic and effective relationships and transactions can take place and within which one's own identity can be established (Stapley, 1996).

WORKING HYPOTHESIS

The social identity and transference from past experiences leave consultants to identify strongly with their own "in-group". This creates anxiety, as consultants feel pressured to perform and speak on behalf of their "in-group", to address the dependency and be containers for their "in-group".

4.1.2.2 Language as an important part of identity

Language seems to be one of the most important factors to deal with when doing diversity work from a systems psychodynamic stance with groups. People find their identity in the language they speak, it is the most important channel through which to express yourself and your identity, a participant reported her experience: “It has something to do with identity, definitely, because If I just listen to the kind of comment that is given by a white Afrikaans person often, when we talk about the issue of language, they see it as their right to speak Afrikaans, and to be who they are....”. Lawrence (2000) states that some of individuals' very first experiences are to relate to their mothers, or mother substitute by whom they are induced into speech, language and culture. According to Menzies (1988) individual identity is established through the establishment of a firm boundary for the self and others across which realistic and effective relationships and transactions can take place. Effective control over these boundaries gives a stronger sense of belonging to what is inside, where “I” belong and where “we” belong together.

Language represents a great part of “who” group members are and to feel comforted by identifying with their own language helps them to deal with the discomfort and anxiety. Groups project their own discomfort with language onto the consultants, who in their turn experience projective identification by feeling uncomfortable that group members struggle to participate in their second or third language, as one participant reported: “On the other hand in some other instances the people need and does not, like have the courage to speak English, very clear, because of the lack of the understanding of the language in itself and they have the need to express themselves in the language with which they feel much more comfortable to do that”. Consultants strove to give the group members room to learn and grow, and they were very aware of the language discomfort and reported: “Usually you have the two, those that have trouble to speak and those that feel strong about their identity, they usually use language as part of their presence, these people know that they need to participate and make inputs in the group, and unless they use the same language to express that, people will not understand”. Kernberg (1998) states that individuals feel estranged or alienated when there is an acute discrepancy between their subjective sense of identity and the objective reactions to them. This can also be related to a

power struggle, the fight for leadership.

Black participants experienced the disempowerment of members of a group who had language problems. One reported: “If I see that I might have a language problem from the start, I would tell the language, the language that I’ll be using is English, and if you want to express yourself in Afrikaans, feel free to do so, we’ll help each other out, end of story and then we just work things out... I’ll use English ...”. The black female reported: “If I see that someone’s struggling and they just, I’ll mention to the group that I’ll just speak in English, because I can really only speak in English, if they want to express themselves in Afrikaans it’s fine, I mean if there is something I don’t understand, I will ask someone and they will tell, and we have fun, and if they just want to express themselves in Afrikaans, do so”. They also pick up on splitting off from the group or a separation within the group as part of language barriers, and said: “It’s like, it sounds more like, it’s like a license to become one of us and you can stop compromising and be part of you, if I am perfect, prefer English speaking person”. Miller (1993) states that consultants are present in dual capacity, both in defined role and as persons, and in the latter role share inescapably in the difficulties and dilemmas of the individual member.

Transference occurs in the groups as people deal with their past experiences and beliefs about their language. Consultants try to deal with this by briefly giving of part of their own identity by speaking the predominant language of the group. One participant reported: “I’m suddenly thinking of the group now, but that could also be, in fact it’s ok if someone gives off his identity, it’s like when I start speaking to people in Afrikaans it’s like I give off my identity and I take someone else’s identity by speaking their language, and to relate the language and the identity and it’s ok with the group. (A lot of confirmation from other participants)”. This, giving of part of own identity to build relationships is not always seen in a positive light, a group can label you as the outsider on the grounds of the language you speak. A participant reported: “And when the black person wants to do, not that thing, but walk with the middle ground, they see them as obstinate and interfering”. Miller (1993) states that for members to exercise their personal authority in a fuller sense they need to create a new set of meanings around which to reconstruct their identities.

Groups will try to seduce a consultant to speak in his or her home language. This dependency on and need to form a pair with the consultant who speaks the same language, can then create a split in the consultant group. Colman and Geller (1985) describe how the mechanism underlying shared fantasies of group members is the capacity to transfer certain mental contents. Significant and interrelated group dynamics are energised by projective identification, particularly role seduction. The term seduction graphically suggests that group dynamics may sometimes act in powerful ways to pressure a member into a needed role. For the participants, speaking in their second or third language during consultation is part of avoiding seduction and pairing and to compromise with the intention to break down cultural barriers. A black participant reported: "...and it becomes of big interest in the illusion, if for example I work with a white Afrikaans female and have an intervention, there are Afrikaans speaking people I continue to speak in Afrikaans even if they change to English and they keep to it they keep letting me talk to them back in Afrikaans".

Language is often used as a flight from working with the real diversity issues, it seems to be the more acceptable thing to discuss and differ about, avoiding the deeper issues that exist between people from different cultural groups, genders and generations. Lawrence (2000) describes that where language is used to describe the experience in systems psychodynamic consultation, there is a text within a text as unconscious texts are embedded in the conscious material. A participant reported: "In fact I was just thinking, just look towards what they're saying, it's also the concept of language being used as an umbrella, by a cover up, but there really is a lot of underlying issues, so perhaps by using the correct language, so its acceptable if I find using the languages or two, but the underlying issues could also mean inter-racial thing about being black and white, and about the whites and the Afrikaners, but if I use the language as a tool it's the most acceptable and it should give me even more rights to express that, and they will fight for that". Another participant agreed: "I think it is easier to make it a language thing than to call it a race thing or even gender, because if I think back to that group as well, there were lots of gender jokes that were been made, they were quite offensive". Language can contain a lot of meaning and symbolism, if an individual does not understand the language and its nuances they can loose out and feel alienated, as Kets de Vries (2001) puts it: "Some leaders are masters of language,

adapt at using similes, metaphors and irony. Many are especially good at the symbolism of words”. According to him language is also used differently in different cultures.

WORKING HYPOTHESIS

Language forms an integral part of identity and is often used to suppress other diversity issues that are difficult to deal with. The impact of language in systems psychodynamic consultation is often underestimated.

4.1.2.3 Experience in the working methodology

According to Obholzer and Roberts (1994) consulting to institutions can be regarded as having an analogous role to that of an architect's, in predicting which are the load-bearing structures and helping to identify what sort of emotional loads these structures are carrying. Consultants need to be sufficiently independent from the organisation to be able to reach conclusions without excessive fears of antagonising the leader, and therefore they must not be too dependent on any one particular client (Colman & Geller, 1985). Anxiety to work with groups from different genders, ages and cultural backgrounds are addressed through the dependency on the known working method, as well as being part of a consulting pair. According to one member of the group, she finds security (reliance) in working from the systems psychodynamic stance. The black female reported: “If I work for example with the white male, and we work psychodynamic, I feel fine. I only get that feeling when we’re doing the other stuff when we’re working with anything else I don’t get those feelings, It’s just okay, I’m working with the white male, you know, big deal, but you know whatever that might mean, but it is only when you’re doing Tavistock, ja...”. She can draw confidence and comfort from her knowledge, experience and trust in the system. In Colman and Geller (1985) it is stated that people who often play the role of consultants do so because it provides a deep friendship and good companionship. Even if the people who have worked together never see each other again, there has been among them a fine spirit of camaraderie that one rarely finds elsewhere.

WORKING HYPOTHESIS

Knowledge and skills in working with systems psychodynamic consulting, bring comfort to consultants and help alleviate the tension that is created by other diversity factors.

WORKING HYPOTHESIS ON THE IMPACT OF DIVERSITY FACTORS

The work that consultants do is always influenced by diversity. Primary diversity factors, such as old cultural belief systems, race and gender expectations (for race and gender of “same” or “in-group” and “different” or “out-group”) and age, as well as secondary diversity factors such as social identity, language and skills or level of experience with systems psychodynamic consultations create dissonance and splits for the consultants. Their “in-group” as well as “out-groups” use them as containers. It is challenging to their beliefs and experience of their level of authorisation to do the work they need to.

4.2 GROUPS PROJECT ONTO THE CONSULTANTS

Group members have their own worldview and experiences that form their mental models. When consulting from the systems psychodynamic paradigm the consultants contain group members’ anger, frustration and anxiety. At the same time they have to deal with their own beliefs and expectations, while struggling to find their own identity within the organisation.

