

Chapter 5 The Social Therapeutic Group Leader

第五章 社会疗愈小组带领者

The Social Therapeutic Group Leader

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Abstract

摘要

This chapter illustrates practical ways the social therapeutic coach creatively directs group members to build the conditions for their emotional growth. The authors articulate the skills and components involved in what it means for the coach to lead the group. Then they introduce how a coach might launch a Life Development Group, including examples of what a social therapeutic coach might say and do in different scenarios. This chapter offers ways coaches might approach typical group patterns, such as problem-solving, failure and silence with the goal of creating environments in which the group can take responsibility for creating its growth. The authors include practical ways the coach can speak to both the group and the individual at the same time.

本章展示了社会疗愈教练如何以创造性的方式引导小组成员，共同建构其情感成长所需条件的若干实践路径。作者阐明了教练“带领小组”意味着什么，以及其中涉及的技能和组成部分。随后，作者介绍教练可以如何启动一个生命发展小组，并举例说明在不同情境中，社会疗愈教练可能说些什么、做些什么。本章还提供了一些方法，帮助教练回应小组中常见的模式，例如解决问题、失败与沉默；其目标是创造一种环境，使小组能够为创造自身成长承担责任。作者还提供了若干实践方式，说明教练如何同时面向小组和个体说话。

I have the experience when I work with people that I take them to places they have never been before. And my understanding of that—the place they've never been before—is here...[they] learn the simple yet extraordinarily complex activity of being where you are, learning to be who you are, learning to be what you are. Not from the vantage point of passively accepting all of that, but as a precondition for becoming other than [italics added] all that...It is the necessary though not sufficient condition for growth and development.

我在与人共事时有这样一种经验：我会把他们带到他们从未去过的地方。而我对此的理解是——那个他们从未去过的地方——就是此处.....[他们]学习一种简单却又极其复杂的活动：身在你所在之处，学习成为你是谁，学习成为你所说。不是从被动接受这一切的立场出发，而是把它作为成为不同于[斜体为原文强调]这一切的前提.....这是成长与发展的必要条件，尽管并非充分条件。

Fred Newman, *Psychological Investigations*, 2003[1]

Fred Newman, 《心理探究》，2003[1]

This chapter illustrates some practical ways the social therapeutic coach can lead group members to creating the conditions for their emotional growth. Fred Newman led thousands of social therapeutic group sessions over 40 years. His characterization of leading clients to 'here' is neither an existential claim nor a mental trick. We have argued in the previous section that concepts bequeathed to us from the Enlightenment and western philosophy are no longer useful and have become obstacles that keep us from being 'here'. For Newman, those modern ways of thinking and speaking get us tripped up and keep us distant from one and other. We are constantly thinking about someplace else we could or should be—whether that be a physical place (e.g., visiting family) or a mental place (e.g., happier). Most people have one foot planted someplace else most of the time. Doing so alienates[2] us from where we are—here, together (Holzman & Mendez, 2003, pp. 72-73). The role of the social therapeutic coach is to continuously relate to the group where it is and to support group members—as who they are—in the activity of building it. That activity includes engaging with and challenging how we speak and the mental cramps we get trapped in. The emotional growth—the becoming, the performing something new—emerges out of the building activity.

本章展示了社会疗愈教练可以如何带领小组成员去创造其情感成长所需条件的一些实践方式。四十年间，Fred Newman 带领过数以千计的社会疗愈小组场次。他所说的把来访者带到“此处”，既不是一种存在主义主张，也不是一种心智技巧。我们在前一部分已经论证，启蒙运动和西方哲学遗赠给我们的那些概念已经不再有用，并且已经成为阻碍我们置身于“此处”的障碍。对 Newman 而言，那些现代的思考方式和说话方式会绊住我们，使我们彼此疏离。我们总是在想着自己可能或应该在别的什么地方——不论那是一个物理地点（例如去探望家人），还是一个心理地点（例如更快乐）。大多数时候，大多数人都有一只脚踩在别处。这样做使我们从我们所在之处——此处，共同在一起——异化出来[2]（Holzman & Mendez, 2003, pp. 72-73）。社会疗愈教练的角色，是持续地与小组“此刻所在之处”建立关系，并支持小组成员——作为他们所是的人——参与到建构小组的活动之中。这一活动包括投入并挑战我们说话的方式，以及那些困住我们的心智抽筋。情感成长——生成，表演新的事物——正是从这种建构活动中涌现出来的。

Now that we are moving into practice, we will be sharing with the reader examples of language and 'languaging'[3] that social

既然我们现在进入实践部分，我们将与读者分享社会疗愈教练和来访者所使用的语言及“语言化”[3]的例子。这些例子来自我们自

therapeutic coaches and clients use. These are drawn from our group sessions. We offer them as directional suggestions, rather than as formulas to use to obtain certain results. The practice of social therapeutics is contextual and creative, and the method holistically innovative. We therefore strongly urge a reading of the previous chapters to begin the immersion process into a new way of seeing, doing and feeling before diving in here. Throughout Section 1, we have incorporated practical examples of the basics in social therapeutic coaching. Having some familiarity with them will aid practitioners in taking what we are giving here and making it their own.

Leading the group

Leading is a word used often in social therapeutics. The coach “leads” the group. Members “provide leadership” to the group. What do we mean by leading? We can say with certainty what it is not: knowing what we are doing! We say that to provoke and get a good laugh at ourselves as coaches. And we mean it. We cannot know. The work of building the group is not knowable, it is do-able, see-able, create with-able, but not knowable. We intend leading as a bottom-up activity—empowering the group to create the group’s and group members’ growth, rather than a top-down knowing declaration of what is really happening or what is right. Both coaching and social therapeutics share a passionate insistence on co-creation and abandoning the all-knowing power of psychotherapy and psychiatry[4].

Here are some characteristics of leading a social therapeutic Life Development Group. The coach has a responsibility to lead the group in seeing the group and hearing offers, which is inseparable from creating the group itself. Recall that the zpd is comprised of all participants at all levels of development.[5] As the group grows—stretches into new performances, so too there is more of a demand on the coach to grow in their leadership and relationship with the group, which impacts the group and so on, and so on. Trust and intimacy emerge out of this continuous activity. Sometimes we refer to this as ‘leading from behind’. That is, the coach does not get ahead of the group, but rather through listening and attending to the group’s activity (rather than content), they build with what is present.

In other moments, leading can be directing, as in the coach offering a performance direction to the ensemble, e.g., “How about being more curious with each other?” When the coach or group member asks philosophical questions, that is leadership as well. It helps the group break out of inherited assumptions and ways of seeing.

Another aspect of leading is the vulnerability that comes with it. For example, the coach risks offering a direction to the group which the group might reject. (Of course, it is the group’s prerogative to ignore the coach if it so chooses.) A related form of leading with vulnerability is when the coach asks for help from the group, sharing something the coach needs from them in order to help the group. (We provide an example of this in the next chapter.)

Finally, and importantly, leadership also involves locating the work of the group in the world, i.e., including that we are impacted on by the cultural, societal and political moment we are living in, including structural racism, polarization, an alienated consumeristic culture, extreme environmental degradation, etc. The coach being grounded in history—an embracing/acknowledging that we humans have both created and are shaped by our world—is an important element of leading the group.

