

These three ideal-typical examples are related to concepts from the field of therapeutic depth psychology.⁶ It is important to note that

- i. A certain combination of the three will always be closer to reality than these pure, ideal types.
- ii. Life means aging and implies change; the stability of personality differs according to different circumstances.
- iii. A description is never reality itself.

Nonetheless, the differentiation depicted here helps support the argument regarding the combined HCM/GDa teaching approach. The likelihood of revealing student potential increases if teachers are within the scope of the ideal types (2) and/or (3), and if the independent being of students is acknowledged as a crucial component of education (*Bildung*). If this is not the case, students' personalities are likely to develop introjects (Fig. 39) and hence become inhibited, just as their teachers before them.

The following section explains how group dynamics can be used in the context of teaching to develop a student's True Self and to establish boundaries between internal, professional, and institutional authority, thereby developing emotional intelligence (EQ).

7.5 Group dynamics (GD) in the context of teaching

Group dynamics in the context of teaching aims to open up a space for thought and discussion, and subsequently – optimally – to initiate students emancipation. This didactic approach focuses on the ability of self-organization within social systems and can be described as *facilitated learning by experience*⁷ (Schuster 2016a, 6f.).

To contrast thoughts on didactics in general, this section examines two possible teaching approaches: normative and explorative teaching. "Normative" is defined as "based on what is considered to be the usual or correct way of doing something."⁸ In contrast, the origin of the word "explorative" lies in the »[m]id-16th century (in the sense 'investigate (why)'): from French *explorer*, from Latin *explorare* 'search out,' from ex- 'out' + *plorare* 'utter a cry' ..."⁹ "Normative" and "explorative" are two intentional but necessarily contradictory approaches a teaching authority may use regarding GD.

6 For more on therapeutic depth psychology, see Miller, A. (2007).

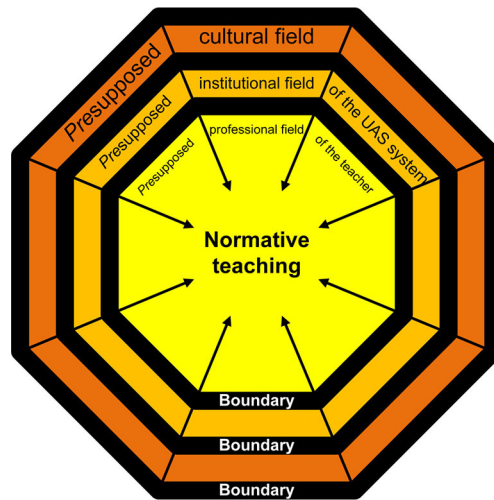
7 "Moderiertes Erlebnislernen," translated by R. J. S.

8 Source: Merriam-Webster's Learner's Dictionary <https://www.merriamwebster.com/dictionary/normative>. Accessed on July 16, 2016. The Cobuilt Dictionary (1999, 1122) defines "normative" as »creating or stating particular rules of behaviour; a formal word. Normative sexual behaviour in our society remains heterosexual. ...a normative model of teaching."

9 Source: Oxford Dictionaries English <https://www.oxforddictionaries.com/definition/english/explore?q=explorative#explore>. Accessed on July 16, 2016. Throughout this paper, »explorative« is used synonymously with "exploratory". "Exploratory actions are done in order to discover something or to learn the truth about something. Exploratory surgery revealed her liver cancer ... The Prime Minister's talks with the leaders of the Democratic Party were largely exploratory" (Cobuilt 1999, 583).

Both approaches are embedded in a *presupposed* cultural (social, societal, communal) field. Within a given cultural field, existential contradictions (e.g., man and nature, life and death, man and woman) are unavoidable. These unavoidable existential contradictions create a high potential for emotionally charged conflict (Heintel 2005, 15f.). The normative teaching approach is centered on sharing knowledge related to an existing cultural field, its answers to existential contradictions, and its implicit handling of any related emotions (Fig. 43).