4.2.1 Cultural belief systems are transferred onto consultants

Members of one culture group can exclude, depersonalise and devalue a member of another culture group. When working with predominantly white groups, black consultants have to deal with transference about not trusting or relying on someone from another race or culture, that they will be able to do their job well. Stapley (1996) suggests that group members exhibit transference when experiencing the “other” in a way that is not representative of the actual individual and which cannot be accounted for on the basis of the current situation alone, but is based on previous interpersonal experience. A black female participant experienced an incident where the

group didn't expect her to know what she was doing. She reported: "So that's what I did, it's once we get going, and you talk confidently, then things that they thought disappear, but at the beginning I've experienced that if, its especially with someone from another different colour it's like "ooo, my goodness, what's going to happen here?" ".

Transference occurs where group members behave according to their belief systems. Different cultural groups impact on expectations of competence towards a participant from another cultural group. The Indian female reported: "Another thing that I've been worried about, when we just got there even, questions were directed about me but through my white colleague, so it's almost as if I was not there to represent myself". In Gomez (1998) it is stated that tolerating own experiences as consultant rather than trying to get away from them, enables the consultant to maintain a fuller connection with the group.

The Indian female felt intimidated, angry and disappointed and wanted to leave the group when group members ignored her because they had expected a white consultant to work with them. Counter-transference occurs when the impact of the transference is so strong that the participant feels a need to react to it. The Indian female said: "Uhm, I was very intimidated, at one stage I wanted to leave uhm the group, I was angry uhm, disappointed in the system ...". If anxiety based on work becomes too great, too difficult to bear, people will escape by stepping out of the role. The role shapes their vision so that they see the work reality for what it is. But if they cannot bear the work reality, they need to step out of the role so that they can step away from reality (Hirschhorn, 1999). Menzies (1989) states that when working with groups the consultants generally undergo more violent and intensive changes in their own feelings and self-perception than what they would in individual psychoanalysis. It is a major task then for consultants to keep themselves in a state where they are perceptive to the phenomena they must work with, and not to allow counter-transference of their own bias to make careful observation and deduction more difficult.

WORKING HYPOTHESIS

Cultural belief systems impact strongly on transference from groups onto consultants. This

disables and de-authorises consultants to do their work. In trying to deal with this, consultants sometimes have the need to act harshly. They would even be prepared not to take up their role and leave the room.

4.2.2 Group members' expectations from consultants of their own racial group

Different group members relate to different consultants according to their own “in-group” and “out-group”. They identify with the “sameness” and assume that the consultant from their “in-group” will be more competent. By doing this they create a split between the consultants. Colman and Geller (1985) state that racial and class antagonisms literally stay in the study group. Both the white and black consultants are evaluated on the grounds of race and not competence. A white consultant may symbolise competence, trust, sameness and understanding to white members of the group. The black male consultant may represent incompetence and “appointment as a result of affirmative action” and not competency. The white female participant reported her experience: “Ja, I’m not saying that I’m more competent than the black male, I’m saying that’s what we represent, perhaps they were an audience that were just mostly white uhm, she can do the job and he’s affirmative action, kind of thing, perhaps” .

The need of group members to identify with the “in-group” consultant and the basic assumption of oneness result in some group members feeling let down when the consultant does not act according to their expectations, or where the consultant behaves in a way to include all group members, e.g. speaking English instead of Afrikaans. Group members see him or her as a traitor. Group process poses a basic threat to personal identity and therefore activates defences against identity diffusion (Colman & Geller, 1985). The consultant can also be at a loss for identity. The white male consultant is excluded from his own racial group because he is seen as a traitor, one who gave up the right to be part of the group, one who is a cause of pain and discomfort to his own people. A participant reported: “They are very often attacked, because they are seen as traitors, who are willing to exclude their own kind and are willing to include others. That’s not what they do, but it seem like that because you cannot include the one and include the other, so you, ... I think very often it is seen as, if you break that, then you’re excluding me”.

Racial difference, gender and race taboos can block black and whites from feeling close to each other, and from identifying with each other. If they emotionally identify with their counterpart, they grow dangerously close to experiencing forbidden feelings and encountering unknown parts of themselves. Identification reduces the sense of risk and danger they feel, but in the face of racial difference, the sense of what is not known expands, and the resulting anxieties are then unconsciously rationalised with the racist image of the dangerous and inferior black (Hirschhorn & Barnett, 1993).

WORKING HYPOTHESIS

Group members want consultants from their “in-group” to behave according to their expectations, and they identify with “sameness” and become dependent on their own “in-group” consultant. In believing that “good” lies with their “in-group” they see the “bad” as part of their “out-group” resulting in transference of incompetence onto a consultant from a different cultural background. When consultants do behave differently from what is expected, they are seen as traitors, this anger of group members are projected in the basic assumption fight and flight, because the consultants do not “feed” the group's dependency.

4.2.3 Group members transfer their beliefs and expectations about gender roles

Group members use consultants to confirm and strengthen their own identities, as Hirschhorn and Barnett (1993) put it, the social defence system itself becomes the focus of attention and not the task at hand as group members project their feelings of vulnerability onto scapegoats. Beliefs about gender roles are transferred onto consultants; it is done so strongly that consultants are directly confronted with it. In the following example a white male group member depend on the shared identity of the white male consultant to constrain his own vulnerability. The white female participant who worked with her white male colleague reported: “...and then at some stage that man said to the white male he called him aside, he said “I need to speak to you”, he said he must watch out “the white female sit jou ore aan” (“the white female is outperforming you”), and we felt that we were absolutely equal in the intervention, and ...”, It was the belief of a white male in the group that a man and women could not be equal members of a team. When working

together, the man always had to show that he was the one in control and the leader. The participant further reported: "... and ... "she is doing far better than you" and I, and we felt that it was totally misplaced, we discussed it, we felt it was totally misplaced but it was perhaps because of the white man wanting to see that the white male has taken the lead, and seeing this equal partnership, left him very disturbed".

Gender of consultants impact on group dynamics as Cytrynbaum (1993) found that all group members tended to devalue female consultants, describing them as less caring, less engaged and more personally distressed over time. In contrast, male consultants were seen as increasingly more caring, engaged and personally distressed. Female group members contributed more to this splitting of consultants than male members did. Male members also tended to overvalue and idealise male consultants. Female group members, particularly those with female consultants, expressed more and increasing distress and engagement over time relative to male group members, regardless of gender of consultant. In contrast, male group members remained well-defended, contributing intellectual analyses of group process, denied their own distress and seemed to locate disruptive feelings in the female group members, who willingly accepted this containing function.

WORKING HYPOTHESIS

The inter- and intra-relationships of consultants from a different gender in relation to that of group members impact on group dynamics, during systems psychodynamic consultation.

4.2.4 Group members project their discomfort and anxiety on the consultants

According to Obholzer and Roberts (1994) human beings are notoriously resistant to change. During change, goals and aspirations in life shift, and things that in the past guaranteed success, power, influence and status, are no longer effective or are even viewed as dysfunctional or taboo. This creates feelings of confusion and misplacement as familiar behaviour codes, the way groups relate to each other and social order are changing, leaving people in a no-man's land with new rules and behaviour prescripts to adapt to. Participants reported as follows: "At the same time

that South Africa is becoming an integrated society the whole world is moving towards democratisation of every single individual person, so our mental models are really being changed and I think perhaps we, we disrupt, disrupting the order. In the old days when change was not so fast, you had a certain size budget and a certain number of people reporting, you had your status and now these people from people management come and say that you're ability to innovate and create, being a self renewing adult and to network is what gives you power and, ja you have to get order again, it's very painful".

Change has an effect and impact on group members. Apart from the social, cultural and gender transformations that are taking place, organisational change creates more work, more responsibility and more roles with less rules, identity and role models for employees. This creates a feeling of incompetence. What was acceptable before is not working anymore. A participant said: "And the more incompetent they become the more responsibility there are, because they also have to do their own, the more senior, the more flat top, the more multiple roles, the more responsibility". Colman and Bexton (1975) explain that in an unfamiliar situation there is a universal tendency among group members to regressive behaviour. In the basic assumption dependency group the members merge together before a leader that is going to take care of the difficulties.

Group members also experience feelings of loss of status and dreams. The anger and frustration with their loss in the system (out there) is brought into the systems psychodynamic process. Discomfort that is created for group members is projected onto the consultants. Participants reported: "And maybe something else that I could, that I think is also happening, the workload within the system is become more bigger, the world becomes more smaller, but the more the responsibilities become bigger, in terms of, we create a lot of flatter structures into the organisation, we expect a lot of people in the system to take a multiple role and that also could create some anger, in terms of you end up creating some incompetence, because that's not what I used to be, I was a manager, I was responsible for this and this is what I expected as part of my promotion and my growth and my development and the most flatter structure you create the more problems you create for this individual because you are creating some more multiple roles for this individual". Consultants become the scapegoats for all the fears, anxiety and discomfort

that come with the “disruption”, the changing of the known rules and acceptable behaviour of the past. A tendency of group members is to use individuals both inside and outside the group as targets or depositories for unacceptable feelings and attitudes. Because this projection (transfer process) is unconscious, members seldom are able to see the relationship between the parts of their feelings being denied and the individual who appears to epitomise those same feelings (Colman & Bexton, 1975).