己的小组场次。我们提供它们，是作为方向性的建议，而不是作为用来取得某些特定结果的公式。社会疗愈的实践是情境性的、创造性的，其方法在整体上具有创新性。因此，在深入本章之前，我们强烈建议读者先阅读前面的章节，开始沉浸于一种新的看见、行动和感受方式。在第一部分中，我们已经融入了社会疗愈教练基本实践的例子。对这些内容有一定熟悉度，将有助于实践者接收我们在这里所给予的东西，并把它们转化为自己的实践。

带领小组

“带领”是社会疗愈中经常使用的一个词。教练“带领”小组。成员为小组“提供领导力”。我们所说的带领是什么意思？我们可以很确定地说它不是什么：不是知道我们正在做什么！我们这样说，是为了挑动一下，也让作为教练的我们自己好好笑一笑。而我们是认真的。我们无法知道。建构小组这项工作不是可被知道的；它是可做的、可看的、可共同创造的，但不是可知道的。我们所谓的带领，是一种自下而上的活动——赋权于小组去创造小组及小组成员的成长，而不是一种自上而下、声称知道“真正发生了什么”或“什么才是正确的”的宣告。教练和社会疗愈都对共同创造怀有强烈坚持，并共同放弃心理治疗与精神医学中那种全知式权力[4]。

以下是带领社会疗愈生命发展小组的一些特征。教练有责任带领小组去看见小组、听见给予，而这与创造小组本身是不可分割的。请回想，最近发展区（ZPD）由处在各种发展水平上的所有参与者共同构成[5]。随着小组成长——伸展进入新的表演——对教练在领导力以及与小组关系上的成长也会提出更多要求，而这又会影响小组，如此循环往复。信任和亲密正是从这种持续的活动涌现出来。有时我们称之为“从后方带领”。也就是说，教练不是走在小组前面，而是通过倾听并关注小组的活动（而非内容），与当下呈现出来的东西共同建构。

在另一些时刻，带领可以表现为指引，例如教练向整个合奏体提供一个表演方向：“要不要彼此更好奇一些？”当教练或小组成员提出哲学性问题时，那同样是领导力。它帮助小组突破继承而来的假设和看见方式。

带领的另一个方面，是其中包含的脆弱性。例如，教练冒着风险向小组提出一个方向，而小组可能会拒绝。（当然，如果小组愿意，它有权不理睬教练。）另一种与脆弱性相伴的带领形式，是教练向小组寻求帮助，分享自己为了帮助小组而需要向他们那里得到的东西。（我们会在下一章提供一个相关例子。）

最后，也很重要，领导力还包括把小组的工作置于世界之中；也就是说，要包括这样一个事实：我们会受到自己所处的文化、社会和政治时刻的影响，包括结构性种族主义、两极分化、异化的消费主义文化、极端的环境退化，等等。教练扎根于历史——即拥抱/承认我们人类既创造了世界，又被我们的世界所塑造——是带领小组的一个重要元素。

While some of these formulations are certainly similar to coaching, taken together they offer a different performance of coach.[6] In our view, social therapeutics has a different practice of co-creation in its embrace of leading. A core assumption in coaching is that the coach is a partner to the client in manifesting what is 'organic' to the client. 'Organic' becomes a place inside an individual separated out from the world and from their relationship with the coach. 'Organic' operates on the dualisms of inside/outside; self/other. Dualism is part of the kit of "masters' tools"[7] that we have inherited from western philosophy and the Enlightenment. We are living in a time when it is becoming more obvious that we need new tools. Social therapeutics is a radical break with the usual ways of thinking, speaking, doing,

As clients get a taste of development and begin to experience and learn how they are part of producing it, they are often eager for more. The forms of leadership expressed here can be learned in group by clients and applied outside of group. As a socio-cultural space (aka the zpd), group members will begin to babble, imitate and play with what the coach does.

Having a co-coach or assistant coach

We recommend that when running Life Development Groups you consider working with another coach in partnership. Many practitioners work solo. However, there are advantages to partnering with another practitioner. Each will bring different methodological strengths which will make for a richer group experience. A lead coach receives support from the co-lead, which becomes especially important in moments when the coach is inviting the group to stretch. Two coaches can model what a developmental, intimate relationship looks like. They might have a back and forth conversation discussing how they are experiencing the group or a direction for the group or what one coach is thinking in the moment. This illustrates ways of relating and speaking with each other that group members can pick up on and begin to imitate.

The value of having a co-lead

Group members are engaged in a conversation with Chen, who has been sharing the insecurity she feels about applying for a promotion at her company. Participants are speaking to how Chen's issue resonates with them, each person taking turns with their story.

Coach 1: How are we doing as a group in this work with Chen?

The group momentarily acknowledges that the coach has spoken but continues on without addressing the question. This scene continues for another 15 minutes until the coach offers up a similar question, and again the group ignores it.

Coach 2 (to the group): "I am curious about something. Coach 1 asked a question and I did not hear anyone respond to it. I am wondering what is going on for the group that no one responded to her."

Another possible direction is to speak directly Coach 1.

Coach 2 (to Coach 1): "I have a question for you, Coach 1. I noticed that twice you asked the group a question and both times the group didn't respond. I am curious how come you asked the question."

This sets up an interchange between the coaches which may help the

虽然这些表述中有些当然与教练实践相似，但把它们合在一起看，它们呈现的是一种不同的“教练”表演[6]。在我们看来，社会疗愈在拥抱“带领”这一点上，具有一种不同的共同创造实践。教练实践中的一个核心假设是：教练是来访者的伙伴，帮助来访者显现其自身“有机”的东西。“有机”于是变成了一个位于个体内部的地方，一个与世界以及和教练的关系相分离的地方。“有机”运行在内/外、自我/他者这样的二元对立之上。二元论是我们从西方哲学和启蒙运动那里继承下来的那套“主人的工具”[7]中的一部分。我们生活在这样一个时代：我们越来越明显地看到，我们需要新的工具。社会疗愈是对通常思考、说话和行动方式的一种激进断裂，

当来访者尝到发展的滋味，并开始体验和学习他们如何参与制造这种发展时，他们常常会渴望更多。这里所表达的领导力形式，可以由来访者在小组中学习，并应用到小组之外。作为一个社会文化空间（亦即 ZPD），小组成员会开始咿呀学语、模仿并玩弄教练所做的事。

设置联合教练或助理教练

我们建议，在运行生命发展小组时，可以考虑与另一位教练合作。许多实践者是独自带组。然而，与另一位实践者结成伙伴有其优势。每个人都会带来不同的方法论优势，从而使小组经验更加丰富。主带教练可以从联合带领者那里获得支持，这在教练邀请小组伸展的时刻尤其重要。两位教练可以示范一种发展性的、亲密的关系是什么样子。他们可能会来回对话，讨论自己如何经验这个小组、如何经验小组的某个方向，或者某位教练此刻正在想什么。这展示了彼此建立关系和相互说话的方式，小组成员可以捕捉到这些方式，并开始模仿。

设置联合带领者的价值

小组成员正在与 Chen 进行一场对话。Chen 一直在分享自己申请公司内部晋升时感到的不安全感。参与者们谈论 Chen 的议题如何与自己产生共鸣，每个人轮流讲述自己的故事。

教练 1：作为一个小组，我们正在如何与 Chen 做这项工作？

小组短暂地意识到教练说了话，但没有回应这个问题，而是继续原来的谈话。这个场景又持续了 15 分钟，直到教练再次提出一个类似的问题，而小组再一次忽略了它。

教练 2（对小组说）：“我对一件事很好奇。教练 1 刚才问了一个问题，但我没有听到任何人回应。我在想，小组发生了什么，以至于没有人回应她。”

另一个可能的方向，是直接对教练 1 说话。

教练 2（对教练 1 说）：“教练 1，我有一个问题想问你。我注意到你两次向小组提问，而两次小组都没有回应。我很好奇，你为什么问那个问题？”

这就在两位教练之间搭建起一次互动，可能帮助小组更好地听见教练

group better hear Coach 1. Or it could lead to a group discussion of how come it ignored Coach 1, or something else altogether. The main point is that the coaches are providing leadership in how they are relating to each other (performing curiosity in this case). This could help the group shift its gaze to “look” toward more relational and growthful activities.

