THE THEME-CENTERED INTERACTIONAL METHOD

Group Therapists as Group Educators

by

Ruth C. Cohn

[handwritten notes, in German:]

ü: Von der Psycho ...'
Das Thema als Mittelpunkt
der Gruppe
auch: Gruppenpsychotherapie
und Gruppenpädagogik
Bd. 3, Heft 2, 1974

[handwritten note, in English:]
If you want to keep it
please try it + return

THE THEME-CENTERED INTERACTIONAL METHOD

Group Therapists as Group Educators

by

Ruth C. Cohn*

Roots and Purpose

Group therapists are challenged by a world which needs improvement in education and communication. There is pressure from inside and outside of our profession to enlarge our scope of activities and to share our knowledge and experience with individuals and groups which can profit from our experience and skills. In the last few years, many community action programs have faltered not only for lack of funds or for political reasons but also because of a lack of skilled group leaders. Without specialized training as consultants to communities, group therapists often have felt puzzled or harassed facing situations where the job required modifications of their therapeutic skills. Meanwhile Growth Potential Centers are opening up all over the country encountering the public's needs with the help of professionals and paraprofessionals whose training rarely provides them with the specific skills groupleading requires.

The theme-centered interactional workshop method has been designed and practiced to fill this gap in our profession. It is primarily applicable to small groups which share a common interest and which are conducted by a professional group therapist. However, it's principles have also been used in leading convention audiences up to

500 people and in large conflict groups.* And the method in modified version has been helpful for teachers, organizers, clergy, paraprofessionals, etc.

This paper endeavors to put forth some of the basic principles and techniques of the theme-centered interactional workshop method for professional group therapists.

The theme-centered interactional workshop is an offspring of group therapy and psychoanalytic theory. Many years ago this author became fascinated by the fact that most group therapy patients described their therapy as "the most important learning experience of my life," while so many students in academic settings seemed to count the days until their escape to freedom. The question arose, whether it was the theme of group therapy — "I want to feel and function better" — which made the difference between living learning and dead learning? The emphasis on self rather than on external themes? Or was there something specifically alive in the method of group therapy itself? Would it be possible to introduce into other learning situations those elements of the group therapy model which promoted the participants' passionate involvement?

Group therapy relates to and respects the feelings of each individual. The heaviness in someone's breathing, his quickened heartbeat, his tears or joyfulness become the group's concern. Feelings are respected as man's inalienable right — whether they relate to his realistic or illusionary vision of this world. The structure and atmosphere of the group therapy setting encourages the expression of emotions and the validation and deepening of communication which are the root of the passionate involvement of group therapy patients — hardly paralleled in classrooms and seminars. Could one create

*Amer. Assoc. for Humanist Psychology (AAHP) 1969
Am. Psychol. Assoc. (APA) 1969
Deutsche Association für Gruppentherapie and Gruppendynamik
(DAGG) 1969 — Pontiac State Hospital, Mich. 1969

educational settings which would allow teachers and students to experience and exchange feelings in the classroom and yet to remain related to the theme under study?

Most schools of psychotherapy share respect for feelings, for resistance and avoidance patterns. Freudian conceptualization differentiates between those feelings which promote progress and integration, and others which resist insight and change. Almost always the work on feelings which indicate resistance takes precedence over the work on content. The therapeutic process is therefore slow, but solidly rooted in non-cluttered ground. In gestalt therapy theory, emphasis is placed on feelings which the patient tries to avoid; the process of learning to accept and to bear his feelings is seen as curative and clearing up "unfinished business." In experiential group therapy, the authenticity of feelings is seen as the core of therapy and worthwhile living. In comparing psychotherapeutic and other learning groups it became obvious that personality characteristics and feelings were not sufficiently honored in any other educational or communicative setting. Knowledge in schools could probably be gained more efficiently if anxiety, preoccupation and avoidance patterns would be dealt with prior to the requirement of learning content. Such methods would distinctly differ from classroom methods where unobtrusive disturbances were either disregarded or authoritatively "dismissed," while openly disruptive students were sent out of the room, suspended, expelled, or in desperation put into the care of a psychotherapist. Teachers have certainly not been trained to take time and interest to reassure themselves of the continued attentiveness of their students and the group's cohesion around the theme under discussion. Even less would a teacher work on his own resistances against teaching – be it a momentary aversion or preoccupation, anger against the establishment, rejection of students or a deep-seated anxiety about exposing himself.