There is a split between being a traitor and being a victim. Conflict is ignited with the power struggle within an “in-group”. The “traitors” have initiated the change and the “others” are the victims. Whites (management) are blamed for hiring blacks and disrupting the familiar. White members of this financial institution feel like powerless victims. A participant reported: “... and how this links with the diversity, if they run concurrently, [agreement, ‘mm’] but the blame is put on the white [agreeing statement ‘exactly’], because the black people are coming into the organisation, that’s the first excuse [lots of agreement, ‘mm’]”. Change was forced unto them. They didn't have a choice and they didn't ask for it. This conflict was handled by projecting the anger onto the consultants. Kernberg (1998) states that this activates the psychology of large group regression, with a consequence of loss of personal identity by all involved, a need to form subgroups so that aggression can be projected onto other groups, an effort to assert personal and individual group power, the fear of being victimised by the same process, the wish to escape from the situation, and a sense of paralysis and impotence as group members disengages from the group.

Systems psychodynamic consultation is about exploring the responsibility and authority of the individual in relation to his or her social environments (Lawrence, 2000). A part of resistance to change, as an example, is that white group members, especially males, are used to be in a power position and they want to keep the power, keep their identity. Change and integration cause a loss of identity and pain. It was reported: “I think very much, uhm, we are, sort of, the cause of the pain of integration. (Lots of agreement “mm”, “yes” from other participants) ...and the pain of integration actually comes from every individual person, so to think that we have integrated stuff is very much a projection”. Colman and Geller (1985) state that the boundaries of identity are continuously negotiated between the system and the individual. Identity and authority needs

are not met by the “old way” of doing things and the discomfort and anxiety this creates are projected onto the consultants.

Through projective identification consultants believe that they are the cause of the pain as a result of the changes. For the consultant this work is full of emotion, and there is a lot of anger and pain to deal with. Consultants act as containers for authority and leadership issues. Lawrence (2000) states that the consultant needs to understand the experience of containment, the ability to allow the members to “be” in their terms. Obholzer and Roberts (1994) state that members of a group not only communicate information, but will also be conveying states of mind, which are often very disturbing and painful. The expectation is evolved that individuals can gain some relief from these pressures by seeking a container for the painful feelings and the part of themselves that experiences this.

WORKING HYPOTHESIS

Organisational change is unavoidable. Changes have specific effects on group members and challenge mental models about authority and race and gender issues. The discomfort, anxiety and pain that are created by this are projected by group members onto consultants who are blamed as the “bad part” and who have to contain the group’s emotions.

4.2.5 Group members project their fear and anger towards management onto consultants

During systems psychodynamic consultation, consultants represent leadership of the temporary organisation and are also seen as the executants of organisational leadership. A participant reported: “I just wonder how much we play into that, you know they, they attack us and want us to act like management and then we do, because why must I feel responsible if she is giving her team feedback that she needs something from me”. Hirschhorn and Barnett (1993) mention that the deeper cultural aspects are often not understood when organisations are involved in change. Many of organisational historical patterns are established both to deal with the work and to defend the organisation against anxiety. When these patterns change, a considerable amount of anxiety is unleashed. Followers see their leaders as knowing, but not telling, asking, but not

listening. Together they struggle to create a space for working on these issues. For group members leadership created the changes, and they feel that they are at loss of authority. This plays out in a fight and flight defence. Menzies (1989) explains that when the consultant and the group are trying to understand what is going on when basic assumption fight and flight is in operation they are constantly attacked by such things as anti-psychological views, hatred of psychological difficulties and attempts to evade problems.

Groups project their discomfort, anger, anxiety and pain onto the consultants by shifting all the blame onto them, as if the consultants alone made the decision to introduce change. No responsibility is taken for their own choices. Consultants are seen as the change agent, the “bad part” that is disturbing the tranquillity. Consultants are changing what has worked and what was pure and comfortable and nourishing. They are blamed for recruiting foreigners into the system and for highlighting comfortable dysfunctions in the system. A participant commented: “It’s like, that’s what I think, it’s like that’s the projection that you get from outside, it’s like we are, like we’ve got this pure kind of water in the container, if I could choose I could put some dye inside of it, into this thing and then, it gets a different colour into the system, it’s like the blame from the system often to recruit different people into the system and to question some dysfunctions into the system and some uncertainties, and now if they bring these kind of people, if they bring these kind of issues they have a lot to do with the culture change and transformation and that creates some discomfort in the system, and “where does that leave me”. I watch, the person that has been in the system for a long time and then I’ll look at him and I see he is the lost son, the traitor of spending what has been there in the system and what has been comfortable in the system”. Colman and Bexton (1975) state that when doing systems psychodynamic consultation, consultants represent authority, collectively they represent management. The members inevitably project upon them their fantasies, fears and doubts about authority and its power.

Consultants contain projections about leadership on behalf of the system. They take the blow for management's business issues. The pressure is on them; they absorb the issues and feel that they have to handle them. The consultants serve as a buffer between group members and management. They are often in the middle where they experience pressure from the group to behave in a certain way or otherwise get labelled, but they also have pressure from management

to behave according to new rules. A participant reported: “What we represent as consultants in the system, one thing of that what we represent can be that we also represent management and that makes us help to do a lot of containment on behalf of the system, in terms of their business issue of language, for example, they say a white female needs to speak Afrikaans, if she doesn't she is a traitor, and a black male needs to speak English, etc”.

Being part of the system and consulting to the system, impact on the dynamics, because the consultants also need the group members to believe in what they do, so that they will have credibility in the system and be authorised to do their jobs. Shapiro and Carr (1991) state that consultants are individuals who, in using and interpreting their feelings in their roles, stand both inside and outside themselves, and both inside and outside their organisations. Such consultants become immersed in the dynamics of the organisation and consciously try to discover a sense of the issues that are important to the organisation. They consider how the feelings generated in their role, reflect both organisational process and outside perspective. This provides data from which an interpretation may be attempted. The role of the consultant is focused specifically on the transformation and helping group members change their mental models. To do this the consultants need to challenge old mental models as they play out in the group by reflecting on the dynamics that stem from them. Group members do not always receive this positively as they sometimes find it difficult to work with their own behaviour at this level.

WORKING HYPOTHESIS

Consultants live in a kind of paradox where members show a dependency on them to take up the role of management, but when they experience authority from consultants in role during systems psychodynamic consultation, they project onto them and attack them for putting them through this difficult process.

WORKING HYPOTHESIS ON GROUP PROJECTIONS ONTO CONSULTANTS

Group members are faced with many changes at different levels. They are also continuously challenged regarding their old belief systems of race and gender, it all seems to have changed.

They struggle to deal with their anxiety and uncertainties. Leadership in the mind has the power and authority to change things; they also have the knowledge and skills to cope with the “new world”. All the anxiety, anger and fear are projected and transferred onto the consultants, who then have to be the containers.

Consultants have a paradoxical experience as; on the one hand, they represent the “bad”, the “other” or the “out-group” and leadership who changes everything onto which the negative emotions are projected, mostly through basic assumptions dependency and fight and flight. But at the same time they also represent the “good”, the “sameness” and “in-group” and leadership on who group members can depend to lead them through all of this.

4.3 IMPACT ON CONSULTANTS

The research showed that consultants are influenced and affected by that which is projected and transferred onto them by group members. Consultants have to deal with their own diversity, mental models and valence when consulting. They report that the containment role they have to take up has a severe impact on them regarding their own growth and health. Consultants also experience that they draw from own and colleagues’ experience and support to deal with and cope with the challenges.

4.3.1 Consultants identify with projected incompetence

When a systems psychodynamic process starts, there is an initial uneasiness, as in most unfamiliar situations, about whom everyone is and what may take place. The uncertainty and incompetence of group members to work with the task, to do the “right thing” is projected onto the consultant, and the given primary task is not structured enough and not clear enough. This creates anxiety and a feeling of incompetence for group members. The uncertainty that the group experience, to understand the “open” unstructured primary task, and the absence of the traditional leader, who will instruct them in how to tackle it – a task that is in reality difficult – worrying and even frightening make the group members feel as though they are being threatened by their lack of progress. Most groups struggle with this situation, and in the struggle seem able only to unite in hostility towards the consultants because they do little to relieve their distress.