Launching a Life Development Group

The formation of social therapeutic Life Development Groups rests on three things:

bringing together people with differing issues they want to grow around and work on[8] with differing levels of emotional development, e.g., emotional honesty, vulnerability, creativity, caring, intimacy, and so on

relating to the group as a whole rather than an accumulation of individuals who happen to be sitting together in a room

continuously working to create an environment for growth

These characteristics of the Life Development Group distinguish it from other forms of group work which rely, to varying degrees, on the individual as the unit of change. A significant part of the social therapeutic coach's work is to lovingly and philosophically challenge the individualistic biases we all carry. Social therapeutic group leaders do not impose a fixed structure or rules onto the group. There is no agenda-setting, monitoring for equal speaking time among participants, teaching facts, giving exercises or discussing take-aways/lessons learned (except in the case of the group choosing to do those things). Instead, the group decides each week how to create itself, with the support and leadership of the coach. As groups discover this capacity to be generative, without establishing a right way or right place to get to, they discover their power. And if they can see themselves as co-creators in the group, they can carry that power into creating and co-creating their lives, communities, families, workplaces and world.

We unpacked the myth of the individual in Chapter 3. Here, in moving to practice examples, we want to bring in Newman's practical remarks on leading social therapeutic groups:

[Individuals getting their fair share in group] is a fundamental issue, not just in [coaching] but in life. It raises the question of the existential character of relationships. Are relationships real things or are they reducible to the elements that make them up? I don't deny there are individuals but I take them to be secondary to relationships. As I see the world, it is filled with groups, relationships, combinations, and what people do as individuals is to be understood in terms of...our growth and development in a fundamentally relational world (Holzman & Mendez, 2003, p. 20).

In embracing the primacy of our relationality and sociality, the social therapeutic coach asks questions like, “How is the group doing?” (i.e., what is the group's activity right now? Where is the group emotionally right now?) Is the group speedy? conflicted? playful? This helps to cultivate relational awareness in the group.

Supporting clients to give to and build the group turbo-charges individual participant emotional growth and the group's emotional growth. This is the exciting dialectical tool-and-result-ness of social therapeutics that we address methodologically in Section 1 (see

1. 它也可能引发小组讨论为什么自己忽略了教练 1，或者引向完全不同的东西。关键在于，两位教练正在通过他们彼此建立关系的方式来提供领导力（在这个例子中，是在表演好奇）。这可以帮助小组把目光转向——去“看”更多关系性的、促进成长的活动。

启动一个生命发展小组

社会疗愈生命发展小组的形成建立在三件事之上：

把带着不同议题、希望围绕这些议题成长并工作的[8]人聚在一起；他们在情感发展水平上也各不相同，例如情感诚实、脆弱性、创造力、关怀、亲密，等等。

把小组作为一个整体来建立关系，而不是把它看成一群碰巧坐在同一个房间里的个体的集合。

持续努力创造一个促进成长的环境。

生命发展小组的这些特征，使它区别于其他形式的小组工作；后者在不同程度上都依赖把个体作为改变的单位。社会疗愈教练工作中的一个重要部分，是以充满爱意且具有哲学性的方式挑战我们每个人都携带的个人主义偏见。社会疗愈小组带领者不会把一种固定结构或规则强加给小组。没有设定议程，没有监控参与者之间是否拥有平等发言时间，没有教授事实，没有给练习，也没有讨论收获/经验教训（除非小组选择做这些事）。相反，在教练的支持和带领下，小组每周决定如何创造自己。当小组发现自己拥有这种生成能力，而不需要设定一种正确方式或一个正确目的地时，它们就发现了自己的力量。而如果成员能够把自己看作小组中的共同创造者，他们就能够把这种力量带到创造和共同创造自己的生活、共同体、家庭、工作场所和世界之中。

我们在第三章已经拆解了个体神话。在这里，当我们转入实践例子时，我们希望引入 Newman 关于带领社会疗愈小组的实践性说明：

[个体在小组中得到自己应得的一份] 是一个根本性议题，不仅在 [教练] 中如此，在生活中也是如此。它提出了关系的存在性特征这一问题。关系是真实的事物，还是可以被还原为构成它们的那些元素？我并不否认个体的存在，但我认为个体相对于关系而言是次要的。在我看来，世界充满了小组、关系、组合，而人们作为个体所做的事，应当在..... 一个根本上关系性的世界中，从我们的成长与发展来理解 (Holzman & Mendez, 2003, p. 20)。

在拥抱我们的关系性和社会性的首要性时，社会疗愈教练会提出这样的问题：“小组怎么样？”（也就是说，小组此刻的活动是什么？小组此刻在情感上处于哪里？）小组是匆忙的吗？冲突的吗？好玩的吗？这有助于在小组中培养关系觉察。

支持来访者给予小组并建构小组，会加速个体参与者的情感成长，也会加速小组的情感成长。这正是社会疗愈中令人兴奋的辩证的“工具-结果性”；我们在第一部分从方法论上讨论了这一点

especially Chapter 2).

(尤其见第二章)。

Recruiting Clients to Group

The social therapeutic method of continuous life development lends itself to ongoing weekly participation in a group.[9] Clients come to see and appreciate their Life Development Group as where they go for emotional workouts with others, just as they might for physical workouts attend a regular spin class. It is not uncommon for group members to participate for years in a group. Their coach and group members are included in their life's journey of finding love, facing financial issues, having children, experiencing a traumatic event, building a career, having an illness or losing a loved one. Others stay until they are unstuck from the issue that brought them to coaching and then leave. Some return months or years later to reignite their emotional growth. And there are those who decide group work is not for them.

Typically, a coach invites clients already involved in their practice to join a group.[10] The client-coach relationship remains very important to carry into the group environment. It is not unusual for a social therapeutic coach to work with a client in multiple settings, e.g., individual and group; couples work with one partner also in group, the other partner in another group, etc. Usually over time clients move to only group work and pursue individual or couples sessions on an as-needed basis. The coach and client(s) make those decisions together.

One strategy for attracting new clients is to offer a short-term Life Development Group[11]. This clearly defined offer makes it easier for someone unfamiliar with or doubtful of group work to agree to participate. More often than not, these clients—new to the group experience—build an immediate sense of community with one and other and express a desire to do another short-term cycle. Some might not continue, and new people might join. Several cycles might continue until the group decides it wants to meet in an ongoing fashion.

Starting the first group

In a brand new coaching group, with most members unfamiliar with both the process and each other, the coach might begin with a general welcome and introduction, even before people get to know one another's name. Here are two different examples:

"Welcome to our Life Development Group! The task we have in this group is to build an environment that helps the group to grow and transform. How we do that can be different from week to week. We bring to the group our questions, our experience, our pain, our sensitivity and our history. We create with what people give here. There is no blueprint for doing this; no rules of a right or wrong way. My job as the coach is to work on my relationship to the whole group to facilitate and support this creative endeavor. Let's start."

"Welcome to group! My hope for this group is that it is something we create together. As the leader, I will support you all in the activity of building the group. Your job is to support me in doing that. We will creatively use everything people bring to group—your struggles, pain, history, philosophical questioning and sense of humor in the process of building the group."

Often this type of introduction produces discomfort and/or confusion

招募来访者加入小组

持续生命发展的社会疗愈方法，很适合以每周持续参与小组的形式展开[9]。来访者会逐渐看见并珍视自己的生命发展小组，把它视为自己与他人一起进行情感锻炼的地方，就像他们可能参加固定的动感单车课来进行身体锻炼一样。小组成员连续多年参与一个小组并不少见。教练和小组成员会被纳入他们的人生旅程之中：寻找爱、面对财务问题、生育孩子、经历创伤事件、建设事业、患病或失去所爱之人。另一些人会一直留到困住他们、促使他们来做教练的那个议题松动，然后离开。还有一些人在数月或数年之后回来，重新点燃自己的情感成长。也有人会决定，小组工作并不适合自己。

通常，教练会邀请已经参与自己实践的来访者加入小组[10]。来访者与教练的关系依然非常重要，并会被带入小组环境。社会疗愈教练在多个设置中与同一来访者工作并不罕见，例如个体与小组；伴侣工作中一方同时参加一个小组，另一方参加另一个小组，等等。通常，随着时间推移，来访者会转向只做小组工作，并在需要时再进行个体或伴侣场次。教练与来访者共同作出这些决定。

