This article describes a method to facilitate personal transformations in small groups. The matrix model forms the operational structure for the method. The roles of the group, members, and leader are examined. Personal transformation is defined within the framework of analytical psychology. The method makes extensive use of metaphors. Their nature and the manner in which metaphors are employed are examined. The method may be used with a variety of self-analytic groups.

AN APPROACH TO FACILITATING PERSONAL TRANSFORMATIONS IN SMALL GROUPS

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This article reports on a method to facilitate personal transformations within the setting of a small group. Transformation has been used to describe a number of psychological changes. Here we are speaking of personal transformation presented in the works of Carl Jung (1969). A personal transformation is a fundamental change in one's personality involving conjointly the resolution of a personal dilemma and the expansion of consciousness resulting in a greater personality integration.

To facilitate transformations, it is necessary to understand what is occurring in a small group (Boyd & Myers, 1989). This involves not only a knowledge of what could be taking place in the individual but also what may be occurring in the dynamics of the group. A conceptual paradigm is required that encompasses these variables.

The matrix model (Boyd, 1983, 1984a) is a paradigm that provides a transactional, developmental, adaptive, dynamic, and structural view of a small group. It describes the small group as being composed of three interacting but autonomous systems, namely, the social, personality, and cultural systems. There are three tasks each system must work on, which are, to establish identity, to develop modes of relating, and to further reality-adaptation. Erikson's (1950, 1959) epigenetic theory is used to observe the three systems working at establishing their identities. Bion's (1959) theory of basic assumption cultures describes modes of relating. Analytical psychology (Boyd, 1984b; Jung, 1959; Neumann, 1954; Whitmont, 1969) explains the relationships between the conscious and unconscious components of Self and the ways individuals come to know inner and outer realities. Figure 1 presents a schematic view showing the integration of the theories within the matrix model and the five points-of-view.

This schema enables a leader to deal with the complexity of the small group—first, by sorting out the dynamics into specific systems and tasks, then, by focusing on a specific cell. For example, at a certain period the small group may be focused primarily on its dependent relationship to the leader, and this fact may need to be brought to the members' attention (social system/mode of relating). At another time individuals may be struggling to deal with unconscious content that is surfacing as projections (personality system/reality-adaptive). It is this cell of the matrix that is of primary concern in facilitating personal transformations. This is not to say, however, that other types of behaviors and events do not play an important role in personal transformations. The total matrix is involved in personal transformations.

The discussion of the method described in this article is organized around the small group, the group members, and the leader. The group is examined first, because it serves as the context within which the transactions take place and it is one of the three dynamic entities acting to block or to facilitate the members' personal transformations.
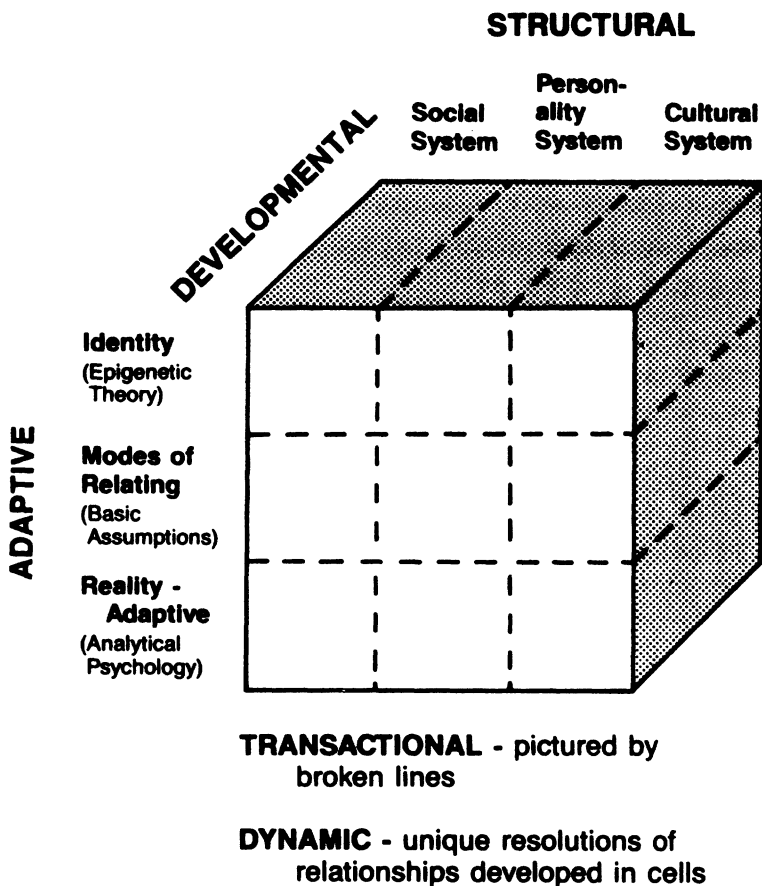
STRUCTURAL

Figure 1. Matrix model showing points of view and theoretical frameworks.
SOURCE: Boyd (1989b, p. 461).

