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DANCE THERAPY

Source and route to holistic action in the
Erziehungsbeistandschaft

.....wie alles sich zum Ganzen webt, eins in
dem anderen wirkt und lebt!

Johann Wolfgang von Goethe

.....seemingly contradictory
and irreconcilable concepts are seen,
to be nothing more than
different aspects of the same reality.

Fritiof Capra

Dance Therapy:
Source and route to holistic action in the Erziehungsbeistandschaft

Sigrid Hensel

Submitted to City University in fulfillment of the requirements for
the degree of Doctor of Philosophy at the Laban Centre for Movement
and Dance.

November 1995

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Abstract

In this work I will be introducing an interdisciplinary holistic action concept which I have developed for a counselling setting in social work, namely the Erziehungsbeistandschaft¹. Based on qualitative observation and evaluation, the concept was examined with respect to its interplay between the different methods and with respect to its effect on the development and change in the clients. Three central integration levels can be stated:

- (1) Social work and psychotherapy
- (2) Depth psychology and system theory
- (3) Dance/movement/creative expression and verbal consultation techniques

The main point of this examination lies on the third integration level. The integration processes were completed on five reflection levels. The basis of the reflection levels are five construction elements of the processual-systemic action theory of social work from Staub-Bernasconie (1986), which are reflected in the main classification points of this work.

The analysis of the nature of creative dance functioned as a resource for a new metatheoretical access for social work and dance therapy, connecting aspects of depth psychology with the system theory.

An evaluative review of literature and research results concerning the EB, namely boundary conditions, target groups and tasks, could be significantly supplemented by the new data gained from the research conducted here.

In addition to following the action theory of Staub-Bernasconie, a discover-oriented practical research was chosen, distinguishing itself especially through a close cooperation and interaction of research and practice.

Referring to the above mentioned integration levels, new theoretical plans and positive action methods have been worked out for the EB. The application of the action concept developed was observed for a period of one year and a further 16 months and evaluated on four major levels:

- 1.level- general effects on the clients, independent of offers of dance and expression therapy
- 2.level- description of small group work sessions of dance therapy with children and a group process with juveniles, in which the repertoire of behaviour could be extended
- 3.level- differentiated report of the aid process of two families to prove the successful integration of the chosen methods and to present the developmental steps taken by individual family members as well as the family system
- 4.level- Status of dance therapy in various counselling settings

1 The Erziehungsbeistandschaft is an ambulant child rearing aid which is established both in the public and free youth welfare services. During the further course of this work I shall abbreviate Erziehungsbeistandschaft with the letters EB. The EB is to be classified as a traditional working field of social work. As such, it is a non-therapeutic work setting which must offer help for children and young persons having development problems.

Introduction

Social work provides the basis and framework for theory and practice of the newly developed action concept for the EB. The work being presented here is to be understood as a contribution to enhancing the scientific and practice-related status of social work. The theory and practice of social work have to date always been very strongly subjected to the external determination of other sciences (e.g., pedagogics) and internally again and again subject to massive, virtually destructive self-criticism. These two aspects frequently lead to stagnation in the independent development of theory and practice in social work and thus again continue to underline self-criticism and external determination, a vicious circle which needs to be urgently broken. Even in the case of the Erziehungsbeistandschaft, the very first thing to do was to develop a useful, strong concept before I could dedicate myself to my actual concern, the particular possibilities of dance, movement and creative expression in the Erziehungsbeistandschaft. In spite of these necessary fundamental and frame-setting clarification processes, which are documented in this work, the title "Dance therapy - the source and way to holistic action in the Erziehungsbeistandschaft" is likewise justified. It was and will always be the recollection of dance and grappling with the body and with movement which has personally helped me to achieve a straight spine, and which acts like a red thread during the gathering of the building elements for a holistic action in the Erziehungsbeistandschaft.

After five years of professional activity as a social worker in general social services, in spite of a two-year additional qualification in systemic family therapy, I myself fled to London on a training course in community dance at the Laban Centre. It was flight from the feelings of disappointment, helplessness and powerlessness which accompanied me more and more during the daily life in my profession and which I shared with a great many of my male and female colleagues. Through the creative dealings with my own body, a kind of mirror was handed over to me with which I began for a change to discover myself for the first time, instead of, as

was the case up until then, of inexorably circling around the social and physical problems of other people. Through this very personal new development, which was a great surprise then but appears logical today, new professional ideas and hopes for social work in the child rearing aid grew in me. My initial motivation for the work being presented here unfolded in me. I wanted to find out how far creative dance and the offer of movement could promote or accelerate the reduction of development problems in children and young persons in the Erziehungsbeistandschaft. During the course of conducting the investigation, I had to overcome many things and clear many practical and theoretical obstacles in order to get back to my real concern.