The first theme-centered interactional workshop was conducted by this author in 1955 with students in a private psychoanalytic training group. (1961) The method borrowed from group therapy

INTERACTIONAL METHOD

the respect for resistances and the explicit concern with feelings as an important ingredient of all learning. However, in contrast to psychotherapy, feelings were not considered the main theme to be explored but were accepted as an important element of all learning processes which had to be taken into consideration and sometimes given more attention. The main theme that prevailed was the topic under study. Yet when any individual's feelings became so disturbing to him as to interfere with his participation, attention was given to the disturbance. The rule soon became "disturbances take precedence." This rule corresponded to the psychoanalytic maxim of giving precedence to resistance. The results of these private training workshops were convincing and stimulated colleagues to encourage the author to modify the method for applications in industry and agencies for improved communication.* It was a relatively small step to convert the training into a general educational and communication method which was then named the Theme-Centered Interactional Workshop.

Philosophy and Structure

The Theme-Centered Interactional Method has a firm structure which is based on a holistic and humanist philosophy. Man is seen as a psychobiological unit and, as such, experiencing himself as both autonomous (making choices – determining) and conditioned (being determined and perishable). Man is also a social being, and as such, interdependent and in the steady flow of give-and-take with things and people. Growth occurs as people become more aware and more effective in using their autonomy and interdependence. We mature as our choices become more and more realistic and relevant to our own fulfillment in this world, and the reality of human bondage which ties each individual's own fulfillment to the fulfillment of all others. A person who makes choices by default (e.g., through apathy) or by distortion (e.g., by transference) learns to shed these immature ways

and develops realism about his autonomy and interdependence. (A person who makes choices by "doing what he feels like" without consideration of the environment or interpersonal relationships is autistic rather than autonomous.) This philosophy is expressed in the Theme-Centered Interactional Workshop rules for participants and groupleaders. The stringent structure of the method is usually not apparent to the novice (as the discipline of meaningful free verse is not discernable to the layman) yet it is the stable directedness through philosophy and rules which primarily differentiates the Theme-Centered Interactional Workshop from free group process groups.

External yet important arrangements concern the specificity of time and space. Workshop series may take place in five or ten two-hour or continuous weekly sessions, a week-end, a week, in a group leader's office, a school, business place, etc. Each series centers around a theme.

Theme

The theme must be specific to the group's needs or interests (e.g., intra-organizational relationships, a research or activity project, or a psychological or interpersonal conflict theme such as "The Therapeutic Milieu – toward a Team approach in a Hospital" or "Bridging Gaps between Parents, Teachers and Administration" or "Challenge of Change" etc.

The content and working of the theme is important, e.g., the theme "Conflict" has a negative hypnotic effect on a group and is likely to keep the participants in conflict, while "Conflict Management" suggests work toward constructive resolutions. A workshop on "Writer's Block" never came off the ground while others called "Freeing Creativity in Writing" were successful. Themes may be neutral for research groups but they should imply active choices for activity groups. A workshop is likely to fail when participants are put into a negative mood by words like "Problems in Raising Children" or "Disturbances in Handling Money"."

The Triangle in the Globe

The Theme-Centered Interactional Workshop can be graphically seen as a triangle in a globe.

The *triangle* presents the workshop setting which is organized in awareness of dealing with the three basic factors of all interactional groups:

1) The individual: I,
2) The group: We,
3) The theme: It.

The *globe* designates the environment in which the workshop takes place: time, location, make-up of the group and the auspices under which the workshop series takes place. The Theme-Centered Interactional Method gives equal importance to the three basic points of the triangle and their relationships, and keeps the "globe" in mind. The richness of this simple structure is evident if one visualizes the complicated structure of the "I" as a psychobiological unit, of the "We" as the interrelatedness of the group's members, and the theme as the infinite combination of concrete and abstract factors. (The theme, whether it concerns people, matter or theories is always an "It" – an object. The experienced "You" becomes a "We", the observed "You," a "Thing").*

The leader's role is to be the guardian of the method. He structures the group according to time, place, and environment ("the globe") and he promotes dynamic balancing of the triad factors which include his own "I" his own subjective participation.

*This ability to "thing" people (a concept coined by George Bach) appears to me as the greatest stumbling block in our achieving social progress. When people are "it" or "they," I do not identify with them as if "They" were "I's" (Like me). They are then "Things" I may not give a damn about, can shoot at or let starve.