THE GROUP AS A SOCIAL SYSTEM

The group as a social system can contribute in five ways to an individual's personal transformation. As a dynamic entity, it elicits

primitive images reflecting primary relationships and emotions. Research (Boyd, 1987, 1989a; Boyd, Kondrat, & Rannells, 1989; Dirkx, 1987; Slater, 1966) has shown these primary relationships and emotions are manifestations of archetypal elements and principles. Encountering archetypal elements provides members the opportunities to become aware of the ways such primordial patterns affect interpersonal relations and behaviors. This expanding consciousness is critical to an individual's personal transformation.

A second way the social system contributes to personal transformations occurs as the social system works through its phase-development sequence. In the sequence of phases, members revisit and may reexamine resolutions of corresponding stages in their life-course development. As the social system confronts issues of trusting and mistrusting, individual members reexamine their personal resolutions to this ego stage crisis.

A third contribution is made through the supportive structures social systems provide for experimentation, exploration, and disclosure that are basic to the realization of a personal transformation. The social system of a small group makes a fourth contribution as the context for projections. The dynamics within the life of the small group call forth projections that are acted out in the interpersonal relationships. Personal dilemmas are frequently revealed by projections and their discernment is critical to the realization of personal transformations. Finally, the observation and vicarious experiencing of the other in his or her struggles can reveal insights into one's personal dilemmas, and it is through this expanding consciousness that significant steps are taken toward personal transformations.

THE INDIVIDUAL MEMBER

The method operates on the premise that members must take the responsibility for their own growth. The recognition of personal responsibility opens the individual to consider what is, and what possibly could be. This receptive mode is the first step in coming to deal with that which has been hidden. Accepting the existence of

WHY THE METAPHOR?

Metaphors are used for several reasons.

1. Metaphors not only describe in general behavioral terms what the leader observes taking place in the group, but they convey the essence of the situation that would be protracted were the observation to be presented in purely descriptive terms.
2. Metaphors do not explicitly identify what difficulties the group is encountering, and therefore a member may claim ignorance of the message, which in turn allows the member to avoid dealing with the content. Such behavior occurs when the content is too threatening to be handled. Unlike an encounter approach, this method does not so invade a person's or group's life space that there is no choice but confrontation. Under certain circumstances confrontation may be necessary, but in most situations, and certainly in educational context, it is highly questionable as an approach. Beside the moral and ethical issues such an approach raises, there is the strong possibility that the encounter approach provokes mechanisms of defense and thus blocks personal development.
3. The general configurations of metaphors provide the individual and the group the opportunity to apply their unique variations on the theme presented in the metaphor. The conspiracy against Caesar, for example, provides the option for every member of the group to deal with the situation from the perspective that is most relevant to the member—as Brutus or Anthony or Cassius.
4. Metaphors are presented as descriptions of the group and therefore are always addressed to the group as a whole. One reason for having the group as the focus is to keep the notion of the group as an entity before the members. It is critical that the members see the work of the group as it struggles to move forward in its phase development. Another reason for making the group the subject of the metaphors is to help the member to focus attention on the influence the group has on individual members. A third reason is to remove direct pressure on the individual member. In having the group as the focus of the metaphor, individual members are provided with some space in which to consider their own developmental concerns.
5. Metaphors provide a sufficient latitude that members of a group may read into the metaphors insights into the difficulties the group is experiencing in any one of the three primary tasks. A metaphor about an ailing mother may be interpreted by members to mean that

the group has not come together (boundary task); that members are failing to care about each other's feelings (emotionality); that members are not working at trying to understand what is happening (reality-adaptive). When the group focuses on one of the three tasks members, as well as the leader, would then become aware of what the primary task is and what direction the work should take.