The assumption seems to be that the consultants could help if they wanted to, and that it is only perversity on their part – or a trick, or manipulation – that stops them. They do not care enough for the group (Colman & Bexton, 1975). De Jager (2003) found that unconscious attacks are made on the consultants who represent authority and diversity to eliminate (“kill”) them because they are not fulfilling the unconscious fantasies and needs for recognition and affection by saving the group from the anxiety and fear that they are experiencing.

For the sake of the task and the learning the consultants will simply comment, to the best of their ability, on what they see going on and they try to make sense of it. The consultants do nothing to try and make the group members feel more comfortable. Group members tend to think that the consultant, as part of a manipulative plan intended the increased uneasiness, which they feel. Paranoia, which is a frequent phenomenon in group process consultation that if something happens, someone must have planned it – if not for a good reason then for a bad one – and “management” must be responsible, magnifies this experience (Colman & Bexton, 1975). Projective identification takes place as the consultants then start to question and doubt their own knowledge and skills to work from the systems psychodynamic stance. A participant commented as follows: “...but at the same time it is about the level of incompetence in you, you don't know anything, and you don't know everything from the beginning. It is like for the first time, you go through the process of the workshop, you don't even have an idea of what is going on in the system and it makes you think like, I don't know, like in your conscious space, like its empty upstairs...”.

WORKING HYPOTHESIS

Group members experience uncertainty and anxiety when faced with an unfamiliar situation where they have to work with an unstructured task. These feelings of incompetence to work with the task are projected onto the consultants. Consultants do not try to alleviate the discomfort; therefore they are labelled as incompetent. Through projective identification consultants start to question their own ability and competence.

4.3.2 Consultants as containers for the group

The dependency that the organisation has on consultants, with deeply specialised skills and knowledge, is to contain the many emotions and issues and to “do the transformation work”. Menzies (1989) discusses systems psychodynamic theory in relation to the processes of change. There is a need for change, to sustain vitality and growth, but also a fear of being disrupted by it, change being experienced as catastrophic. The basic assumption dependency group is meant to be dependent on the consultant, who will give them material and spiritual nourishment and protection. For the consultants the reality of their own defences also plays out where they avoid “doing all the work”. They reported that issues sometimes arose at the end of a session, where many needs were identified, but with no time left nothing was done about them: “It is difficult the work that we do here, uhm, what else does it mean? ...uhm, is that the meaning, in my life? I can't even imagine ... ja, and then there is no more time ”.

The containment that the consultants do can be exhausting. It impacts on their whole being, intellectually, physically, emotionally and socially. When asked the following question: “Did it affect you quite harshly?” the participant answered: “Ja, very much”. The idea of “being with” a group potentially makes us available for psychic and spiritual relatedness with whatever is defined as other, viz other consultants, the group, other groups we would like to be in (Lawrence, 2000). Through projective identification these emotions often become part of the consultants and they need to work through it to be able to cope and go on again. Coping does not easily happen at a conscious rational level. Behaviour that seems to be irrational plays out as consultants experience emotional and physical difficulties.

At an intellectual level, many problems and issues still remain with them long after a consultation session is over, and make them feel discouraged, stressed and tired. One participant reported: “It's like I come to work and sit and do nothing, because it's difficult to really explain to someone that it is actually quite exhausting mentally and emotionally. So for me I find that it then becomes difficult to connect in terms of uhm, my life out there, understanding, the depth of what I do ans uhm you, it, you know, for some people and friends and things it just seems like you have a lovely job, you know, I just go from conference venue to conference venue and “can't

I have your job because your job is just so cushy?" ". This can leave consultants detached from their own lives, as they are often still busy processing some of these emotions when they get home. Menzies (1989) states that it is important for the consultant to hold a balance between work and social life, noting that they are likely to have an effect on the transference and counter-transference. Another participant reported: "Having a lot to think about, and not coming up with any solutions and I don't know what to think about".

At a physical and emotional level consultants cry, overindulge, get angry, suffer from insomnia and even find that physical exercise does not really help with all of it. A participant reported that he cried a lot when processing something that was contained on behalf of a group: "Sometimes I just feeling like, when you wake up you just feel depressed, as if you've been in a argument with someone, you just feel like you want to get to the toilet and release yourself, but you're crying too, you feel better and after that you'd just say no it's fine, or sometimes you'll come back home, and I sit at home and say to my wife I just want to cry. I don't know why, but no one could give me anything, but if, you feel like, you are up to here, maybe after crying you'll feel much, much better". Sometimes participants experience physical illness: "Because sometimes, you know, you get home and for me it hasn't made sense yet, uhm and then to say why I'm feeling "naar" (nauseous), I'm just feeling "naar", but you know, why, I don't know, I'm just feeling that way. that for me makes it very difficult to connect that., I just sometimes say: "How was your day?", "fine", and that's it, uhm, the difficulty of going to explain that, that's how I've been doing this work". Another participant reported that she found comfort in eating: "...and it's a lot of work for one week, working with people all the time and I didn't have that debrief on Thursday, Friday and Saturday, and so what happened the whole weekend was that I ate, I ate so much, ... rubbish". According to Menzies (1989) individuals see the mother figure as the source of the vitally important food supplies which for them means both love and life, emotional, as well as physiological. The greatest idealisation of sweets, tends to appear in people whose lives are temporarily or permanently disappointing.

Furthermore, as consultants sometimes distance themselves and find it difficult to "shut down" or relax, they get angry easily, a participant reported: "It's so difficult to disconnect from the consulting and taking a step that's taking it personal, and then I thought, this is what I believe in

and I'm not going to compromise it, but the people get angry with you not understanding where you are at and how you feel about some of the things. sometimes when you become very strongly, some, and you'd get down into, you know getting angry, just something that you needed to carry, but you can because it become very difficult to disconnect yourself from the work and from the consulting ja, ja.”. Insomnia was also reported by a participant: “I find myself, really losing a lot of sleep at night, and then falling asleep when I don't need to fall asleep. Like I'll be sitting in company, and the next thing I'm lights out, where did it go? (laughing) and that's not healthy, I know that there is something wrong, because I'll be so exhausted at night and I cannot shut down”. Even trying to cope by doing physical exercise like going to the gym does not relieve all the containment, as was reported: “Sometimes I if, I go to the gym and I'll feel better, sometimes it makes it better, sometimes it actually makes it worse, because I need to almost block out something, so it actually just depends”. Shapiro and Carr (1991) explain how consultants become containers to help groups protect themselves from the pressure of otherwise unbearable feelings. Consultants experience psychosomatic effects after an intervention, while they are still processing what they are containing it is difficult to describe. Obholzer and Roberts (1994) state that it is only with the provision of a containing environment that the organisation can settle down to work at its task.

WORKING HYPOTHESIS

Containment of projections and transference from groups impact on consultants' lives. Consultants sometimes display behaviour that is irrational and difficult to cope with on intellectual, physical, emotional and social levels.

4.3.3 Consultants function in basic assumption oneness

For the consultants there is a strong boundary in terms of their identity, role, task and specialist organisational development community. Performing the same task and role, and coping with the same difficulties strengthen the feeling of oneness. Lawrence (2000) states that in basic assumption oneness the self fuses with the other, the soul becomes part of the mass soul.

The consultants share an identity; they work under the same circumstances and share values and characteristics. They share a feeling of belonging and a sense of connectedness. Within this closed group they are accepted and protected. One participant reported: "I'd say, number one, we share an identity, an identity of being all people in the same organisation, all OD consultants and one should have the common identity that could bring a relatedness into it, and I could also use the same concept of relatedness in terms of, parts of that I own and they also own the parts of me, in terms of the interaction of being able to work together, so we share the parts, so I could see the part of me in them and part of them in me and I own it, and that is where the connectedness could come to be and that also said, we share the power play, because of the connectedness of who we are and I think also other cultural groups' reference system is changing a lot in terms of their belief system, they're getting confidence in me, their attitude with regard to, the us, having confidence with me, and being able to work with me. I think it has changed and says to me, you are being accommodated, you can have, and perhaps the other certain things, with regard to identity, just because we have the common identity, the person that we share that line, so we can project all the anger and the coldness to someone else not to us as an identity". There is a strong feeling that if they stand together they will be able to impact on the system. This standing together comes from a strong identity that they have as a community in the organisation. As a base a coherent post-industrial work culture can produce a coherent set of values. The culture must help to show how the work that is done contributes to life (Hirschhorn, 1999).