Behind my personal and widely spread general professional frustration and resignation, this work also served in the end to help to discover a little bit more about and to accept the real possibilities and, above all, also the real limits in the ambulant child rearing aid. One important part of this discovery was that a pure pedagogically based dance and movement offer appears to be inadequate where people are suffering under the consequences of massive psychic and physical use of violence. A very promising action concept for the EB thus requires the integration of psychotherapeutically based dance and expression therapy. On the following pages, dance therapy must step into the background at certain phases in order to explain missing theoretical and practical framework conditions. As also is the case in a therapeutic process, I can only then fill a vessel if the outside walls (meaning the frame), are intact.

In chapter 1, I was successful in developing a new metatheoretical access equally for social work and for the field of dance therapy. A differentiated analysis of the nature of creative dance contains both central aspects of depth psychology and system theory. Thus, creative dance offers a theoretically justified basis for the continuing controversially discussed "integrationability" of depth psychology and system theory. Dance unites the view into the depth of an individual with the view into the broadness of her interactions and relationships. In this manner, dance helps us to

gain a new understanding of wholeness which overcomes dogmatically led limitation discussions between the great schools in social work and psychotherapy in favour of process-oriented necessities. The metatheoretical foundation worked out in chapter 1 thus debates the construction elements, value or criteria knowledge and explanation knowledge. (Staub-Bernasconie, 1986, see also 2.2)

Chapter 2 deals with the scientific-methodological procedures. During the first step, an overview with respect to the status of development of social work research is given and the necessity for an independent research of social work discussed.

Furthermore, the processual-systemic action theory of social work according to Staub-Bernasconie is also presented. The action approach for the Erziehungsbeistandschaft developed in this thesis follows the central construction elements of this action theory. Parallels between the action theory of Staub-Bernasconie and the first endeavours of Trautmann-Voigt to form a theory for dance therapy are worked out. Consequently, a clear perspective results for the development of dance therapy theory and simultaneously demonstrates that the action theory of social work is transferable to other branches of science.

In a further step in this chapter, the understanding of discover-oriented practical research and qualitative social research likewise applied here will also be explained. The particularly important aspect here is the close cooperation and interaction of research and practice. Likewise, the quality criteria applied are once again explicitly presented. At the end of this chapter, I describe the phases of data acquisition and evaluation and the methods used in the respective phases. In addition to the literary studies, my own activities in the Diakonisches Werk in Duisburg are investigated. After setting up a resources analysis and after repeated documentation of activities, the new action approach was applied over a period of one year. Observation and analyses were performed on the production of the following data material: process diagnosis for the children and their families undergoing an EB. Written action planning, progress records and written evaluation of all group and

family sessions conducted, video recordings of group work and family sessions, on the basis of which movement analyses of individual persons and families could be set up. Likewise, records were made of the researcher and practitioner in supervision sessions and therapy sessions to set in relation to the problematic and development of the clients. The form and contents of the observation criteria are contained in the enclosure, insofar as they are not explained in more detail in the main text. Due to the great need to catch up on an independent scientific-methodological discussion in social work, the debate concerning the procedures of scientific methodology is conducted in great detail.

Chapter 3 is concerned with the closer observation of the Erziehungsbeistandschaft, meaning with the object for which the action approach was developed, with particular consideration given to the possibilities for dance and movement. Still in this chapter precedence will be given to the next higher classification category, the object determination of social work. The description of boundary conditions, target groups and tasks in the Erziehungsbeistandschaft will be given based on the evaluation of literature and research results which, however, are only available to a very limited degree. Therefore, they will be supplemented by the evaluation of the newly recorded data material given here. Based on the evaluation of the data, three central themes crystallise, inter alia, which play an important role and which point the way for suitable action strategies during the progress of every Erziehungsbeistandschaft. These themes are likewise presented in chapter 3.

Chapter 4 is dedicated to theoretical plans which, based on depth psychological dance and expression therapy, systemic family therapy and the action theory of social work, grow together to form a new action approach for the Erziehungsbeistandschaft. The composition of the theoretical building elements was not given in advance but came into being during the scope of a discovery-oriented exchange process between literary studies and practical observations. The subsequent theoretical processing of the individual elements showed that they could be directly and smoothly allocated within the categories of the methods of work and tasks developed by Staub-Bernasconie based

on her theoretical reference framework of social problems. Of the theoretical plans listed, those recruited from the area of dance and expression therapy are predominant. The theoretical section was further supplemented by general phenomena, explicitly the meaning of the process diagnosis, of the therapeutic relationship and of the laws of selected phase progresses for the help process in the EB. At the beginning, the preselection of theoretical approaches forming the bases will be discussed and their contents justified. Besides the theoretical explanation of the action approach, the aim of this chapter is to legitimate the completed integration processes as differentiatedly as possible.