The group leader's initial attention is geared to the "globe" — time, place and circumstances. He estimates the required time by the participants' backgrounds, the volume of the task or object of study, and the group's financial pressures. The location is equally important, in terms of attention to psychological factors involved (such as what this room is generally used for) and seating arrangements, avoidance of outside interferences, noise, etc. (There is horror in a workshop experience in a non-air-conditioned, one-way-vision screen room on a hot summer day.) Attention to the auspices under which the series takes place includes the hierachy in the organization: who governs the setting, who pays the bill, who is factually and/or emotionally involved in sponsoring the program and who opposes it. (These aspects in planning resemble the considerations of child therapists who need the parents' cooperation if they are to treat the child successfully.)

The circumstances also include the questions whether participants are a "captive" group (as in prisons, or less literally so, in situations where participation is an obligation to the work place — teachers in schools, staffs of hospitals, groups of counselees, etc.), or whether the participants voluntarily enroll for an announced workshop, or ask a group leader to organize a workshop for them. Any confusion about time, place, and especially the auspices under which the workshop takes place undermines successful work. Once a workshop is in process, the attention to the "globe" recedes, and the leader focuses on the triangle of individual, group and theme. In this work, however, as in any other therapeutic or educational endeavor, the spirit of what is being done as well as the personality of the group leader is essential for process and outcome. Techniques are nothing but "sounding brass and tinkling cymbals", unless they are used by a group leader who combines his knowledge with personal warmth and a constructive social philosophy. However, even these personality facets can be trained and are not in most instances genetic destiny or immovably fixated at an early age. (1968)

Dynamic Balancing

The theme-centered interactional workshop method puts the basic holistic principles into practical use by giving equal attention to the somatepsychic and spiritual aspects of the individual, (I), the group (We), and the theme (It). The balance between I, We and It is never perfect but must shift in a dynamic forward direction. The group process results from shifting balance the way a bicycle pitches because of the rider's shifting his weight from pedal to pedal. If perfect balance were ever achieved, the process would come to an end. The group leader's job is to employ his weight always toward the "un-used pedal," that is from "I" to "We", from "theme" to "I", from "We" to "theme", etc. He has to be sensitive to appropriate timing. Intervening too early or too late has an equally stifling effect on the group process — whether he neglects or over-protects an individual, goes along with unrelated group interaction or remains with a theme while group cohesion gets lost. It is important to maintain group cohesion. This is established when all participants — in whatever unique individual ways — are rallying around a sub-theme:

In a workshop on "Black and White America and I," George was upset about people's indolence. He was close to tears. If the leader did not react to George and try to re-direct the group's attention to other issues, he would perpetuate and cement George's feelings about people's aloofness and in fact promote indolence in the group (or elicit the group's wrath against himself). If he went deeply into an analysis of George's life or of the group's stirred-up feelings, he would conduct a therapy group and sacrifice the theme under discussion. As it was, in this instance the leader encouraged George to express his emotions, and George, in turn, responded with memories of childhood deprivations. He remembered in tears that he had to move away from his home town as a little boy shortly after having been threatened by blindness. During his illness he had experienced support from friends whom he had to lose

forever by leaving town. The participants were moved by George's story and his angry and sorrowful tears; they also confronted him with his irrational holding onto a feeling of isolation and deprivation. As soon as the emotional climate permitted it, the group leader related George's experience to the theme of the study: "Black and White America and I." There were many bridges: Aloofness, indolence, uprootedness, reactions to other people's pain, rightful demands, etc.

Dynamic balancing means observing correct timing with regard to the emotional and intellectual needs of individuals, the total group, and their willingness to work with the theme. (Timing in an interactional workshop can be compared to timing in dream interpretations in classical analysis. If the dreamer is allowed to continue with free associations indefinitely, the possibility of understanding the dream is lost. If his associations are cut off too soon, the frame of reference in which the dream can be interpreted will be insufficient.)

The emphasis on equal awareness for the triangle "I, We, and It", signifies the theme-centered interactional method. Academic teaching and round table discussions concentrate primarily on the "It" (the theme aspect), classical therapy on the "I" (individual) and group therapy and encounter groups on the "We-and-I" (the group).