吸引新来访者的一种策略，是提供一个短期生命发展小组[11]。这个界定清晰的邀请，使那些不熟悉或怀疑小组工作的人更容易同意参与。更多时候，这些刚接触小组经验的来访者会立刻与彼此建构出一种共同体感，并表达希望再做一个短期周期的愿望。有些人可能不会继续，也可能有新的人加入。几个周期可能会持续进行，直到小组决定以持续性的方式会面。

启动第一个小组

在一个全新的教练小组中，当大多数成员既不熟悉这个过程，也不熟悉彼此时，教练可能会先做一个总体欢迎和介绍，甚至在大家彼此知道名字之前就开始。下面是两个不同的例子：

"欢迎来到我们的生命发展小组！我们在这个小组中的任务，是建构一个帮助小组成长和转化的环境。我们如何做到这一点，每周都可以不同。我们把自己的问题、经验、痛苦、敏感和历史带到小组中来。我们用大家在这里给予的东西进行创造。做这件事没有蓝图；没有什么正确或错误方式的规则。作为教练，我的工作 是努力发展我与整个小组的关系，以促进并支持这项创造性的事业。我们开始吧。"

"欢迎来到小组！我对这个小组的期待是，它成为我们共同创造出来的东西。作为带领者，我会支持你们所有人参与建构小组的活动。你们的工作，是支持我去做这件事。在建构小组的过程中，我们会创造性地使用每个人带来的所有东西——你们的挣扎、痛苦、历史、哲学性提问和幽默感。"

这种介绍常常会在来访者身上产生不适和/或困惑。这是积极的！

in clients. That is positive! The offer is for the coach and group to sit in the discomfort and build with what emerges. From its first moment a social therapeutic group breaks out of the societal expectation that the group leader's role is to have the answers, e.g., answers to how to structure a group, deal with differences in group, change someone's behavior or manage through uncertainty. A group member may respond to these opening lines by saying, "I don't know how to do that." To which the coach might say, "Yes, exactly! I don't either. Our task together is to do what we don't know how to do, that's how we grow. My job is to help the group to do that." Pointing to the groups' responsibility to create itself offers something new, something other than the individuated expectations each participant brings, e.g., equal time, solving their problem, etc. Co-creation leads and drives the sessions.

One way social therapeutics has been characterized is as non-knowing growing (Holzman, 2018). As we addressed in Section 1, it is becoming more difficult to adapt to contemporary society, with its tottering institutions, rapid rate of change and increasingly isolated forms of life. In such conditions, the social therapeutic coach provides leadership by embracing the uncomfortableness that comes with saying, "I don't know." These three words give voice to the need to create—rather than adapt to—life and the imperative to make new tools for living together.

Another common client response to beginning the group is, "Can I talk about my problem?" The coach might reply, "Yes, and our task is to discover together how to talk and how to listen together in such a way that what you give becomes material for the whole group to grow." Or "Yes. Are you open to the group helping you give it in a way that connects with and builds the group?" What starts as a tool-for-result request (can I get my problem solved?) becomes a tool-and-result practice of method (let's build something with the "problem").[12]

Raising the activity of how from the beginning is another way to challenge participants' understanding of growth. It points towards the primacy of relationality—how members are relating to each other, the group and the coach—over the specific content spoken by group members. With the issue of not-knowing and how on the table from the first moment together, group members get the sense that they are somewhere different, doing something different.

Improv games

Some social therapeutic coaches prefer to initiate a new group with an improv-type game and then move to the welcome statement explored above. This is especially the case for groups on zoom, where feeling connected to faces in boxes on a screen might seem challenging. Other people might call these games ice-breakers but that is not their purpose. Social therapeutics relates to the entirety of a session as improvisational. So rather than a stand alone, separated out activity, improv games immediately invite participants into a shared experience of being bounced out of their comfort zones. Play of this sort can expedite active listening and risk-taking (with low-risk content). In addition, games are fun, often bringing laughter into the group and creating a shared relational experience from the beginning. The best improv exercises are physical and/or nonsensical in nature, which subverts the natural pull for individuals to talk about themselves in an individuated way. A quick search on the internet and YouTube for improv games for adults will result in a lot of good options.

For other practitioners, improv games may dampen the creation of

这里的给予，是邀请教练和小组一起坐在这种不适之中，并以涌现出来的东西进行建构。从第一刻起，社会疗愈小组就突破了社会对小组带领者角色的期待：认为带领者应该拥有答案，例如如何组织小组、如何处理小组中的差异、如何改变某人的行为、如何穿越不确定性的答案。小组成员可能会对这些开场语回应说：“我不知道怎么做。”教练可能会说：“是的，正是这样！我也不知道。我们的共同任务，就是去做我们不知道怎么做的事，这就是我们成长的方式。我的工作帮助小组做到这一点。”指向小组创造自身的责任，提供了一种新的东西，一种不同于每位参与者带来的个体化期待——例如平等时间、解决自己的问题等——的东西。共同创造引领并驱动整个场次。

社会疗愈曾被描述为“非知道的成长”（Holzman, 2018）。正如我们在第一部分所讨论的，适应当代社会正变得越来越困难：制度摇摇欲坠，变化速度加快，生活形式日益孤立。在这样的条件下，社会疗愈教练通过拥抱说出“我不知道”时随之而来的不适来提供领导力。这三个词表达了一种需要：我们需要创造生活，而不是适应生活；我们需要为共同生活制造新的工具。

小组开始时，另一种常见的来访者回应是：“我可以谈谈我的问题吗？”教练可能会回答：“可以，而我们的任务是一起发现，如何以这样一种方式说话、以这样一种方式一起倾听：使你所给予的东西成为整个小组成长的材料。”或者：“可以。你是否愿意让小组帮助你以一种能够连接并建构小组的方式把它给予出来？”一开始作为“工具为结果”的请求（我能让我的问题被解决吗？），转化成了方法上的“工具-结果”实践（让我们用这个‘问题’建构一些东西）[12]。

从一开始就提出“如何”的活动，是挑战参与者对成长理解的另一种方式。它指向关系性的首要性——成员如何彼此建立关系、如何与小组和教练建立关系——而非小组成员所说的具体内容。非知道与“如何”从大家在一起的第一刻就被摆到桌面上，小组成员因此会感觉到：他们来到了一个不同的地方，正在做一件不同的事。

即兴游戏

一些社会疗愈教练喜欢用一种即兴类游戏来启动新小组，然后再进入上面探讨的欢迎语。对于 Zoom 小组来说尤其如此，因为要与屏幕方格中的一张张脸产生连接感，可能看起来颇具挑战。其他人可能会把这些游戏称为破冰游戏，但这并不是它们的目的。社会疗愈把整个场次都视为即兴的。因此，即兴游戏不是一种独立的、被分离出来的活动，而是立刻邀请参与者进入一种共同经验：一起被弹出自己的舒适区。这种玩耍可以加快主动倾听和冒险（内容上的低风险）。此外，游戏很有趣，常常给小组带来笑声，并从一开始就创造出一种共享的关系经验。最好的即兴练习在性质上是身体性的和/或无意义的，这会削弱个体以个体化方式谈论自己的自然牵引力。快速在互联网和 YouTube 上搜索成人即兴游戏，会得到许多不错的选择。

对另一些实践者来说，即兴游戏可能会削弱那种激进的、以群体

the radical group-focused atmosphere that comes with the coach opening the group with lines like the ones we outlined above. By asking from the first moment, “How do we do this together?” the coach immediately invites clients to lead in creating and taking ownership of the group.

Bringing someone new into an ongoing group

Anytime someone joins the group it becomes a brand new ensemble. As the reader by now might guess, there is no set way to bring someone into group. The coach welcomes the new member at the beginning of group, but there is no protocol on what happens next. The group responds to this new circumstance however it responds. Usually if the client has been a silent observer, the coach would make a point of asking them toward the end of the session, “Charles, what has this been like for you?”

The coach works to relate to the changed configuration as a new group. The new person brings in new emotionality, questions and leadership that can be valuable for reorganizing the group anew. In addition, by creating space for the client to choose how to be in their first session, the coach learns something of what they might bring to the group—will they refer to their relationship with the coach? Are they skilled active listeners? Challengers? Question askers?