In chapter 5 I go into particular detail on the positive action methods in the Erziehungsbeistandschaft which have been derived from the theoretical plans. The basic principles used in assembling positive offers of aid will be described in detail as well as positive methods of procedures in the central offer of aid, namely small group work of dance therapy and family sessions . Likewise, I refer in the first instance to the description of the offers directed at dance and expression therapy.

Chapter 6 summarizes the results of the investigation over a one year period of observation first. Presentation of the results is divided into three major sections.

The first section is concerned with listing new knowledge about effective factors in the holistic action approach, independent of offers of dance and expression therapy.

In the second section successful sessions of small group work of dance therapy with children will be described by way of example. The respective progress of session elucidates in itself the effectiveness of the offer of dance and expression therapy on the behaviour of the children.

In the last and third section, the aid process of one family is described. Selected small group sessions with the children and family sessions are presented alternately. This case representation

elucidates on the one hand how the different methods and aid offers interact with each other and mutually complement each other and, on the other hand, illustrate very vividly the special effective factors of dance, movement and further creative forms of expression. Movement analyses are integrative components of the case representation and thus document in this manner their special relative importance for the EB.

The original observation phase was extended by further 16 months. This made it possible for me to document the help process of a second family in a further section. In this respect, it was also possible to elucidate the methods of function in the interplay of family and individual sessions as well as the integrated application of verbal and non-verbal creative intervention techniques.

Evaluation of a further small group process with respect to dance and expression therapy with juveniles was conducted on the basis of progress descriptions. This contains an account in which the many hours of both thematical and methodical work is summarized and in which individual sessions are described in detail. Because none of the phase progresses upon which I oriented my concept originally (see page 145) did full justice to the actual phases in my work with children and juveniles who are the victims of violence, I undertook a new phase division. The essence of the corresponding three-phase model will be explained in this chapter as well.

Further knowledge about the function and the status of interventions with dance and expression therapy in the various counselling settings in the interdisciplinary action concept are collected in a final section.

Chapter 7 once again summarizes the results of the intricate integration processes and then directs attention to the practical consequences for the Erziehungsbeistandschaft and for continuing future research projects.

The forms and documents developed and used for data gathering are contained in the enclosure. Likewise, video recordings of family sessions and group dance sessions are enclosed with this work.

Chapter 1

"Integration" of depth psychology and system theory in creative dance

1.1 The character of dance in therapy

To define dance is not only difficult because of its infinite manifestations, but also because words can never describe in depth that which is unfolded in dance. Words are indeed capable of providing a description, but only one's own movement, one's own dance is the means to real understanding in that I not only take possession of my body through the movement but that I also begin to detect and to comprehend the interlinking between body and mind.

Somebody who reads and writes about dance and movement without himself ever having found the route to expression via dance and movement, can perhaps be compared to a person who reads and writes cooking recipes without ever having prepared a meal and finally eaten it.

Dance finds its expression in the body through the movement. Whereas it is "only" visually perceived by the onlooker, the person dancing experiences it kinetically and in the effect it has on her psychological condition (Deharde, 1978). We see that spectators of dance have an other experience than those who are dancing.

In this work I am introducing aspects of dance which are of particular significance for the purposes of social and therapeutical work. In spite of numerous differences, all dance therapists are linked by the assumption that body and mind represent an interdependent unit and thus a change in the movement behaviour can cause a change in the psychosocial behaviour. The ultimate aim of dance therapy is that of a holistic experience through the (re)generation of the unit of body and mind. The concern of dance therapy is to find one's own personal expression via the dance and via the movement, or to expand the individual movement behaviour within the sense of an identity promotion. However, there are phases where it appears to be sensible to specify the sequence dance steps

or the type of movement, above all to train a fundamental body awareness and to introduce dance as a medium of expression. Depending on the kind of dance training achieved by the dance therapist, various types of dance can serve this purpose. Folk dance, ballet, modern dance are central examples here.² However, the objective of dance therapy is not simply the learning of prescribed styles of dancing and/or techniques, but is intended to lead step by step to the creation of one's own dances, the source of which flows from the depth of a person, the individual experience, and the emotional experience. (See item 4.3.4.3)

The dance therapist Elaine Siegel says that clients or patients first identified with the choreography of their own personal dance at the end of a therapy process.³ The self-choreographed dance can thus be considered as a symbol for a moulded or clearer identity.