Both T-groups and the theme-centered interactional group adhere to the "I-We-It" structure but differ in shading through their historical bases: T-groups were derived from field theory, sociology, group dynamics and primary interest in organizations; the theme-centered interactional method was conceived on the basis of psychoanalytic therapy, group therapy, group dynamics, and primary interest in education.

Techniques and Ground Rules

In the first session of a workshop series, special care is given to promote the holistic spirit within the structure of "the triangle in the globe." The leader is geared to sensitizing the participants toward recognizing their autonomy and interdependence.

Introductory techniques serve the purpose of establishing the importance of being "I", being part, and working on a theme in a group climate which promotes awareness, compassion and cooperativeness and the sense of the importance of the here-and-now. Such techniques require careful anticipatory considerations about the respective workshop — its purpose and goal, the likely expectancies and anxiety levels of the participants, and their educational and emotional level, etc.

A frequently effective initial procedure for well motivated groups (those where members contract individually rather than organizational or conflict groups) is the request for a prolonged vigilence. The leader gives successively, and with, several minutes between each of the three steps, the following instructions to the participants:

1. To *think* about the theme and to *remember* experiences related to it.

2. To be aware of experiences and feelings, perceptions and sensations in the *present group.*

3. To direct attention to a specifically *designed task* which relates to the given theme. (The leader always carefully prepares this task ahead of time so as to include in it the participant's immediate experience to the given theme.) This is essential. The living-learning hypothesis proposes that all learning proceeds centrally in the here-and-now, which encompasses centrifugally the past and the future. The more explicitly the here-and-now can be used in the task, the more interesting becomes the studied theme.

Example: Theme: Training Intuition.

Auspices: Voluntary group. The leader asks for a relaxed silence with closed eyes.

1. Please think about these concepts: _training and intuition." Have you ever put these words together before? What do they mean to you? Did these words make you sign up for this workshop? Think about what you have been calling intuition and what you have read about it. Do you think it is inborn as a unique gift that only some people have, or does everybody have a talent for intuition that we might train? Please be silent and think about the concept of "training intuition."

2. Please open your eyes. How do you feel to be in this room with a group of strangers and to be challenged to think about "training intuition?" How do you feel right now — do you feel easy, uneasy, excited, bored — what does your stomach say?

3. Choose one person in this room whom you don't know. Think of something you would like to tell this person which might be of importance to him (her) and to you.

These instructions are given with several minutes of silence for each individual instruction — the first one to induce thinking with personal involvement, the second to promote awareness of sensations and feelings, and the third one to connect thoughts and feelings to a task related to the theme. To say something important to a person whom I don't know — which turns out to be true — means to be intuitive. The alternative is to be in error.

After the introduction, the leader puts forth intermittently and with considered timing the ground rules which are directed toward promoting personal interaction between the group members around the theme, and to encourage each person's awareness of his autonomy and interdependence.

1. Let us give to this group and get from this group whatever each of you want to give and to get here in this session in terms of ourselves, others, and the theme. (This rule encourages the autonomous choice of giving and getting in the interdependence with others. The following rules give more specific instructions in the same spirit and goal-directedness.)

2. Be the chairman of yourself: speak up or be silent as you want to. (This rule does not say "when you feel like it" but "when you want to." This encourages every participant to be his own chairman with his own needs and agenda and with the needs of the group in mind. Wherever all group members achieve personal chairmanship, the group leader — who is chairman of himself as well as the chairman of the total group — can temporarily relax his overall function and act only in the role of a "participant-chairman.")

3. Only one person can speak at a time — they shall talk to each other. When several people speak up at the same time — they shall talk to each other. (In various ways, this rule leads to important interaction between group members who must talk out or fight out who holds the floor. Incidents of conflict as well as "side-conversations" which are against the rule become important facets of the inter-actional theme-centered process.)

4. If you are bored, angry, in pain, preoccupied or unable to participate in any way, bring it to the group. (Disturbances take precedence because the disturbed group member is "absent" and he and the group lose out if a link is missing. Each individual and therefore the penetration of the total group achievement for themselves and the penetration of the total group achievement for participants in their unique ways are simultaneously involved with themselves, each other and the theme. This ground rule is occasionally abused. A group member may report any minute annoyance and emotion as a "disturbance." The disruption of the group by such surplus communications and their meaning for the incessant speaker will then be picked up as the essential sub-theme for this moment.)