6. The metaphors that are offered to the group reflect what the leader observes to be the critical issue that the social system is encountering. Critical issues encountered by the social system have their counterpart in the personality and cultural systems and metaphors because their generic nature can be readily interpreted to these different relationships. Thus members use the insights the metaphors provide to understand the good and bad qualities of the Great Mother and the resolution the social system must find in defining itself. The same metaphor may reveal a member's personal dilemma of dependency as it is being expressed in the group. The cultural system adds another dimension, when, for example, the failure of the group to take control of its own agenda reflects the influence of the current zeitgeist. Metaphors, when they capture the essence of what is occurring in a small group, provide for insights into the workings of all three systems, because all three systems constitute the dynamics of a small group.

SUBJECT MATTER OF METAPHORS

The metaphors make use of four different types of subject matter.

1. Some metaphors are familial scenarios.
2. Other metaphors are structured from mythologies.
3. A third source of content for the metaphors is drawn from literature.
4. Biblical and other religious literature provides a wealth of material for metaphors.

CATEGORIES OF CONTENT AREAS

The content of the intervention is determined by what the leader observes occurring in the small group, and therefore it would seem the subject matter could be almost infinite. The content of the intervention can be classified into one of seven categories. These categories reflect the common problems that small groups face.

source, and to go with the flow of the group. That is to say, to follow the symbolic content of the group.

3. There are three primary tasks that the individual members and the social and cultural systems of the group must deal with:
   a. the development of identity,
   b. the establishment of preferred patterns of relationships, and
   c. the expansion of consciousness for instrumental and transformative ends.
   One of these tasks is generally focal, and when the leader believes intervention would be helpful, it should be structured within the context of that focal task.

4. It is necessary to listen carefully to the group's discussions to identify the primary agendas that are handled by the symbolic language. The three primary tasks are reflected in symbolic language. Only as the members develop an expanded consciousness of the group's dynamics do we observe an increasing use of direct language in their work on the primary tasks.

5. There is an interplay between the manifest and symbolic content of the group's work. To understand what is occurring in the group requires an understanding of how the two forms of content interconnect and carry forward the concerns being expressed in the group. Although it is necessary to be aware of the manifest content, it is the symbolic content that expresses the primary concern of the group. The manifest content is, of course, much easier to follow and often, because of its subject matter, has a seductive quality that draws a leader's attention away from the symbolic content. Critical symbolic content is identifiable by the high level of psychic energy being expressed in the group.

6. Symbolic content is not always readily decodable. When the leader is uncertain as to what is happening, he or she should take the notebook that should always be brought to the group sessions and start writing down every word that is accented or is given weight in verbal utterances. This may go on until three or four pages have been filled before a pattern is perceived. This problem occurs when one of three conditions exists. The group is not focused on an agenda either because it is in the process of moving from one agenda to another or it, itself, is having difficulty in perceiving what its task is. A personal condition the leader may be experiencing such as fatigue, concerns outside of the group, or worries may intrude. Sometimes the leader may desire to build in his or her own agenda, an issue that has been addressed previously. Forcing one's attention on the discussion by writing down the critical words (expressions

that are weighted with psychic energy) and phrases is a very successful procedure for overcoming this problem, whatever the cause.

7. It is always necessary to test the validity of a metaphor. The metaphor may be described as having validity when it portrays an essential quality (or qualities) of the group's current life. The validity of a metaphor is tested by what occurs subsequently. A variety of responses may be made by the group, ranging from ignoring, rejecting, and flighting to accepting, explaining, and integrating. These behaviors in themselves are not the critical evidence but whether one of the following types of events occurs in the group: (a) When the group increases the type of behavior portrayed in the metaphor, then there is a strong possibility that there is evidence of the metaphor's validity; (b) when the group uses the metaphor to expand the consciousness of its members, then we may propose a second form of validity; (c) when the group reacts emotionally against the content of the metaphor such that there is a strong sense of its acting in a defensive posture. The desire to seek validity, although understandable, should be kept in check by the attitude of doubt. Therefore, seeking to falsify the validity of a metaphor is frequently more instructive than finding corroborating evidence.

8. Metaphors should never be explained by the leader. The leader must tell the group that no explanation will be given, they are offered as they are presented. This does not stop members, however, from asking for explanations. It should be pointed out to the group that if a metaphor does not make sense readily, then one of four possibilities exists:
   a. The metaphor is premature—it was presented before there was sufficient knowledge and experience to have it make any meaning.
   b. The metaphor is belated—it was presented after the group had already moved on to another agenda.
   c. The metaphor is incorrect—the interpretation or observation does not describe the dynamics of the group accurately at this time.
   d. The metaphor is accurate, but mechanisms of defense deny or reject its validity. That is to say, the unconscious content is more than the egos of the members are able to deal with at this time.