It becomes clear that the main concern in dance therapy is a creative character of dance or, in other words, dance improvisation. Dance improvisation is often described as aesthetic education. This classification is an indication that the ability for sensual awareness and feeling is always promoted and trained in dance improvisation. (From the Greek: *aisthetike* = the art of awareness and contemplation; *astanesthai* = feeling). Deharde names three learning steps towards self-experience by means of improvisation: 1. sensing - 2. internal expression - 3. external expression (Gestalten). Whereby every individual step contains the three elements: self-recognition, self-experience, self-Gestaltung. (Deharde, 1978, p. 95).

Hawkins found out that certain characteristics of the creative process are in common recognized, although it still has a mysterious nature. "We know that the creative process involves a taking-in of sensory data, a feeling about that which is perceived, an exploration of precepts and feelings, an imaginative relating of

2 Most of the dance therapists in America who have recourse to a significantly longer history and development of dance therapy than that in Germany, are primarily influenced through the flow of modern dance and expression dance. Important names here are Mary Wigman, Martha Graham, Jose Limon and Rudolf Laban.

3 Verbally recorded at a continuation training seminar in July, 1991

present and stored experiences, feelings, and meanings, and finally the forming of a new product" (Hawkins, 1964, 12); "..., human creativity uses what is already existing and available and changes it in unpredictable ways. ... Creativity is one of the major means by which the human being liberates himself from the fetters not only of his conditioned responses, but also of his usual choices. However, creativity is not simply originality and unlimited freedom. ... Creativity also imposes restrictions." (Arieti, 1976, 4)⁴

Due to specifying themes in the creative process, attention is diverted to a problem solution behaviour. Likewise, the experience of the freedom to find one's own movements is linked to a discipline. The setting of themes gives the creative process semi-limitations or are included in shaping the framework in which the process is developed.

All pedagogical dance concepts known to me developed in England for schools or for the imparting of creative dance or dance improvisation are based on the movement principles developed by Laban and the use of imagery. Dance therapists also draw on this repertoire for their interventions and formulations.

There are no limits to working with symbols since every symbol and every idea can be transformed into movement.⁵

Laban developed 16 basic movement themes. (Laban, 1968)

Theme 1-8:

Awareness of body, weight, time and space, the flow of the weight of the body in space and time, the adaptation to a partner, the instrumental use of the limbs, awareness of isolated actions and occupational rhythm.

4 See Arieti, 1976, with respect to differentiate studies of creativity and creative research.

5 That which has to be taken into consideration when using symbols and metaphoric cannot be explained in detail here but is discussed in detail by Joyce, Mary, 1980; Allcock & Bland, 1980; Wiener & Lidstone, 1969.

Theme 9-16:

Shapes of movement, combination of qualities expressed the eight basic effort actions, space orientation, shapes and efforts using different body parts, elevation from the ground, awakening of group feeling, group formation, the expressive qualities or modes of movement.

Appropriate for all ages over 11. (Laban, 1981; Preston-Dunlop, 1980).

The movement themes of Laban are more or less built up on each other such that overcoming the first is fundamental in overcoming the following movement tasks.

All authors quoted by me are in agreement that dance improvisation involves body as well as mental and emotional awareness and learning processes. It thus causes a self-integration.

Beside the discovery and shaping of expression, an intensive experience of communication is also given through confrontation and contact with a partner and/or the group. "Dance could serve as an important means of extending the individual's role repertoire and the social skills society demands today." (Dr. M. Shipman in McKittrick, 1972, p. 67).

If self-experience also serves refinement of the artistic expression in the pedagogy, then the artistic medium always only serves the self-experience and the development of the ego or self in therapy (which, however, does not exclude the refinement of an artistic ability for expression, but it is never made as its objective). The aim in the therapy is not the creation of a work of art but the creation of the self. "... on the other hand, alone among of the arts, dance is the only one which embraces the complete bodily entity and therefore makes the Self to an object of art. Thus, no product at all is actually created during dance. The self is simply newly created, equally as self and object, through the constant harmonic integration and reintegration of body and mind." (Espenak, 1981, VII). However, it should be taken into consideration here that the question of identity crops up anew in every creative process. If

the person practising allows himself to become involved in a differentiation and expansion of the identity in the process, then the situation of daring oneself and questioning oneself is always at the beginning of the process. Kries indicates that only an ego capable of adjustment, thus a strong ego, reacts to such awareness situations with an elevated feeling of being alive, whereas the adjustably weak ego rather shows reactions containing anxiety. (Kries in: Deharde, 1978, p. 97). However, it is also possible to stabilize the weakly adjustable ego by means of creative processes. The creative challenges or formulations for the clients must then be reduced to the respectively available degree of courage to be able to questioning one's self (even if it is only very small).