A new person came into group and immediately shared who she was and a little of what she wanted to work on. She kindly asked if people could tell her why they were there. People went around the room introducing themselves and discovered that they mostly had no idea of each other's motivation for joining group even though many had been in group together a long time. “We should introduce ourselves to each other every week!” commented one member, acknowledging that doing so gave participants a fresh appreciation and understanding of one another.

New members often assume that they are joining a ‘fixed’ group that they need to learn to ‘fit into’. Ongoing group members often make this assumption as well! They assume a new person needs to adapt to the group as it already exists, with its (insider) language, patterns and hierarchies. The coach looks for opportunities to challenge this belief and as well to support those group members who do so.

When a client leaves group

Emotionally, relationally and socially, leaving the group can be difficult for people. Usually a client speaks with the coach beforehand and then comes to group to share their decision to leave. The coach or a group member might ask whether the client is set in their decision, or if they are open to having a conversation about this decision. In this way, the topic of ‘leaving the group’ becomes an offer to be built with by the group as much as any other offer. The decision or change in decision (sometimes, in response to the group’s work, the client makes a new decision to stay on) by the individual becomes a shared process with the possibility for intimacy, expressions of wanting, anger, disappointment, etc.

The group may respond in a variety of ways—expressing love and excitement for the client’s growth or disappointment mixed with support. The group might engage in philosophical questioning and discover that the person is leaving in reaction to the intimacy of the group, or a feeling of responsibility for the lives of others in the group. Sometimes the group gets into trying to convince the person to stay. While reinforcing that the participant has a right to make

为焦点的氛围；这种氛围来自教练一开场就说出我们上面列出的那些话。通过从第一刻起就问：“我们如何一起做这件事？”教练立刻邀请来访者在创造小组并拥有小组的过程中发挥带领作用。

把新成员带入一个持续运行的小组

每当有人加入小组，这个小组就成为一个全新的合奏体。读者到这里大概已经可以猜到，把某个人带入小组没有固定方式。教练会在小组一开始欢迎新成员，但接下来会发生什么，并没有固定流程。小组会以它自己的方式回应这一新的情境。通常，如果这位来访者一直是沉默的观察者，教练会在场次接近结束时特意问他们：“Charles，这对你来说是什么样的经验？”

教练努力把改变后的构成视为一个新的小组来建立关系。新成员会带来新的情感性、问题和领导力，这些都可能对重新组织小组很有价值。此外，通过为来访者创造空间，让他们选择如何置身于自己的第一次小组场次，教练会了解到他们可能给小组带来什么——他们会提及自己与教练的关系吗？他们是熟练的主动倾听者吗？是挑战者吗？是提出问题的人吗？

一位新成员进入小组后，立刻分享了她是誰，以及她想要工作的一点内容。她友善地问大家，能否告诉她他们为什么在那里。人们围着房间逐一介绍自己，并发现即便许多人已经在小组中一起待了很久，他们大多仍不知道彼此加入小组的动机。“我们应该每周都彼此介绍一下自己！”一位成员评论说，并承认这样做让参与者对彼此有了新的欣赏和理解。

新成员常常假设他们加入的是一个“固定”的小组，自己需要学习如何“融入”其中。持续参加小组的老成员也常常有这样的假设！他们假设新成员需要适应那个已经存在的小组，适应它的（内部人）语言、模式和等级。教练会寻找机会挑战这种信念，同时也支持那些这样做的小组成员。

当一位来访者离开小组

在情感、关系和社会层面上，离开小组对人们来说可能很困难。通常，来访者会先与教练谈，然后来到小组中分享自己离开的决定。教练或某位小组成员可能会问，这位来访者是否已经确定了自己的决定，或者是否愿意围绕这个决定进行一次对话。这样一来，“离开小组”这一主题就像任何其他给予一样，成为小组可以建构的给予。个体作出的决定或决定改变（有时，回应小组的工作，来访者会作出一个留下来的新决定）成为一个共享过程，并为亲密、想要的表达、愤怒、失望等创造可能。

小组可能会以各种方式回应——表达爱，以及对这位来访者成长的兴奋；或者表达夹杂着支持的失望。小组可能会进行哲学性提问，并发现这个人离开，是对小组亲密性的反应，或者是对小组中他人生命所感到的责任的一种反应。有时，小组会进入试图说服此人留下的状态。在强化参与者有权作出选择的同时，教练也可能表达自己对来访者决定的支持或不同意。教练可能会说：“我

their choice, the coach may also express their support or disagreement with the client's decision. The coach might say, "I support your decision and I think staying in group and working on this issue would be growthful for you and the group. I would love to do that with you now, or sometime in the future."

Method moments

We offer here some common scenarios that occur in Life Development Groups and how a coach might decide to relate and respond to them social therapeutically. We begin with typical group patterns and how the coach might attend to the ever-present tension between the 'me' and the 'we' in building the group. The challenge for the coach is to introduce questions which help clients to notice the 'individuated speak' and reorganize it collectively. Posing questions to the group such as the following reintroduces process and repositions the group: "What's it like for the group to be doing this together?", "How do we want to respond to Terrence's asking for help?", "How can we talk together in a way that might have an impact on the whole group?", "How does the group feel about getting closer to Maria and the issue she is raising?", "Arnold, what do you need from us so you can be here with us, rather than ranting at us?"

In these questions, the coach looks to address an individual in group by way of speaking to the group.

Breaking out of problem solving

When confronted with a problem in our pragmatic American culture, we draw the conclusion that there must be a way to solve it. This works well when a car breaks down, or when we run out of frozen peas, but does not work so well when it comes to emotional growth. Newman puts it like this: "What's critical for development...is how we go about seeking answers, rather than the what of the answers we come up with, if any (1996, p. 115). For the International Coaching Federation, advanced coaching skills include a declaration of the coach's role that, "There is no evidence of fixing a problem or the client" (ICF, 2017, p.8).

That said, most clients want and expect to get help for themselves and their problem. Most people bring into group the learning acquisition model we are all taught—that of collecting and sharing information in service of solving a problem or trying to be helpful. A group member may suggest a solution to the problem, another member might then recommend a different solution. A competition could develop on who has the better solution. The client with the "problem" is expected to evaluate each suggestion and provide explanation for whether it would work or not. Offering explanations, identifying causes, seeking solutions to problems, competing with group members (or the coach) to say the smartest thing—these ways of speaking tend to keep clients individuated and, while caring in intent, more distant from each other. While coming from a place of wanting to help, there is little emotional risk-taking, vulnerability or relationality[13].

The task for the coach remains the work of practicing the social therapeutic method. "Is this what we want to be doing with Marta?", "How is the group finding this conversation?", "How is the group doing talking in this way?". This is the kind of moment in which the coach might also give their subjective experience, "I see that the group is trying to be caring of Marta, and, I feel uncomfortable relating to all of what she has given to us as a problem that must be

支持你的决定，同时我认为留在小组中并围绕这个议题工作，对你和小组都会有助于成长。我很愿意现在和你一起做这项工作，或者在未来某个时候一起做。”

方法时刻

在这里，我们提供生命发展小组中常见的一些情境，以及教练可能如何以社会疗愈的方式决定与之建立关系并作出回应。我们从典型小组模式开始，讨论教练在建构小组时，如何关注“我”和“我们”之间始终存在的张力。教练面临的挑战，是提出一些问题，帮助来访者注意到“个体化的说话方式”，并把它共同地重新组织起来。向小组提出如下问题，会重新引入过程，并重新定位小组：“对小组来说，一起做这件事是什么感觉？”“我们想如何回应 Terrence 求助这件事？”“我们怎样一起说话，才可能对整个小组产生影响？”“小组对更接近 Maria 以及她提出的议题有什么感受？”“Arnold，你需要从我们这里得到什么，才能和我们一起在这里，而不是对着我们发泄？”