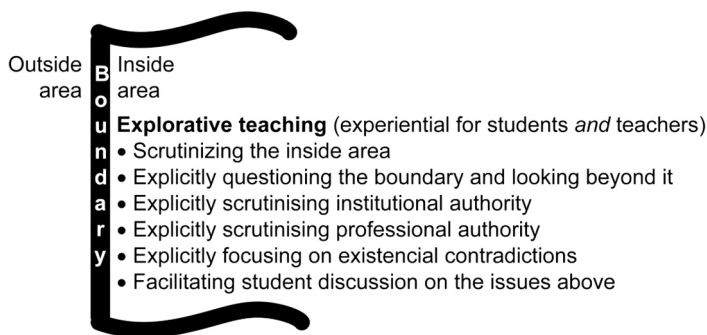
Fig. 43: Normative teaching based on implicit presupposed fields



Source: Self-created

The normative aspects of teaching unavoidably include culture; culture is an expression of normativity. In overemphasizing normativity, students are forced into compliance, while creativity and imagination are neglected. Following Winnicott's insights, teaching normativity fosters dissociation between intellectual activity and psychosomatic existence, especially when such teaching happens implicitly, without immanently reflecting on the phenomena that arise.

The explorative approach is about transcending boundaries of presupposed fields and/or scrutinizing them from within. In doing so, it explicitly scrutinizes the normative approach, and necessarily touches on emotionally charged areas (Heintel 2005, 15ff.). According to Heintel (2005, 28), defining "... a boundary means to transcend it in a way. A boundary which is not defined including its beyond would be an absolute [orig.: absolute, R. J. S.] boundary, undefined and indefinable, and in the end therefore no boundary; there would solely be infinite internal space [translated by R. J. S.]."

Fig. 44: *Explorative teaching*

Source: Self-created

From this perspective, the explorative approach explicitly examines boundaries to raise awareness of the possibilities and challenges of changing existing fields (Fig. 44).

One of the interesting things is that people living within a culture are largely unaware of its presuppositions and composition – including the teacher(s). To be explorative, in the sense of mutual exchange of opinions and thoughts, is therefore necessarily experiential for both students and teachers. This condition is probably the most challenging aspect of the approach. Feyerabend (1987, 108) emphasized the necessity of being experiential by stating that

... [t]he playwright (and his colleague the teacher) must not try to anticipate the decision of the audience (of the pupils) or replace it by a decision of his own if they should turn out to be incapable of making up their own minds. Under no circumstances must he try to be a ›moral force‹. A moral force, whether for good or evil, turns people into slaves[,] and slavery, even slavery in the service of The Good, or of God Himself[,] is the most abject condition of all.

Feyerabend's (2010 [1975]) anarchistic approach can be useful for teachers to reach the explorative mode. As he put it, "[a]n anarchist is like an undercover agent who plays the game Reason in order to undercut the authority of Reason" ... (2010 [1975], 16). The difficulty for the teacher is to realize that whatever method, or whatever profession he or she is used to, there is already a bias – a *game of reason*.

In short, the challenge is to teach students to *be in the here and now* (Bristol 2013, 103–13). True explorative teaching needs to question one's own convictions, i.e. the teacher's, as well as the students' convictions (*games of reason*). Internal (individual) authority, i.e., the teacher's own acceptance of termless being – his or her True Self – is therefore a necessity. Otherwise, a teacher might be overwhelmed by internal emotional tension when leaving the presupposed cultural field, or the internal emotional tension may prevent him or her from leaving it in the first place.

Teaching or training formats that utilize the explorative approach almost exclusively¹⁰ include “T-Groups” (training groups, duration 6 days; see, e.g., Heintel 2006; ÖGGO 2013), “O-Labs” (Organization Laboratories, duration 6 days; see, e.g., Krainz 2005, 311–26; Lesjak et al. 2014, 55–69), and “Group Relations Conferences” (e.g., The Leicester Conference (Miller 1987), duration 14 days; see, e.g., Colman et al. 1975; Colman et al. 1985; Cytrynbaum et al. 2004).¹¹