9. No comment is made on an individual's behavior. Sometimes after the leader has contributed a metaphor, a member may believe it was directed at him or her, and the member will share this perception with the group. There are several reasons for focusing on the group. It is less threatening to the member, and yet all the content that needs

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This article provides an examination of ego defenses and their role in triggering people to label another as deviant in a developing small group. Swanson's theory posits a relationship between the complexity of a social relationship and the complexity of ego defense when self and relationship are threatened. Support was found for the purported relationship and showed that disparate levels of social interaction played a role in the decision to label (which in this study's instance was compounded by apparent racism).

SOCIAL COMPLEXITY, THREAT, EGO DEFENSES, AND LABELING THE OTHER A DEVIANT
A "Racial" Incident in the Development of a Small Group

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Designating a deviant is common in small groups and families (Gemmill, 1989; Napier & Whitaker, 1978). Sociologists, seeking to generalize about deviance in all forms of social organization, have focused on factors influencing people to interpret another person or his or her behavior as deviant (Pfohl, 1985, pp. 297-300). Surprisingly, that research reports little follow-up of the discovery by Kitsuse (1962) and Yarrow, Schwartz, Murphy, and Deasy (1955) that many incidents that could be labeled deviant are ignored. What is it that gets someone designated as a deviant?

Lofland (1969) and Schur (1984) suggest that threat and fear in the "audience" play the decisive role in determining why some people or behaviors are labeled immoral. The early stages of small group development provide frequent instances of such threat and fear for participants because they are marked by considerable anomie or "looseness," a lack of routine and normative constraint. Thus small groups provide a natural laboratory for exploring the relationship between threat and subsequent labeling of the deviant. What follows is an analysis of an incident of deviance defining (and racism) in one self-analytic group to explore one particular approach to the anxiety/labeling issue. Although the issue may seem limited to small groups, it has ramifications for understanding deviance designation and social organization generally.

Data are drawn from my observational notes and from participants' journals. I classified incidents described in my notes and in each student's journal by using Swanson's (1988, pp. 30-34, 86-137) definitions of levels of development and types of ego defense. Participants were students in an evening session course in group dynamics at a New England liberal arts college. The group is a self-analytic group, part of a course that meets once each week for 3 hours during a 14-week semester and follows the model of such groups described in Golembiewski and Blumberg (1970) and Farrell (1976). In this group the leader minimizes directives or suggestions in the early weeks and only actively leads twice—once to lead a feedback-training session and once to suggest the adoption of a participatory-democratic decision-making method. Although I facilitate examination of group processes such as conflict, being "stuck," and authority crises, interventions are few and suggestive. In-class work is not counted in the course grade.

There were 13 people in the group, in addition to the leader. Five were males; 4 White, 1 Black: a college student aged 21; a former steel worker, now a full-time college student, Black, 48; a lieutenant in a branch of the armed services, 41; a sailor, 26; a fund raiser, 27. There were 8 women, all White; two nurses, 48 and 43; a housewife, 42; a municipal department head, 46; two teachers, 26 and 42; a clerical worker, 26; a part-time student, 25. The facilitator is a

46-year-old, White, male, professor of sociology with training in clinical social work (psychiatrically based individual, group, and family therapy).

EGO DEFENSES AND THE LEGITIMATION OF BEHAVIOR

Guy Swanson (1988) stresses the important relationship of ego defenses to social organization. His sociological psychology parallels generalizations in ego psychology that support a "threatened self" view of labeling the other as deviant (Blanck & Blanck, 1986; A. Freud, 1937/1966; S. Freud, 1966; Hartmann, 1939; Mahler, Pine, & Bergman 1975).

Swanson recasts the concept of defense mechanism, noting that defenses are normal and not *necessarily* irrational, unconscious, or self-deceptive (1988, pp. 19-27). He also views defenses as providing self-justifications that preserve both ego (or self) and relationships.

Relationships sustain who we are. Deviant urges threaten to reveal that we are not who we want to be seen as by ourselves or by others. Who we are is embedded in different kinds of relationships. The threat to who we are is also a threat to those relationships, and threats to relationships are threats to self. Thus, "ego" defense is simultaneously a defense of the social relationship within which the threat arises. And the characteristics of relationships will shape our defense of them; both ego and relationship are defended simultaneously by so-called ego defenses.