5. *State yourself:* "per I", and not "per We" is either a summation of all "I's" for which group validation is needed, or a fictional generalization which usually serves to avoid autonomous choice and responsibility.)*

6. *Statements are usually preferable to questions.* (Questions often are hiding places and are limiting. Corresponding personal statements are more revealing and stimulate others. Example: Question of group member: "What do you think about giving kids too much freedom?" Group Leader: "I do not relate well to such generalized questions. Please make the statement you based your question on." Group Member: "My kids didn't turn out well – I think I spoiled them.")

7. *Be aware of messages from your body and of bodily expressions of others.* (This rule is an aid to preventing intellectualization and in promoting awareness of other aspects of people's personalities and perceptivity. Physical awareness is an important experience in itself as well as a potent tool for recognizing feelings.)

Directives for Group Therapists Functioning as Theme-Centered Interactional Leaders

The group leader's technical directives are implicit in his task of keeping dynamic balance of the triangle – individual, group and theme. While the educator and discussion leader are more likely to

*Impersonal speech characterizes evasiveness and lack of awareness of personal responsibility. The "we" and "it" spirit is, however, so commonly accepted as for instance to make acceptance of this paper in this Journal conditional on changing the writer's style from "I" to "it". This Journal's editor, however, graciously suggested I state my viewpoint in a footnote. The Theme-Centered Interactional Method rests upon the conviction that the "we" experience is based upon each individual participant's "I" experience. Correspondingly: The more personal a writer expresses himself – not only as an abstract intellect but as a full blooded person, the more likely will the reader respond to the experiences and thoughts of the writer. The theme serves as the bridge from person to person.

over-emphasize theme versus individual and group, the group therapist as group leader has to make a deliberate effort to see that the theme is given its due. His training and experience guide him toward professional intuition for individual needs and group interactional processes. He now has to learn to give equal emphasis to the given theme or task. (This shift in emphasis parallels a situation in which an architect, a master of building residential houses, has to add a new dimension of his vision if he engages in city planning.)

1. *The theme is treated as a connecting link to which each individual and the group relate.* (Individual and group members are encouraged to react to the theme in their own unique ways – cognitively, emotionally, as total personalities. How do I react, feel, think, in relation to the theme – what are my experiences with "Challenge of Communication", "Understanding Modern Poetry", "Improving Communication Between Staff Members," etc.) Undoubtedly, the penetration of a theme in a personal way can and does often lead not only toward the expected and promoted personal growth, but also toward therapeutic processes within the groping personality. But, methodologically, this aspect is incidental. Group cohesion is promoted by concentrating on the theme rather than by eliciting emotional responses and reactions between group members. Emotional responses and reactions are considered to be important and are recognized as such. They may be linked to the theme or discussed as joyful or disturbing experiences. However, in contrast to group therapy, personal and interpersonal reactions are not pursued as the major theme (unless the given theme of study or the task happens to coincide with these inter-group reactions).

2. *Transference distortions are only explored when they are either relevant for the theme or interfere with the individual's or group participation.* (Example: A participant complains about the group leader's paying less attention to

him than to others. The group leader responds with concern about this person's feelings. This may include empathy, his personal reactions or generalized interpretation. The group often wants to help and "therapize" the troubled group member, and the group leader may go along with this as long as the emotions about the incident are strong; as soon as possible he leads to another sub-theme ("stepping on another pedal").

3. The *Group atmosphere has to be accepting and basically non-critical* if the theme is to be in balance as a partner in the triad. (If the group climate were basically negative – especially in the beginning – participants would have a hard time working on any other theme than their hurt feelings, rage, taking sides, etc. If the group leader himself were to be critical and rejecting in the beginning of a series, theme-centered interaction would either not take place or remain on a personally uninvolved level. It is preferable that the group leader, in the beginning of a workshop, react to every statement, including hostility by group members towards himself or others, in a receptive way. He may reflect what has been said with Rogerian skill or add something to what has been stated in an illustrative or supplementary spirit. He may encounter statements with his own thoughts and feelings – even negative ones – if he makes it clear that he accepts his own as well as other people's hostility as normal components of living. This interactive procedure gives group members the experience that each person's feelings and opinions are respected as their way of being – which may include desire for change. Once all feelings and thoughts are accepted as an integral part of people, hostility, affection, sexual desires or rejections, criticism, etc, can be much more easily assimilated by the group. As soon as a positive group climate is established, the group leader becomes less active, and a free flow of interaction in the group takes place.)