These formats use a staff of teachers (trainers) and are designed to incorporate a maximum amount of interpersonal exchange and a minimum amount of theory. Although one T-Group (8–12 participants) is facilitated by one trainer (Wimmer 2006, 39ff.), the setting as a whole contains several T-Groups. This makes it possible for the trainers to form a group, thereby counterbalancing the exhausting work within the T-Groups (König et al. 2006, 64ff.). In an O-Lab, there is a staff of 3–8 teachers (trainers) but, in contrast to the T-Groups, all participants (40–100) are free to organize themselves without a predefined structure (Lesjak et al. 2014, 59). To observe the process, the teachers (trainers) of the O-Lab frequently talk to the participants and stay in personal contact. Any observations are shared among the staff, and these observations are used to decide on interventions and to detect whether participants are over-challenged. A similar, though distinguishable (Lesjak et al. 2014, 63) concept is the Tavistock Institute’s Leicester Conference (see Shapiro, Carr 2012 or Banet, Hayden 1977 for a detailed description).

These formats served as the origin of group reflection as applied by Schuster for conferences (2010a, 7ff.), as well as by Pircher et al. in the context of teaching (2013, 89ff.).

In addition to almost purely explorative approaches, it is also important to develop further understanding of the interplay between normative and explorative approaches, especially when education (*Bildung*) is intended to illuminate constraints necessarily included for individuals who are in a community. Education (*Bildung*) as »a common mind« in the sense of Gadamer (2010, 22f.) requires the ability of the educated person to look at himself or herself with measure and detachment (*Maß und Abstand*), to rise above oneself to the community. The hypothesis is that teaching – with education (*Bildung*) and thereby development of EQ as its intention – must use, transcend, and negotiate the present (inevitably presupposed) culture by discussing transcendent (necessarily normative) knowledge as well as explore this inherent normativity by reflecting on during the teaching occurring phenomena. (Fig. 45, Schuster 2016a, 42ff.).

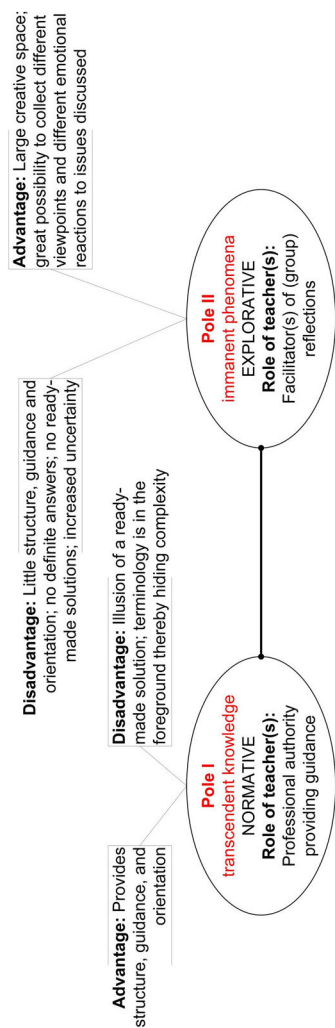
I believe that combining the ability to look at a situation in a dissociated manner (Pole I) and the ability to be in the here and now (Pole II) is preferable to a one-sided focus. I see a promising application for teaching in the combination of the HCM and the GDA approaches, especially within the university of applied sciences (UAS) system and other similar systems.

10 For more examples, see Lesjak et al. (2014, 63).

11 The T-Group and O-Lab setting presented in this paper is a development of the Klagenfurt School of Group Dynamics. The Leicester Group Relations Conference was developed by the Tavistock Institute of Human Relations in London. The author has attended a Leicester Conference in 2017. The basic format is rooted in the work of Kurt Lewin, Bion, and their associates (Lewin 2008; Bion 2013; French & Simpson 2010).

The UAS system typical in continental Europe is very normative because of its rigid scheduling. The extent of this normativity is due to the high degree of its implicitness. Since students and teachers are unconscious of it to a large degree, its impact on their personalities is therefore strong but hidden. This experience is another reason why I am convinced that teaching must include reflection on students, teachers, and the teaching institution itself if emancipative education (*Bildung*) and the development of EQ are a goal. The following section describes how a combined teaching approach might help to achieve this goal.

Fig. 45: Transcendent knowledge versus immanent phenomena



Source: Self-created