Consultants assist each other in terms of debriefing. Consultants sometime carry guilt about the emotions and as Gomez (1998) states, the pain of guilt gives rise to the new capacity of reparation. The individual comes to realise that though anger can damage, love can mend. Belief in reparation prevents individuals getting quagmired in depression. A participant reported: "I think we, we need to debrief a lot, among ourselves, during, when we work uhm most of the time we work in pairs, and during an intervention one can say what the hell happened just there, you know and talk, talk through stuff, but besides that we also debrief with each other around a table like this, at least once a week or month or so. Often we just talk. Also talking about the fact that we rely upon each other". Consultants find it easy to rely on each other for this debriefing as they normally work in consulting pairs or teams, and have similar experiences or have been in the

same situation. They trust each other to the point where they can be open and honest about their own feelings. Menzies (1989) shares that consulting to institutions may be too big to undertake alone, and that the advantages of having at least one colleague co-consulting are inestimable. It may indeed not be advisable to work alone, or at least a person who works alone needs his own consultant to “come home to”.

Consultants can communicate openly and honestly with each other. They share feelings, experiences, uncertainties, doubts, reservations and queries about work, as well as personal issues. Between themselves they share an awareness and sensitivity for the intellectual and emotional issues of the transformational process that they work with. A participant reported: “But in terms of relations between myself and some of those white males, uhm, is openness, uhm, ... in terms of really sharing what you feel towards me as a black female or towards, or towards white male, things that happen, things that you aren’t sure of, that I thought has helped a lot and uhm, you know, sometimes in terms of just being honest, uhm, that you know I am jealous that, you know, you maybe got this opportunity because I think this and this and that, and I’m trying to separate that from you, because I know you as a person, but you know just being open and honest about some of those things, ... they way they relate to other people, so I think the role, really plays a factor, I think, uhm, ja, and just being able to admit where you are at this in certain times, in terms of, for me, in terms of our relationship, ja, that is some things that I could thought of...”. It is, however, important to realise that within this field of specialisation the belief is that all is the same, which is a fantasy and can result in envy or anger. Gomez (1998) states that envy is one of the most controversial of Klein's concepts. She describes envy as a powerful and destructive impulse. It is the urge to spoil what is good, because it is outside the self and because it supports the self.

WORKING HYPOTHESIS

Consultants function in basic assumption oneness to cope with the anger, confrontation and other dynamics from the system. Being part of this “in-group” helps to put the “bad” part in the “out-group”, the system out there, that creates all these difficulties that consultants need to deal with.

4.3.4 Consultants go through a growth process

Consultants need sound knowledge of systems psychodynamic consultation to be effective. With deeper understanding, knowledge and experience, consultants develop calmness and self-confidence. This is a process that takes time and patience. It has to come from an inner awareness that consultants have to take responsibility for themselves and their own emotional and physical well-being. For them it is important to know they can do it, because this carries them through the rough patches. A participant reported how she felt when she knew what to do: “I don’t get anxiety, instead I even feel more psyched up, but I feel Ok, I’m really gonna do a really good job, ja, I think that is more like it, I just laugh to myself and say “oh, it’s very cynical of me”, but that’s what it does for me actually”. For consultants to maintain a healthy working environment it is important, according to Obholzer and Roberts (1994) to have an awareness and understanding of systems psychodynamic processes. This can be invaluable in making sense of how they are perceived and treated, how they feel at work and how this has to do, not only with their role, but also with projections and with re-enactments of their own past.

When consultants are not comfortable with themselves, they find it difficult to cope. At first they might feel like helpless victims, but with a conscious effort they can decide to embark on a journey of self-discovery and self-knowledge. It involves an attempt to mindfully expand the self. A participant reported: “I think it is important to get to know yourself before you can set those boundaries, and you really need to go on a journey to find yourself, before you can do this work, you have to expand, ja, so, it’s difficult... because there, it’s not just work, there’s other issues as well, you have a life, so it’s, it’s everything that you need to deal with”. They experience anxiety to embark on such a journey, because it is difficult and emotionally intense. It was reported by another participant: “And I’ve actually had, uhm, when I, when I earlier started to work with all these things, I would think “oh, oh I don’t want to do this, this is too difficult, why can’t I just, just do something that’s, you know, less emotional and you know “mindless”, more technical and that’s it, you know”, so a bit of anxiety on going on this journey, because when you start it you realise that this is this big boy!, uhm, so I had feeling of that when I first started, but of course I’m glad I didn’t go with the feeling”. Consultants gain confidence, and they trust their own intuition and insights better as they progress along this path.

Consultants need to explore and understand what they contain on behalf of the group. They carry the anger, guilt, frustration, anxiety, etc. Colman and Geller (1985) state that the consultants should pay attention to the inner workings of impulse and defence, as well as to the internal reflections of interactive pressures and projections from the group in relation to the person and role of the consultant. When emotions are projected onto the consultant they sometimes struggle to give back the parts that the group need to work with themselves, through projective identification the consultants begin to contain these emotions on the group's behalf. According to Colman and Geller (1985) the processes of splitting, projection and introjection are the processes through which the biological conditions of individuality become transformed into consciousness of individuality: an awareness of a boundary between “me” and “not me” and a sense of the self.

Consultants need to understand their own valence and learn to behave more emotionally intelligent every time. Obholzer and Roberts (1994) explain that the phenomenon of valence occurs where people are drawn to work in a particular setting because it offers opportunities to work through their own unresolved issues. These settings attract consultants with similar internal needs and a similar propensity to fit with certain kinds of defences. A participant reflected on the learning that took place: “And what I’ve also found, it’s not my experience, but some people that I’ve spoken to that because of the work we do there is also a lot of personal growth, that uhm, ... because I’m getting, you know, in terms of socialisation, emotional intelligence of all those things, getting a different perspective and growing a different way ...”. According to Colman and Geller (1985), to use the language of open systems, when processing what belongs to “me” and what to “not me” the consultant exports chaos from inside and imports order from outside. When looking at human behaviour from the systems psychodynamic stance, general stereotypes and mental models become vague. Colman and Geller (1985) state that consultants use these processes to attain some coherence in the construct or model of what is “me”. They get rid of the bits that don't fit, the inconsistent and conflicting bits, and attach them to the constructs of the various “not mes” with which we populate our environment.

Perceptions of race and culture change for the consultants. They experience different social behavioural codes, and get to know individual characteristics in the place of group stereotypes.

People are not seen as part of the basic “classifications” of gender, race, age, etc, but the collective human behaviour becomes more prominent and consultants start to redefine their own mental models. It is, however, a struggle to deal with their counter-transference and to consult respectfully to a group in helping them discover new truths for themselves. A participant stated: “And I think it also help me find that, perhaps in the back of my mind, when I think about something in my mind, also you’re like the typical Afrikaans person in our minds that does not understand, you must not be patronising, you must not be demanding, you must always be objective, you always compare it with a typical Afrikaans white male in your mind”. Socially, a struggle develops between what the culture group prescribe and what the individual believes, experiences and wants, as a participant reported: “Ja not even a believe system versus an experience, it’s more often things that collectively belong to groups, like you know, as a black, what are my experiences supposed to be, what I’m suppose to think of, what is it I’m supposed to do, uhm, that’s on one level, just maybe as a black, on another as a female, what am I as a female suppose to do and as a female what am I supposed to say, how am I suppose to do certain things, societal things like this you can call that, versus then what do we as a black female feel and believe and sometimes you feel that you, but I’m not suppose to be, when the black female wants to feel and believe a certain thing it’s almost like, you know, you can’t, you’re black, blacks don’t do that or females don’t do that or, except for me I think it’s also part of that battle”.

Apart from the fact that consultants go through an inner growth process, their relationships with others change as well. This may create conflict and misunderstandings in terms of close relationships. People become angry and can criticise them for their beliefs or growth. They're not at the same level that they were at before. A participant reported: “I have been sharing with my husband over a long period of time, what I do and uhm, the effects of it and so on and I find the fights about it are decreasing, because he is also gaining a lot of experience through what I debrief with him, uhm, ja, I still get the odd situation where he doesn’t have a cooking clue where I’m coming from now and he says “but that’s nonsense”, uhm, but it’s far less than before, it was a struggle to, to get him to be aligned with me on what I do, but in the same way it’s a struggle for me to be aligned with his world that doesn’t make sense to me, uhm, but we take the effort, and if you take the effort then there is another place to de-brief, but it does take effort to get there”.