Example: Group Member: "I feel I don't want to be in with the group and I don't want to be out either. I'm just on the fringe and I'm very angry about this." Group Leader: "Try to permit yourself to be on the fringe. Just be on the fringe without torturing yourself." Group Member (at end of session): "I felt so good being in by being out and not feeling guilty. Later on, I was with it and enjoyed that too."

4. *All rules given to the participants pertain equally to the group leader* who is at his best if he follows the rules given to the participants. (This includes specifically the rule of not asking questions (although exceptions are necessary) as well as the rule of bringing up emotional disturbances if they prevent him from being a full participant. If a group leader states his conflict or deep emotions of whatever kind, this is usually helpful to the group, while keeping disturbances under cover almost invariably leads to some lack of group cohesion. This is especially true if conflicts between co-leaders are not acknowledged.)

5. *The group leader keeps in mind his function of balancing between "I-We-It"* and selects from his own experiences, thoughts and feelings those for open communication which he deems helpful for the dynamics of the balancing process. If the group has turned over-intellectual, he may state his own feelings. If the group emotes without concern for the theme, or intellectual connections, he may give some of his thoughts or interpret the emotional flow of the group. Many other techniques of shifting the weight within the triangle are useful; e.g., brief summaries of what has just happened or generalizations or interpretations serving as closure of a sub-theme, and leading the group to shifting the balance toward another topic. (Interpretations in psychotherapy and in interactional groups are useful for cementing achievements and insights; they are out of place and harmful prior to a completed process or experience.)

5. Deeper *pathology of group members are not coped with as therapeutic problems.* All persons' statements are observed under the aspect of the here-and-now of theme, the individual and the group. (The group-leader can in many ways accept paranoid, depressive, withdrawn or overbearing behavior with full respect for this group member's feelings and thoughts. He can also respect the various group reactions toward the disturbed person. Participation of a pre-psychotic person is rarely dangerous for this group member himself because of the supportive attitude of the workshop atmosphere; he may, however, produce some strain for the group-leader and the group. Rarely and only under accidental circumstances or the group-leader's misjudgement, will an acute psychotic episode be prompted by an interactional workshop — less likely than in daily life. The "globe" — the given circumstances — must give the group conductor the lead, whether he can or should exclude a severely disturbed group member for his own or the group's sake. In community groups, this is often not possible nor desirable.)

6. There are, however, times when it is possible and worthwhile to deal with a temporary acute disturbance of a group member with the help of *shortcut therapeutic techniques.* (Such techniques may include brief existential encounter, role playing, gestalt therapy, vertical interventions, working on bodily tensions, playing a pertinent interactional game, promoting feedback, etc. Whatever techniques are used, it is the respect for each person's inalienable right to being what he is at any given moment which must be transparent to the group. The "nihil nocere" (never harm the patient) maxim is the most important guideline for any therapeutic intervention on the "I"-line of the "I-We-It" triangle in the community theme-centered interactional workshop.)

Outlook

The theme-centered interactional workshop has been used in classrooms (from mathematics to poetry), recreational centers (with adolescent and adult group leaders), with hospital staffs, business management, with black and white groups, social agencies, migrant teachers, school boards, community centers, etc. Teachers have their classes in the direction of living-learning groups. Further theoretical work on exact modifications of this method for non-therapist group leaders is in process.* Group therapists are likely to remain prominent teachers of a method which we hope will increasingly interest larger educational and community organizations.

REFERENCES

1. Cohn, Ruth C.: "A Group-Therapeutic Workshop on Countertransference," *Int. J. Gr. Psychother.*, Vol. XI, July, 1961.

2. Cohn, Ruth C.: "Group Therapeutic Techniques as Educational Means in the Training of Psychoanalysts," in *Group Psychotherapy Today,* Basel and New York: S. Karger, 1965, pp. 48-58. (See also: H. Strean, "The Personal Impact of Group Training," *Loc. Cit.* pp. 33-38.

3. Cohn, Ruth C.: "From Couch to Circle to Community," in *Group Therapy,* Dr. Hendrik Ruitenbeck, Ed., New York Atherton Press, 1969.

4. Cohn, Ruth C.: "Training Intuition" in *Ways of Growth,* Herbert Otto, ed. D. Grossmann, N.Y., 1968.

*The theme-centered interactional method is studied, practiced and taught at the Workshop Institute for Living-Learning (W.I.L.L.), New York City.