在这些问题中，教练试图通过对小组说话来回应小组中的一个个体。

跳出解决问题

在务实的美国文化中，当我们面对一个问题时，会得出结论：一定有一种方法可以解决它。当汽车坏了，或者我们没有冷冻豌豆了，这种方式很管用；但在情感成长方面，它就没有那么管用了。Newman 是这样说的：“对发展而言，关键在于.....我们如何寻求答案，而不是我们得到的答案是什么，如果有答案的话”（1996, p.115）。对国际教练联合会而言，高阶教练技能包括对教练角色的这样一种说明：“没有证据显示教练在修理一个问题或修理来访者”（ICF, 2017, p.8）。

尽管如此，大多数来访者都想要并期待为自己和自己的问题得到帮助。大多数人把我们都被教导过的学习获取模式带入小组——也就是收集和分享信息，以服务于解决问题或试图提供帮助。某位小组成员可能会为这个问题提出一个解决方案，另一位成员随后可能会推荐另一个方案。于是可能形成一种竞争，看谁的方案更好。带着“问题”的来访者被期待去评估每一个建议，并解释它是否有效。提供解释、识别原因、寻求问题解决方案、与小组成员（或教练）竞争谁说得最聪明——这些说话方式往往使来访者保持个体化，并且虽然出发点是关怀，却使彼此更加疏离。虽然它们来自想要帮助的地方，其中却很少有情感上的冒险、脆弱性或关系性[13]。

教练的任务仍然是实践社会疗愈方法。“这是我们想和 Marta 一起做的事吗？”“小组如何经验这场对话？”“小组以这种方式谈话时状态如何？”在这样的时刻，教练也可能给予自己的主观经验：“我看到小组正在试图关心 Marta，同时，我对于把她给予我们的全部东西都作为一个必须解决的问题来对待，感到不舒服。”

solved.”

Some coaches may wait for the group to fail/get stuck/ask for help before speaking. And of course, the group has the right to continue problem solving even after the coach speaks. By exploring and deconstructing together the activity of solving problems, the group becomes more aware of itself and its power to transform.

When the group “fails”

As with everything else we have discussed in this chapter, “failure” is material to be built with by the group. This runs up against the societal notion that failing is to be avoided at all costs. There are many ways coach and/or clients might experience a group session failing. Clients may think the coach does not “do enough” or they may feel unsupported in the risks they are taking. A client may leave the room/zoom room in a visible huff and other members might feel badly about it. The group might spend 90 minutes giving updates on their lives, uninterested in putting something on the table for the group to work on or asking the coach for help. All these scenarios do occur.

In social therapeutic group coaching, failure can be developmental and create space for discovery. The coach looks to lead away from the individualistic notion that a particular person caused a mess in the group, and towards the group’s participation in the totality of what got created. The coach might wonder, “Was the group being protective of Natalie? Did that keep us from getting closer to each other, to me and to Natalie?” Philosophical issues can be raised with the group, for example, “What does failure mean?”, “Can the group be radically accepting of its failure?”, “Is the group interested in challenging the concept of failure?” The coach might take responsibility and share with the group, “I didn’t support the group enough in that difficult moment.” And finally, the coach can never know the importance or impact of any particular session. An incredibly intimate group may follow one week after a group the coach thought went terribly.

The power of silence

While most practitioners are trained to sit in silence with a client, it can feel really uncomfortable sitting in silence with eight clients (who do not know what they are doing and are really hoping the coach does!). The coach might feel a strong desire to set an intention or a direction, say something smart or ask a question. However, allowing the group to sit in the uncertainty of silence returns the focus to the group’s generative capacity. Usually, at some point someone will make an offer that the group can create with. This is another example of the group experiencing both its capacity and its responsibility to figure out how to build together given everything that is going/has gone on, including silence.

As we shared in Chapter 4, emotional growth emerges in the spaces in between. Sometimes a group’s silence may be awkward and unexpected new things grow out of it. Sometimes silence can be profoundly connected and intimate, with the group taking in the beauty of what they have just created together.

Clients who drive group-oriented conversation

As the group grows, leadership emerges within the group—that is, some clients develop the ability to see and speak on behalf of the

有些教练可能会等到小组失败/卡住/求助之后再说话。当然，即使教练说话之后，小组也有权继续解决问题。通过一起探索并解构解决问题这一活动，小组会更加觉察到自己，以及自己转化的力量。

当小组“失败”时

和本章所讨论的其他一切一样，“失败”也是小组可以用来建构的材料。这与社会观念相冲突，因为社会观念认为失败应当不惜一切代价避免。教练和/或来访者可能以许多方式经验到一次小组场次的失败。来访者可能认为教练“做得不够”，或者他们在冒险时感觉没有得到支持。某位来访者可能明显怒气冲冲地离开房间/Zoom 房间，而其他成员可能对此感到很不好。小组可能花 90 分钟更新各自的生活，对把某个东西放到桌面上供小组工作，或向教练求助，毫无兴趣。所有这些情境都会发生。

在社会疗愈小组教练中，失败可以是发展性的，并为空间中的发现创造可能。教练试图带领小组远离那种认为某个特定的人造成了小组混乱的个人主义观念，转向看到小组参与了所创造出来的整体。教练可能会好奇：“小组是不是在保护 Natalie？这是否阻碍了我们更接近彼此，更接近我，也更接近 Natalie？”可以向小组提出哲学性议题，例如：“失败意味着什么？”“小组能否激进地接纳自己的失败？”“小组是否有兴趣挑战失败这个概念？”教练可能承担责任，并向小组分享：“在那个困难时刻，我没有足够支持小组。”最后，教练永远无法知道某一次特定场次的重要性或影响。教练以为糟糕透顶的一次小组之后，下一周可能出现一个极其亲密的小组。

沉默的力量

虽然大多数实践者都接受过训练，能够与一位来访者一起坐在沉默中，但与八位来访者一起坐在沉默中，可能会让人非常不舒服（他们不知道自己在做什么，并且真的希望教练知道！）。教练可能会强烈想要设定一个意图或方向，说点聪明的话，或者提一个问题。然而，允许小组坐在沉默的不确定性之中，会把焦点重新带回小组的生成能力。通常，在某个时刻会有人给出一个小组可以与之创造的给予。这是小组同时经验到自身能力和自身责任的另一个例子：在已经发生/正在发生的一切——包括沉默——的基础上，弄清楚如何一起建构。

正如我们在第四章所分享的，情感成长在间隙之中涌现。有时，小组的沉默可能是尴尬的，而意想不到的新事物会从中成长出来。有时，沉默也可能是深度连接和亲密的，小组正在吸收他们刚刚共同创造出来的美。

推动群体导向对话的来访者

随着小组成长，领导力会在小组内部涌现——也就是说，有些来访者会发展出代表小组去看见和说话的能力。他们开始提出以小

group. They begin to ask group-focused questions or make comments that express the group's activity. They speak to relationships in the group, the group's history as well as to their relationship with the coach. They might ask the coach for help on what is happening in the group—e.g., ask the coach a question, or address/build on something the coach had said earlier that the group did not pick up on.

Here is an example of what that might look like. A group member, Jennifer, has asked for help and group members engage in a lengthy discussion focused on giving advice to her. A more group-oriented participant, Adeola, might jump in and say to the group, "I feel like the group is trying to get to the bottom of Jennifer's problem and fix it. And I am not sure we want to be doing that. I am pretty sure I do not." Or Adeola might turn to the coach and say, "Coach, I need help. I am having reactions to how people are relating to Jennifer. It feels like we are trying to fix her. Is there some other way we could be responding to her? A way that includes the group, rather than each of us as individuals giving her advice which she rejects?"

The coach is listening and looking for this type of participation; it is giving to the group and it is an offer to build with. The coach might decide to acknowledge and support Adeola in the moment by saying something like, "I appreciate what you are saying Adeola. What do others think of what Adeola just said?" and see where the group goes. The coach might experience that the group left Adeola's offer untouched and after some time might say to the group, "I'm still back with what Adeola said earlier about the group being less than intimate with Jennifer in how we are talking with her. Is the group interested in pursuing what Adeola had to say?" Notice how the coach chose to build with Adeola's offer in way that included the group. The coach did not declare the right answer, nor what the group should do.