Consultants working from the psychodynamic stance specialise so much that it becomes difficult for people outside their field of expertise to understand what they are dealing with. The same people whom they often need to help them process and work through some dynamics. As one participant reports: "... because of the work we do there ... is also a lot of personal growth, that uhm, somebody said that "I'm afraid that I might out-grow my spouse", that I might be at a totally different place and that, because of what I learn, now how do I connect at all or bring them along or ... how do you connect with the people you've come along with or onto the same journey, which as, you know, it does change some of the things you maybe do before, in terms of my life outside, so those are some things that I experience, and that I've also heard". According to Colman and Geller (1985), being aware of the unconscious influences of behaviour and working with them, is so intense when confronting groups and supporting them to transform that it makes it difficult not to take note of this in everyday life. They further explain that consulting to the sub-conscious origins of behaviour often sounds very foreign to people who do not understand it. This can influence and alienate close relations from consultants.

The journey never stops, and consultants experience that with time comes wisdom. Although it is a continuous learning curve, the journey becomes easier as they gain confidence in handling the projections and transferences from the groups better. Colman and Geller (1985) state that individuals have changed when they have taken the consultant role many times, so that the change is noticeable in other aspects of their lives. Over time they learn how to use projective identifications and counter-transference in such a manner that it helps the group to grow without them containing issues that the group need to deal with themselves. There is also a growth opportunity to discuss and learn more about systems psychodynamics. Shapiro and Carr (1991) note that there is always new learning where even the most experienced consultants can feel inhibited to speak because of their own doubts.

WORKING HYPOTHESIS

Consultants need a sound knowledge of systems psychodynamic consultation and a deeper understanding of the self to be effective. Consultants are on a continuous journey of growth and

development; they struggle to integrate the new truths that they discover into their “whole being”. This growth can alienate them from their loved ones.

WORKING HYPOTHESIS ON IMPACT ON CONSULTANTS

When consulting from a systems psychodynamic stance, discomfort is created in the group members. Consultants do not play into the dependency that group members show to help them out of their discomfort and this triggers projections from the group. Through projective identification and counter-transference consultants experience that their coping mechanisms are challenged which results in some irrational behaviour at intellectual, physical emotional and social levels. By functioning in basic assumption oneness consultants try to deal with anger, confrontation and other dynamics in the system. This leads to a growth process for the consultants that take them on a life journey of development that impact on their “whole being”.

4.4 RESEARCH HYPOTHESIS

Working from the systems psychodynamic stance of consultation, consultants experience that they are an integral part of all the dynamics. Primary and secondary diversity factors always impact on their work, and this impact challenges their own belief systems and behaviour towards their own “in-group” and “out-group”. Consultants have a paradoxical experience where they are seen as the “bad” and “good” at the same time, experiencing fear, anger, anxiety and resentment but also dependency from group members. The containment presented by the consultants impacts on them at all levels of their lives. Their personal life journey and growth process are intense and influence their whole being.

4.5 CHAPTER SUMMARY

This chapter, through the use of qualitative analysis, aimed to create a better understanding of the impact on consultants who work from the systems psychodynamic stance. It became clear that a lot of projection, projective identification, transference and counter-transference take place as groups work with task one and task two during systems psychodynamic consultation.

Some primary and secondary diversity factors were explored such as primary diversity factors race, gender and age, and secondary diversity factors such as social identity, language and experience in working from the systems psychodynamic stance. The second theme of this chapter looked at the group's projections onto consultants. Belief systems about culture and gender, expectations from consultants who are from the same racial group and how groups project their discomfort, anxiety, fear and anger on the consultants were explored. The last theme focussed on the impact of working from a systems psychodynamic paradigm on the consultant, the way they identify with projected incompetence, what they contain on behalf of groups, how they cope through basic assumption oneness and the growth process they go through on their life journey.

This chapter concluded with the research hypothesis.

In the next chapter conclusions, limitations and recommendations will be discussed.

CHAPTER 5

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

In this chapter conclusions, limitations and recommendations of the research will be discussed, followed by a chapter summary.

5.1 CONCLUSIONS

The general aims for the research stated in Chapter one was reached. The literature review and empirical study addressed the problem statement and specific aims.

5.1.1 Conclusion of literature review

Information was collated to create a better understanding of the unconscious psychodynamics of the relationship between the consultant and group members during systems psychodynamic consultation.

The importance of the unconscious and other concepts such as attachment, relatedness, relationships, valence and object relations all proved to be very evident in this study. Ego defences, such as introjection, projection, projective identification and rationalisation played out strongly.

The theory showed that consultants experience many things when consulting from the systems psychodynamic stance. By taking up this role the consultant is often used as the container for the group. Groups project many things onto consultants, which are often influenced by the primary diversity factors. Through projective identification consultants and group members carry issues on behalf of the group or other group members. A lot of evidence was also found of transference and counter-transference.

All groups function according to the basic assumptions and in so doing also impact on the consultant, for example the fight and flight group whose fight instincts were aimed at the

consultant. Groups showed a lot of dependency behaviour that placed strain on the consultant as well.

It was also evident that consultants and group members have to deal with their own conflicts, identity, boundaries, authority and power, role and task. All of this need to be seen in the bigger context, and the challenge that organisations have to change, adopt and survive in the world amplifies the need for the individual to change.

5.1.2 Conclusion of empirical study

The empirical study was conducted through an in-person focus group and ascertained the systems psychodynamic behaviour manifesting in and between the consultants and groups during systems psychodynamic consultation focusing on change and transformation in a large financial institution. A natural team of consultants who work together in a specific geographical area was chosen to do the in-person focus group. The consultants were representative of the bigger consulting community.

The unconscious processes which took place during systems psychodynamic consultation, impacted on the consultant. The study showed that consultants were continuously dealing with projections, projective identification, transference and counter-transference. Group members often directed their anger towards organisational change or leadership onto the consultants. This often resulted in consultants feeling incompetent and “not good enough”. No individual, consultant or group member was excluded from these dynamics.

The work that consultants do is always influenced by diversity. Primary diversity factors, such as old cultural belief systems, race and gender expectations (for race and gender of “sameness” or “in-group” and “different” or “out-group”) and age, as well as secondary diversity factors, such as social identity, language and skills or level of experience with systems psychodynamic consultations create dissonance and splits for the consultants, since they are used as containers by their “in-group” as well as “out-groups”. It challenges their beliefs and experience of their level of authorisation to do the work they need to.

Group members are faced with many changes at different levels. They are also continuously challenged regarding their old belief systems of race and gender, because it all seems to have changed. They struggle to deal with their anxiety and uncertainties. Leadership in the mind has the power and authority to change things; they also have the knowledge and skills to cope with the “new world”. Consultants become the container for these experiences of group members.

Consultants have a paradoxical experience as, on the one hand, they represent the “bad”, the “other” and the “out-group” and leadership that change everything onto which the negative emotions are projected, mostly through basic assumptions dependency and fight and flight. But at the same time they also represent the “good”, the “sameness” or “in-group” and leadership on whom group members can depend to lead them through all of this. It is therefore clear that debriefing opportunities and the general need to feel cared for are important to help the consultants with a balanced lifestyle and to cope with their tasks and roles.

When consulting from a systems psychodynamic stance, discomfort is created in members of groups. Consultants do not play into the dependency that group members show to help them out of their discomfort, and this triggers projections from the group. All the anxiety, anger and fear are projected and transferred onto the consultants, who then have to be the containers. As was discussed in the results chapter the impact on the consultants who consult to groups from the systems psychodynamic stance is quite severe.

Through projective identification and counter-transference consultants experience their coping mechanisms being challenged which may result in some irrational behaviour on intellectual, physical emotional and social levels. According to Obholzer and Roberts (1994) the internal conflict that consultants experience can be compared to somatisation, when they are unable to deal with conflict at a cognitive level, it is pressed down into the body and finds expression in physical complaints.

On a positive note the consultants experience a great deal of personal growth and learning. They learn to deal with the challenges they face as a group. By functioning in basic assumption

oneness consultants try to deal with anger, confrontation and other dynamics in the system, they support each other and form a strong team and community. This leads to a growth process for the consultants that take them on a life journey of development that impact on their “whole being”. The experience and enhanced competence can be used within and outside the organisation to build, uplift and transform the organisation and bigger community. The positive self-organising team dynamic can be utilised to enhance other self-organising teams in the organisation.

According to Miller (1993), the consultant to a group sees the individual’s behaviour wholly or primarily as a contribution to group processes. The perceived role and role-relationship tend to determine those aspects of themselves that the individuals consciously bring forward, while other aspects are suppressed or repressed.