Understanding why people use the defenses that they do necessitates understanding the complexity of their social relationships, among other things. To preserve complex social relationships, one uses a more complex defense. Swanson (1988) notes that growth-oriented, relatively non-directed groups evolve through five stages of collective development in which each successive stage of group development is marked by greater complexity and, consequently, different sources of solidarity for the interactants and their selves. The stages of collective development are, from simpler to more

complex: interdependence, social interdependence, charismatic center, work, and constitutional order; they parallel quite closely other models of phases in group development that use different terminology and focus on other dimensions of relationships (Tuckman, 1964; Farrell, 1976). Each stage has its distinctive sources of solidarity for the members, strains to their relationships, and defenses likely to be employed to restore the relationship. The defenses, too, are ranked in complexity (Swanson, 1988; Vaillant, 1971).

INTERDEPENDENCE

This first stage of small group development is marked by the recognition by relative strangers that they need one another. Strain arises because people's needs are unclear and must be discovered. In addition, correct behavior is not always clear, and questions arise over how extensive mutual obligations are. Inevitably at this stage, some people's needs go unmet. These strains are met by regression and doubt or indecision, defenses that maintain or repair (internal or external) threats to both ego and interdependent relationships. These two simple or "primitive" defenses enable people to continue their groping toward greater intimacy, because indecision and regression allow participants to continue interacting with each other.

SOCIAL INTERDEPENDENCE

Continued interactions create patterns in people's relationships, and those patterns create expectations about rights and duties. People realize that they "have to" do certain things and that they may "rightfully" expect to be treated in a particular way. My groups routinely discuss the talkers-versus-nontalkers issue as early as the second meeting, as people seek to clarify rightful membership and dutiful behavior. These discussions are accompanied initially by a great deal of tension, as they invariably question some peoples' "right" to be less talkative and others' risk of talking "too much."

To defend against strain at this stage requires a more complex defense. Repression, "primitive" reaction formation, and denial defend well to preserve solidarity at this level. Because one expects to have rights and these rights are dependent on asserting claims to them, the simple indecision and doubt of the earlier and simpler interdependence stage will not preserve true social interdependence (doubt and indecision stand in the way of granting and claiming rights). The more complex relationship of giving and receiving rights and getting and assigning duties requires a less primitive, more complex or sophisticated defense. Denial, primitive reaction formation, and repression deflect "blame" or "trouble" from others with whom one is trying to create and maintain lasting social interdependence, thus preserving these relationships.

CHARISMATIC CENTER

This stage of relationships of small group development is marked by the emergence of one or more "heroes" who articulate collective interests and mobilize people on behalf of those interests. This stage also marks the development of a true group. During this process

> a person learns that his personal and special interests can be pursued successfully only through support from a social relationship and learns that this relationship depends upon, among other things, the successful functioning of one or more leaders serving the relationship as a whole. (Swanson, 1988, p. 61)

The leader (or leadership) personifies the group.

People, having established a degree of social interdependence—implying a dependable, "lawful," and supportive social order—are ready to explore and initiate activities. Initiatives inevitably challenge the hero and risk being interpreted as hurting the group; without the group, the individual cannot realize the goals of his or her initiatives. And the initiator risks opprobrium from others.

In order to preserve the relationships that preserve the self as initiator and to maintain the developing group, one's deviant impulses can be expressed by directing them at targets other than the hero, "thus rendering them acceptable and affirming social solidarity" (Swanson, 1988, p. 67). Threats are deflected from the charismatic center by people *displacing* their deviant impulses from interfering with leaders' roles. So displacement becomes the more suitable ego defense of maintaining relationships at this more demanding level of social organization. We will see displacement play a vital role in defining a person as a deviant, the so-called scapegoating effect (Gemmill, 1989).

The theory predicts, too, that a resolution of the charismatic-center stage will move the group into the work-group stage, accompanied by a decline in displacement and rise of the even more complex defenses of projection, rationalization, and isolation. The work-group and later stages and their defenses, though reached by the group described herein, lie beyond the scope of this article.

In sum, because self is embedded in social relations, threats to self require defense of social relations. More complex relationships require more complex defenses to repair them and protect self. The development of small groups proceeds through stages of increasing complexity of members' relationships, thereby providing a natural laboratory for testing and exploring Swanson's theory while exploring the idea of threat-to-self as the basis of labeling someone a deviant.

THE DEVIANCE/RACIAL INCIDENT

Conflicts arose during the third, fourth, and fifth meetings of the group. They occurred over issues of trust, deviant behavior, racism, and leadership in a nondirective self-study group as it moved from interdependence to social interdependence to charismatic stages of development and kinds of relationships.