The way to "see" the group is to engage in the challenge of building the group. The coach looks to support those who do. Just as importantly, the coach looks to invite those clients who express conflict over doing so, thereby socializing those conflicts with the group. Giving those concerns and questions also helps to create the group.

Tim asked for help on his marriage and the group did not seem to respond. The coach made an offer, "I would be interested in inviting Tim to give more to the group around the abusive troubles he experiences in his relationship. This may involve me and all of us becoming closer emotionally to him. Where is the group at around doing that?" One response came from Janie, "I am not sure I can do that emotionally. It is heavy. It brings up horrible memories of my previous relationship. It is very emotional for me." Group members further explored their fears and emotions around abusive relationships as well as around getting closer to Tim, someone who has been standoff-ish in group. The coach, looking to build with everything people give—including, and especially conflict—responded, "I am so glad you all are giving this to us. Where is the group at now? Do we have the conditions to do this together with Tim?" (For more on creating the conditions and creating the container, see Chapter 4.)

When one member dominates

A frequent assumption about the unstructured group experience is that one or two people will dominate the conversation, leading to a negative experience for other group members. Social therapeutic

groups as the focus, or they make statements about the group's activity. They talk about relationships in the group, the group's history, and their relationship with the coach. They might ask the coach for help—e.g., ask the coach a question, or address/build on something the coach had said earlier that the group did not pick up on.

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groups are not immune to this dynamic. The challenge is for the coach to avoid shutting down the speaker(s) while also supporting the choices of all group members on how they want to participate. What is the coach noticing in the group as this type of situation unfolds? Do participants seem interested or bored? Are they watching passively or listening actively?

Sometimes participants will relate to a “speaking-too-much” member as an irritant who shuts down the group. In our view, ‘dominant member’ is a term that focuses on the individual rather than the group process that produced one or two people speaking.

In this sort of situation, the coach might check in with the group, “How are we doing with this conversation?” or even ask another group member directly, “Luis, how do you think we are doing?” as a way of inviting leadership from other participants who are more developed in their group sensibility, i.e., someone who is able to give their experience of the group in that moment. The coach could build with that response and ask further questions that explore looking at how the group got here, “Are people having emotional responses to the conversation, or a different opinion or understanding?”, “What kept members from interjecting and sharing their experience of one or two people doing all the talking?”, “Did they consider asking the coach for help to reorganize what was happening?”

These kinds of questions attend to the activity—including the emotional labor—of the group. They open up the discussion and point towards a shared sense of ownership in building the group. The group could discover its capacity to express agency and thereby its power, rather than feeling victimized by others or situations. In other words, the group could decide to do another performance instead of sitting back and waiting for the domination to end. The leadership the coach provides encourages and challenges the group to create an environment in which members are actively choosing how they are participating.

Client fragility

Another way an individual might “dominate” is to organize the group around their identity as a fragile person—e.g., they need to be related to in certain ways or else they will: fall apart; get triggered; shut down; blow up, etc. The social therapeutic Life Development Group is a wonderful environment in which to explore the relationality of ‘being fragile’. This book offers numerous examples of the group building with what the individual is bringing, rather than taking care of that person.

The fragile client sends the message, “You have to be careful with me.” The group (and the coach) might get protective of that person and avoid being ‘uncareful’. Or the group may respond by saying it does not want to feel hamstrung or have to walk on eggshells with this person.

One area that might get explored is the gap between how the fragile client sees themselves and how the group experiences them.[14] The client might say, “I am always scared that people are rejecting me or angry at me.” The coach or a group member might ask, “What about with us? Do you experience the group as rejecting and angry at you?” or someone might point out, “My experience of you here in group is that you are often rejecting of us.” For the coach, the key in leading the discussion is to focus on the activity ‘in the room’, to keep engaging how people are in group with each other (here), rather than slipping into descriptive examples of what happens at

小组成员选择自己希望如何参与。当这类情境展开时，教练在小组中注意到了什么？参与者看起来感兴趣还是无聊？他们是在被动观看，还是在主动倾听？

有时，参与者会把一位“说得太多”的成员视为一个令人烦躁、让小组停滞的人。在我们看来，“主导成员”这个词把焦点放在个体身上，而不是放在那个制造出一两个人说话的小组过程上。

在这种情境中，教练可能会向小组确认：“我们在这场对话中怎么样？”甚至直接问另一位小组成员：“Luis，你觉得我们怎么样？”以此邀请那些在小组感上发展得更充分的参与者发挥领导力，也就是邀请一个能够给予自己对此刻小组经验的人。教练可以用这个回应继续建构，并提出进一步的问题，探索小组是如何来到这里的：“大家对这场对话是否有情感反应，或不同意见、不同理解？”“是什么让成员没有插话，并分享自己对一两个人一直讲话的经验？”“他们是否考虑过向教练求助，以重新组织正在发生的事？”

这些问题关注的是小组的活动——包括小组的情感劳动。它们打开讨论，并指向建构小组时一种共享的拥有感。小组可能会发现自己表达能动性的能力，并由此发现自己的力量，而不是感到被他人或情境伤害。换句话说，小组可以决定去做另一种表演，而不是靠在一旁等待主导结束。教练所提供的领导力，鼓励并挑战小组去创造这样一种环境：成员在其中主动选择自己如何参与。

来访者的脆弱性

个体可能“占据主导”的另一种方式，是围绕自己作为脆弱之人的身份来组织小组——例如，他们需要别人以某些特定方式与自己建立关系，否则他们就会：崩溃、被触发、关闭、爆发，等等。社会疗愈生命发展小组是一个非常好的环境，可以探索“脆弱”这一存在状态的关系性。本书提供了许多例子，说明小组如何与个体所带来的东西共同建构，而不是照顾那个人。

脆弱的来访者传递出这样的信息：“你们必须小心对待我。”小组（以及教练）可能会变得保护那个人，并避免“不小心”。或者，小组也可能回应说，它不想感到束手束脚，或不得不在这个人身边如履薄冰。

可以探索的一个领域，是脆弱的来访者如何看待自己，以及小组如何经验他们之间的差距[14]。来访者可能会说：“我总是害怕人们在拒绝我，或者对我生气。”教练或某位小组成员可能会问：“那和我们一起呢？你是否经验到小组在拒绝你、对你生气？”或者有人可能指出：“我在小组中对你的经验是，你常常在拒绝我们。”对教练来说，带领这场讨论的关键，是把焦点放在“房间里”的活动上，持续关注人们在小组中如何彼此相处（此处），而不是滑向描述在家里、工作中或周日晚餐上发生了什么（彼处）的

home, at work or at Sunday dinner (there). As we lay out in Section 1, describing things (my fragility, in this case) is often a less relational, more individualized act, more prone to requiring 'correct' facts, causes and explanations, which leads down a cognitive road rather than a developmental one.

It is often most powerful in these instances that the group, rather than the coach, gives its experience of that person. It is more hearable, less likely to be taken as an authoritative proclamation of who the person really is. It also experientially undercuts the client's identification with their feelings as the primary understanding of who they are (see Chapter 4) as now they have others' relational experiences of them to consider.

Working with a silent client

A common assumption in group work is that it is a problem when members do not speak. Judgements and assumptions include that there is something wrong with the client or that they cannot get help unless they do speak. However, engaging people in the activity of creating the group, of giving to others, is vastly different than getting someone to speak for speaking-sake. In Life Development Groups, a client's silence is not automatically equated with problematic disengagement.

A man did not speak in a group for one year, even though he was encouraged to by the coach and group. He had joined the group to stop being a shy truck driver and become more relational with people. One day after 18 months in group, he announced to the group that he was leaving his job as a driver to start law school. Furthermore, he shared that he had built relationships with his work colleagues and they had celebrated his big news by organizing numerous send-off parties for him. He was no longer the reserved, isolated person who had come into group. He attributed his growth to being in group. Then he gave his experience of his emotional/relational growth, including the transformation in how he was relating to people and the new ways people were experiencing him.