In conclusion, working from the systems psychodynamic stance of consultation, consultants experience that they are an integral part of all the dynamics. It became clear that a lot of projection, projective identification, transference and counter-transference took place as groups worked with task one and task two. Primary (race, gender and age) and secondary (social identity, language and work experience) diversity factors always impact on their work. This challenges their own belief systems and behaviour towards their own “in-group” and “out-groups”. Consultants have a paradoxical experience where they are seen as the “bad” and “good” at the same time, experiencing fear, anger, anxiety and resentment, but also dependency. The experience is that the containment that consultants do impacts on them at all levels of their lives (intellectually, physically, emotionally and socially). Their personal life journey and growth process are intense and influence their whole being.

The final hypothesis related to the consultants working from a systems psychodynamic stance, experiencing the powerful unconscious impact of diversity and change on groups and how this was projected onto them as containers on behalf of the system. This resulted in consultants experiencing the impact at all levels of their lives that lead them on a life journey.

5.2 LIMITATIONS OF STUDY

Next the limitations of the study will be discussed, taking into consideration the literature available and the empirical aspects of the study.

5.2.1 Literature

As yet there is little available in literature on consultants who work in their own formal system with groups from a systems psychodynamic stance. This study focused on consultants who were part of the same formal system as the group members. The consultants who are referred to in the literature do not work in the same formal system as the members they consult to. Literature on the impact on the consultant working from the systems psychodynamic stance was done at conferences and focused firstly on the consultant's role as part of the staff, and secondly on the dynamics that played out during the consultation.

Group members who have to attend systems psychodynamic processes often resist the experience. Group members do not always attend these interventions by their own choice. Members attend interventions on the recommendation of their formal leaders as part of their own development plan actions or even in accordance with their business unit's strategic focus areas. Most of the studies on the role of the consultant and the impact of working from the systems psychodynamic stance were done at residential conferences. Members who attended these conferences did so mostly by their own choice for own development and to gain a better understanding of systems psychodynamic processes. These members have a need to experience and learn. They see consultants as the professionals and experts in their field, and are open to experience and personal growth.

5.2.2 Empirical aspects

The experiences of other consultants in other geographical areas, and the impact on them might be different from this research group. The in-person focus group was conducted with only one part (5%) of the bigger consulting community in the organisation, within one geographical area.

The consultants in the financial institution who were used for this study all formed part of a bigger, national organisational development community, who all worked in specific geographical areas. All consultants had similar qualifications and were exposed to the same training and development opportunities.

The study of the impact on consultants working from a systems psychodynamic stance is not complete. While this research gives a glimpse into the experiences of consultants, it is not all-encompassing, as consultants continuously discuss and debrief their experiences when working with groups from the systems psychodynamic stance, their development, growth and insight are continuously expanded. The learning never stops. Similarly the analysis of the data and learning can be taken to a deeper level again and again, and therefore different hypothesis can be formulated indefinitely.

5.3 RECOMMENDATIONS

Recommendations can be made in terms of research, and also for the financial institution, to take note of and deal with the impact of doing systems psychodynamic work on consultants who are part of the formal system working with groups inside the system.

5.3.1 Recommendations for the organisation

The results of this research should be shared with the bigger consulting community and other relevant role players in the organisation. An awareness and understanding of the effect and impact on consultants doing systems psychodynamic consultation within their own formal organisation must be created.

The organisation needs to find ways of showing the consultants that their work is valued. Feedback about the long-term impact on organisational culture and leadership transformation is necessary. Measurements of culture, climate and leadership practice movement will all help to give feedback to consultants.

The consultants need to be looked after in a way that will help them deal with everything they contain in their role, ensuring formal debriefing for consultants at group and individual levels. Although consultants debrief informally after interventions, narrative therapy as a formal tool for debriefing should be explored. A natural group of consultants who work together regularly, should have one-day narrative therapy sessions every three to four months. A trained narrative therapist or clinical psychologist should facilitate these sessions. During these sessions the group can explore elements of their own individuality and what is significant for them in their own lives, current realities, how they feel about their work and what value it has for them. They should also explore some dynamics and discuss their own valence and defences, as well as how to deal with it. Taking time out to get rid of what does not belong to them and to reflect on what works for them will help to focus their energy positively.

Consultants should be encouraged and supported to lead balanced and healthy lives.

5.3.2 Recommendations for research

Further study is recommended to explore the impact on consultants who consult to groups from a systems psychodynamic stance within their own formal environment, as the containment and other dynamics within one's own environment can be different from working purely as a consultant in a conference or training setting.

It is recommended that similar studies be explored in the bigger organisational development community in this organisation, and the larger financial sector. This study was done with one natural team who worked in a specific geographical environment in a large national financial institution. Similar in-person focus groups can be held nationally, after which the results from all the in-person focus groups can be compared and analysed.

Research in other business sectors should also be undertaken. It is necessary to see how doing this work in different business sectors have the same or different dynamics that plays out and how it impacts on consultants working from the systems psychodynamic stance during group

process consultation in their own formal environments. Using different qualitative methods will help to enhance the trustworthiness and explore different experiences and viewpoints.

5.4 CHAPTER SUMMARY

This chapter offered conclusions in terms of the literature review, as well as for the empirical study. Limitations of the literature and the research that was done were highlighted. Finally, recommendations were made in this chapter for the organisation where the research was undertaken and further research suggestions were made.

REFERENCES

Anderson, L.A. & Anderson, D. (2001). Awake at the wheel: Managing beyond change Management to conscious leadership. OD Practitioner. *Journal for the Organisation Development Network*, 33, 4-10.

Armstrong, D. (2005). *The "institution in the mind": reflections on the relation of psychoanalysis to work with institutions*. Retrieved June 02, 2005, from the World Wide Web:<http://www.shef.ac.uk/~psysc/group/chap6.html>

Babbie, E. & Mouton, J. (2001). *The practice of social research*. Cape Town: Oxford University Press.

Beer, M. & Nohria, N. (2000). *Breaking the code of change*. Boston: Harvard Business school.

Bion, W.R. (1961). *Experiences in groups*. London: Tavistock Publications.

Buss, A. (1973). *Psychology – Man in perspective*. New York: Wiley & Sons.

Carson, R.C., Butcher, J.N. & Coleman, J.C. (1988). *Abnormal psychology and modern life*. (8th ed.). London: Scott, Foresman and Co.

Carr, A.W. & Shapiro, E.R. (1988). What is "Tavistock" interpretation?, in F. Gablenick & A.W. Carr (Ed.), *Contributions to social and political science: Proceedings of the first international symposium on group relations*. (pp. 53-58). Oxford: Keble College.

Chessick, R.D. (2000). Psychoanalysis at the millennium. *American Journal or Psychotherapy*, 54, 277-290.

Cilliers, F.v N. (2000). Team building from a psychodynamic perspective. *Journal for Industrial Psychology*, 26(1), 18-23.

Cilliers, F.v N. (2001). The role of sense of coherence in group relations training. *Journal of Industrial Psychology*, 27(3), 13-18.

Cilliers, F.v N. (2002, June). *The systems psycho-dynamic stance toward organizational transformation. A case study*. Paper presented at the 5th Annual Psychology Conference, UNISA, Pretoria.

Cilliers, F.v N. & Koortzen, P. (2005). Working with conflict in teams – The CIBART model. *HR Future, October*, 51-52.

Cilliers, F.v N. & May, M. (2002). South African diversity dynamics. Reporting on the 2000 Robben Island diversity experience. A group relations event. *SA Journal of Labour Relations*, 26(3), 42-68.

Cilliers, F.v N. & Naidoo, V. (2005). *Organisational diversity*. Retrieved June 02, 2005 from the World Wide Web: ABSA Intranet Site http://10.6.25.15/GCUP/PeopleManagement/MainResultPage.asp?coll=GCUP&ResultStart=1&querytext=T_firstlevel

Clarkson, P. & Nuttall, J. (2000). Working with counter transference. *Psychodynamic Counselling*, 6, 359-379.

Colman, A.D. (1988). The scapegoat: a psychological perspective, in F. Gablenick & A.W. Carr (Ed.), *Contributions to social and political science: Proceedings of the First International Symposium on Group Relations*. (pp. 31-41). Oxford: Keble College.

Colman, D. & Bexton, H. (1975). *Group Relations Reader 1*. Jupiter: AK Rice Institute.

Colman, D. & Geller, M.H. (1985). *Group Relations Reader 2*. Jupiter: AK Rice Institute.

Cytrynbaum, S.G. (1993). Group relations research progress report: Contextual and methodological issues in the study of gender and authority in Tavistock group relations conferences. *Proceedings of the eleventh scientific meeting of the A.K. Rice Institute: Chaos and Community*. Washington: A.K. Rice Institute.