As with everything regarding the social therapeutic method, the coach sees the silent client through the lens of activity. Attending group week after week is an act of participation and choice, so too is active listening. Developing connections with other group members in the waiting room before and after group is part of building the group's sense of community. In Life Development Groups it is not uncommon for participants to connect outside of sessions and build friendships. Someone who does not speak in group may be sharing outside of group their experience and ways the group impacts on them.

The client and coach relationship remains important. This includes the history of what they have built together (this presumes there has been/is individual work) and the developmental issues/challenges identified by client and coach. There might be some scenarios in which the coach senses that a quiet group member may have a unique take on the group's activity that could be helpful to the group. The coach could directly invite their contribution with an open question, e.g., "Hanniyah, what are you thinking?" or a more pointed question, "Hanniyah, this is a topic that hits close to home for you, I am wondering what this discussion is like for you."

In this chapter we have attempted to bring to life the role and activities of a social therapeutic Life Development Group coach. We have offered possible "lines" to perform in differing scenes such that

例子。正如我们在第一部分所阐述的，描述事物（在此例中，是描述我的脆弱）往往是一种关系性较低、个体化程度较高的行动，也更容易要求“正确的”事实、原因和解释，从而把小组带上一条认知道路，而不是发展道路。

在这些情形中，最有力量的往往是由小组而不是教练，给予它对这个人的经验。这样更容易被听见，也不太可能被理解为某种权威性宣告——宣告这个人“真正是谁”。这也会在经验上削弱来访者把自己的感受认同为“我是谁”的首要理解（见第四章），因为现在他们还要考虑他人对自己的关系性经验。

与沉默的来访者工作

小组工作中的一个常见假设是，成员不说话就是一个问题。随之而来的判断和假设包括：这个来访者有什么问题，或者除非他们说话，否则就无法得到帮助。然而，让人们参与到创造小组、给予他人的活动之中，与为了说话而让某个人说话，是截然不同的。在生命发展小组中，来访者的沉默并不会自动等同于有问题的脱离参与。

一位男性在小组中整整一年没有说话，尽管教练和小组都鼓励他说话。他加入小组，是为了不再做一个害羞的卡车司机，而是与人建立更多关系。入组18个月后的某一天，他向小组宣布，他将离开司机工作，去读法学院。此外，他分享说，他已经与工作同事建立了关系，而他们通过为他组织多场送别聚会来庆祝他的重大消息。他已经不再是那个进入小组时保守、孤立的人。他把自己的成长归功于在小组中。随后，他给予了自己情感/关系成长的经验，包括他与人建立关系方式的转化，以及人们正在以新的方式经验他。

与社会疗愈方法相关的一切一样，教练通过活动的视角来看沉默的来访者。每周参加小组是一种参与和选择的行动，主动倾听也是如此。小组前后在等候室中与其他小组成员发展连接，是建构小组共同体感的一部分。在生命发展小组中，参与者在场次之外连接并建立友谊并不少见。某个在小组中不说话的人，可能正在小组之外分享他们的经验，以及小组如何影响他们。

来访者与教练的关系仍然重要。这包括他们共同建构起来的历史（这预设曾经有过/现在仍有个体工作），也包括由来访者和教练共同识别出的发展议题/挑战。在某些情境中，教练可能感觉到一位安静的小组成员对小组活动有一种独特看法，而这种看法可能对小组有帮助。教练可以用开放性问题直接邀请其贡献，例如：“Hanniyah，你在想什么？”或者提出更有指向性的问题：“Hanniyah，这个话题离你的经验很近，我想知道这场讨论对你来说是什么样的。”

在本章中，我们试图把社会疗愈生命发展小组教练的角色和活动带到活生生的状态中。我们提供了在不同场景中可以表演的可能“台词”，使教练可以开始咿呀学语，并经验看见和带领小组。在

a coach may begin to babble and experience seeing and leading the group. In the next chapter we will show extended moments from groups—client and coach activity—that include commentary on various elements of the social therapeutic method.

下一章中，我们将展示小组中的较长片段——来访者和教练的活动——并对社会疗愈方法的不同元素作出评论。

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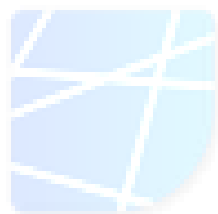
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Notes / 脚注

[1] We are indebted to the structure of Psychological Investigations (2003), edited by Lois Holzman and Rafael Mendez, which informs some of the structure of this chapter.

[2] By alienation we intend the Marxian understanding of how we separate ourselves from the process we have just gone through of producing of something; losing our capacity to see who we are as creators of our lives.

[3] See [p. on languaging] in Chapter 4.

[4] "Coach is comfortable not knowing as one of the best states to expand awareness in" (ICF, 2017, p. 3).

[5] For more on "seeing the group" please review Chapter 3. For more on hearing, building with and making offers" see pp. (chapter 2 improv) and (ch 7. Hearing the offer). For more on the zpd, see pp. (chapter 2, pp. introducing stx method).

[6] See tables on pp. [Table 2.1, Table 3.1] which illustrate differences between social therapeutics, coaching and therapy which could be helpful to this discussion.

[7] See Introduction, especially pp [audry lourde quote]

[8] See our case for heterogeneous groups on page XX.

[9] Most social therapeutic coaches prefer 90-minute sessions.

[10] Most clients come to social therapeutics for reasons similar to seeking coaching or therapy—relationship issues, feeling lonely, desiring skills to advance a career, improve one's social life or navigate a life transition or loss, etc.

[11] These typically run four to eight weeks, with four to ten participants. (Groups can be started with three people.)

[12] For more on tool-for-result vs. tool-and-result, see pp. xx-xx (Chapter 2).

[13] See pp. xx-xx for more on relationality in social therapeutics.

[14] In social therapeutics the 'gap' is relational, between people, to be created with and by everyone without knowing where that activity will lead. In traditional coaching, the 'gap' is individualized and known. It is the space between where the individual is today and where they want to be in the future.

[1] 我们受益于 Lois Holzman 与 Rafael Mendez 编辑的《心理探究》(2003)一书的结构；本章的部分结构亦受其启发。

[2] 这里所说的异化，指的是马克思意义上的理解：我们如何把自己同刚刚经历的、生产某物的过程分离开来；并由此失去看见自己作为自身生活创造者的能力。

[3] 见第四章中关于“语言化”的页码。

[4] “教练能够安处于不知道，因为这是扩展觉察的最佳状态之一”（ICF, 2017, p. 3）。

[5] 关于“看见小组”的更多内容，请回顾第三章。关于听见给予、与给予共同建构、以及提出给予的更多内容，见第 2 章即兴部分和第 7 章“听见给予”。关于 ZPD 的更多内容，见第 2 章中介绍社会疗愈方法的页码。

[6] 见第[表 2.1、表 3.1]页的表格，其中展示了社会疗愈、教练和治疗之间的差异，可能有助于本讨论。

[7] 见导论，尤其是第[Audre Lorde 引文]页。

[8] 见第 XX 页我们关于异质性群体的论证。

[9] 大多数社会疗愈教练更偏好 90 分钟的场次。

[10] 大多数来访者来到社会疗愈的原因，与寻求教练或治疗的原因相似——关系议题、感到孤独、希望发展推进事业的技能、改善社交生活，或穿越人生转变或丧失，等等。

[11] 这类小组通常持续四到八周，有四到十名参与者。（三个人也可以启动一个小组。）

[12] 关于“工具为结果”与“工具-结果”的更多内容，见第 xx-xx 页（第二章）。

[13] 关于社会疗愈中的关系性的更多内容，见第 xx-xx 页。

[14] 在社会疗愈中，“差距”是关系性的，存在于人与人之间；它由每个人共同创造、并与每个人共同创造，而事先并不知道这一活动会通向哪里。在传统教练中，“差距”则是个体化的、可被知道的。它是个体今天所在之处与其未来想要到达之处之间的空间。