Cytrynbaum, S. & Noumair, A. (2004). *Group Relations Reader 3*. Jupiter: AK Rice Institute.

Czander, W.M. (1993). *The psychodynamics of work and organizations*. New York: Guilford Press.

De Bono, E. (2003). *Branding and image*. Retrieved June, 13, 2005 from the World Wide Web: <http://www.tqc.co.za/research.html>

De Geus, A. (1997). *The living company*. Boston: Harvard Business school.

De Jager, W. (2003). *Leadership development from a systems psychodynamic consultancy stance*. Unpublished D.Com dissertation. Rand Afrikaans University, Johannesburg.

Felluga, D. (2002). Terms used by psychoanalysis. An introductory guide to critical theory. Retrieved from the World Wide Web: <http://www.purdue.edu/guidetotheory/psychoanalysis/psychterms.html>

French, W. & Bell, C.H. (1999). *Organisation development. Behavioural science interventions for organisation improvement*. (6th ed.). England Cliffs: Prentice-Hall.

Gibbs, A. (1997). *Focus groups, Social Research update*, Issue 19. Department of Sociology, University of Surrey. Retrieved on June, 13 2005 from the World Wide Web: <http://www.soc.surrey.ac.uk/sru/SRU19.html>

Gomez, L. (1998). *An introduction to object relations*. London: Free Association.

Hirschhorn, L. (1997). *Reworking authority: Leading and following in the post-modern organization*. Cambridge: MIT Press.

Hirschhorn, L. (1999). *The workplace within: Psychodynamics of organizational life*. Cambridge: MIT Press.

Hirschhorn, L. & Barnett, C.K. (1993). *The psychodynamics of organizations*. Philadelphia: Temple University Press.

Ivancevich, J.M. & Matteson, M.T. (1996). *Organizational behaviour and management*. (4th ed.). Fort Worth, TX: Harcourt College Publishers.

Katz, D. & Kahn, R.L. (1978). *The social psychology of organizations*. (2nd ed.). New York: John Wiley & sons.

Kernberg, O. (1966). Structural derivatives of object relationships. *International Journal of Psycho-analysis*, 47, 236-253.

Kernberg, O.F. (1998). *Ideology, conflict and leadership in groups and organisations*. London: Yale University.

Kets de Vries, F.R. (1991). *Organisations on the couch: Handbook of psychoanalysis and management*. New York: Jossey-Bass.

Kets de Vries, F.R. (2001). *The leadership mystique: Users manual for the human enterprise*. London: Prentice Hall.

Kets de Vries, F.R. (2004). Organisations on the couch: a clinical perspective on organisational dynamics. *European Management Journal*, 22 (2), 183-200.

Kitzinger, J. (1995). *Qualitative research: Introducing focus groups*. Retrieved on June, 13, 2005 from the World Wide Web: <http://bmj.bmjournals.com/cgi/content/full/311/7000/299>

Klein, M. (1950). *Contributions to psychoanalysis*. London: The Hogarth Press.

Klein, M. (1975). *Envy and gratitude*. London: The Hogarth Press.

Krueger, R.A. (1994). *Focus groups: A practical guide for applied research*. London: Sage.

Kuhn, T.S. (1974). Second thoughts on paradigms. *The essential tension: selected studies in scientific tradition and change*. (p 293-319). Chicago: University of Chicago Press.

Lawrence, W.G. (1999). *Exploring individual and organizational boundaries. A Tavistock open systems approach*. London: Karnac Books.

Lawrence, W.G. (2000). *Tongued with fire: Groups in experience*. London: Karnac Books.

Lawrence, W.G., Bain, A. & Gould, L. (1996). The fifth basic assumption. *Free Association*, 6 (1.37), 28-55.

Litosseliti, L. (2003). *Using focus groups in research*. London: Continuum.

Maier, N.R.F. & Verser, G.C. (1982). *Psychology in industrial organizations*. (5th ed.). Boston: Houghton Mifflin Company.

Menzies, I.E.P. (1988). *Containing anxiety in institutions: Selected essays* (Vol. 1). London: Free Association.

Menzies, I.E.P. (1989). *The dynamics of the social: Selected essays* (Vol. 2). London: Free Association.

Menzies, I.E.P. (1993). *The functioning of the social systems as a defence against anxiety*. London: The Tavistock Institute of Human Relations.

Meyer, W.F., Moore, C. & Viljoen, H.G. (1997). *Personology: From individual to ecosystem*. Johannesburg: Heinemann.

Miles, M.B. & Huberman, A.M. (1994). *Qualitative data analysis: An expanded sourcebook*. (2nd ed.). London: Sage.

Miller, E.J. (1989). *The "Leicester" model: Experiential study of group and organizational processes. Occasional paper*. (No. 10). London: Tavistock Institute of Human Relations.

Miller, E.J. (1993). *From dependency to autonomy: Studies in organization and change*. London: Free Association.

Miller, E.J. & Rice, A.K. (1967). *Systems of organisation*. London: Tavistock Publications.

Morgan, D.L. (1997). *Focus groups as qualitative research*. (2nd ed.). London: Sage.

Morrison, T.L., Greene, L.R. & Tischler, N.G. (1984). Member perceptions in small and large Tavistock groups. *The Journal of Social Psychology*, 124, 209-217.

Mouton, J. (2001). *How to succeed in your Masters & Doctoral studies. A South African guide and resource book*. Pretoria: Van Schaik.

Napier, R.W. & Gershenfeld, M.K. (1989). *Groups: Theory and experience*. (4th ed.). Boston: Houghton Mifflin.

Neuman, L. (2003). *Social research methods. Qualitative and quantitative approaches*. Boston: Pearson Education.

Newman, J.E., Kellner, K. & Dawson-Shepperd, A. (1997). *Developing organisational consultancy*. London: Routledge.

Nutkevitch, A. (1998). *The container and its containment: A meeting space for psychoanalytic and open systems theories*. Retrieved June 06, 2005 from the World Wide Web: <http://www.sba.oakland.edu/isps/html/1998Nutkevitch.htm>

Obholzer, A. & Roberts, V.Z. (1994). *The unconscious at work*. London: Routledge.

Palmer, B. (1997, May). The Tavistock paradigm: insight outside and beyond. In R. Hinshelwood & M. Chiesa (Eds.) *Toward a psychoanalytical social psychology* (pp.1-24). Retrieved January 28, 2003 from the World Wide Web: http://216.239.37.100/search?q=cache:x1S7UWBU3cIC:www.brl.com/papers_files/paradigm.pdf+tavistock+paradigm+inside+outside+beyond&hl=en&ie=UTF-8

Patton, M.Q. (1990). *Qualitative evaluation and research methods*. (2nd ed.). London: Sage.

Plug, C., Meyer, W.F., Louw, D.A. & Gouws, L.A. (1986). *Psigologiewoordeboek*. (2nd ed.). Johannesburg: McGraw-Hill.

Ribeaux, P. & Poppleton, S.E. (1980). *Psychology and work: an introduction*. London: The Macmillan press Ltd.

Rice, A.K. (1999). *Learning for leadership: Interpersonal and inter-group relations*. London: Tavistock Publications.

Shapiro, E.R. & Carr, A.W. (1999). *Lost in familiar places: Creating new connections between the individual and society*. London: Yale University Press.

Silverman, R.E. (1974). *Psychology*. (2nd ed.). Englewood Cliffs: Prentice-Hall.

Smith, K.K., Miller, R. & Kaminstein, D. (2000). Consultant as emotional container: parallel processes and organizational change in Mandela's South Africa. *The International Society for the Psychoanalytical Study of Organizations 2000 Symposium*. Retrieved June 01, 2005 from the World Wide Web: <http://www.sba.oakland.edu/isps/html/2000Symposium/Smith2000.htm>

Stapley, L.F. (1996). *The personality of the organization: A psychodynamic explanation of culture and change*. London: Free Association.

Stokes, J. (1998). *Where are the boundaries?* Retrieved June 02, 2005 from the World Wide Web: <http://www.sba.oakland.edu/isps/html/1998Stokes.htm>

Struwig, W.H. (2003). *Transference and counter transference in psychodynamic group process consultation: the consultant's experience*. Unpublished MA thesis. Potchefstroom University for Christian Higher Education.

Turquet, P.M. (1974). Leadership the individual and the group. In G.S. Gibbard, J.J. Hartman & R.D. Mann. *Analysis of groups*, 337-371. San Francisco: Jossey-Bass.

Wheatley, M.J. (1999). *Leadership and the new science: Discovering order in a chaotic world*. (2nd ed.). San Francisco: Berrett-Koehler.