1.2 Symbolic expression in dance as a gateway to the unconscious

"A symbol is a representative of something else, even when that "something else" is completely absent". (Arieti, 1976, p. 38).

With respect to the human being, symbols are of particular relevance with regard to how we express our inner experiences as if these were sensory perceptions about something we do in the world of things.

"The symbol language is a language in which the outside world is a symbol of the inside world, a symbol of our soul and of our mind." (Fromm, 1981, p. 18).

The work from C.G. Jung is recognized as pioneer work of the significance of symbols in human development. Jung, who assumed both a personal and a collective unconsciousness in the human being, was of the opinion that the unconscious becomes visible through symbols and pictures in art.⁶ Dance, music, poetry and sculptures are only a few of the many forms via which the unconscious becomes articulated. (See also Arieti, 1976, p. 12). There are expressions which stem from the creative side of the human being. Gregg Furth speaks of the unconscious as the seat of creativity. (1991, p. 28).

⁶ For an understanding of Jung concerning the unconscious and the collective unconscious see Jung, C.G. collected works volume 8 and 9, 1967

The knowledge in human beings forced into the unconscious is revealed in the creative process by and through the language of symbols.⁷ (See inter alia also Deharde, 1978, p. 120). Symbols are thus tools for supporting the movement of psychological contents from an unconscious to a conscious level. The symbol in dance or other artistic forms of expression can thus be described as the gateway to the unconscious. These symbols of the unconscious perceive a compensatory or complementary relation to the state of consciousness of the psyche. "If the conscious setting is one-sided, very much occupied with a single aspect of life, such that others are excluded, then this compensatory energy appears from the unconscious as a symbol; it "(compensatory symbol)" attempts to awaken the intention of the unconscious and to cause a change in the conscious setting. The neglected area always demands attention in some form or another, insofar that the symbol has a healing influence and strives for equilibrium and wholeness." (Furth, 1991, p. 37).

However, I do not want to give the impression at this point that symbolic expression alone leads to healing. This requires further preconditions on the part of the client and the therapist, and above all inclusion in a pedagogical-therapeutical total process, even if this is a very short process. (See also chapter 4 and 5).

If the symbol has been successful in gaining the conscious for the discovering of hidden information from the unconscious then blocked psychological energy can now be released. If new problems occur, then this "more" of psychological energy which can flow permits a confrontation with the aid of which the affected person can step outside the problem. "The problem no longer has the individual in its grip, instead the individual has the problem in grip." (Furth, 1991, p. 39).

We find both by Deharde and by Arieti the indication that the symbolic expression in the creative process first leads to something new or to a change through the conscious processing of that experienced.

7 Freud describes the function of the unconscious part of the psyche as the primary process. This primary process is different from the secondary process, that of mental activity in the awakened state. (Freud, S. 1960 ff und 1971)

Besides dance, motility is also available in dance therapy as access to the hidden or suppressed material in the human being. The concept of "motility" embraces all voluntary and involuntary movement functions and capabilities. This term also includes the state-of-rest, thus the opposite to motility. (Siegel, 1988, p. 69).

Elaine Siegel assumes that:

1. Motility is an indicator for the stage of development on which the patient is located.
2. Motility brings internal conflicts to expression.
3. Motility carries the traces of all reactions of the patient onto her life experiences in the past as well as the present. (Siegel, 1988, p. 69).

If the significance of unconscious material is emphasised for the therapeutic process, then in the end we turn to a depth psychological image of the human.

1.3 The central role of the unconscious from a depth psychological point of view

In modern depth psychology, the concrete case or a disturbed person is investigated, understood and categorized according to three criteria:

1. according to the kind of underlying neurotic conflict
2. according to the nature of the ego or self (ego weakness, ego strength or structural deficiency).
3. according to the kind of processing (Mentzos, 1990, p. 20).

Depth psychology assumes that consciously experienced stresses and conflicts reveal the essential conflicts or neurotic conflicts lying more deeply. However, as shown by experience, it was and is exactly these internal unconscious conflicts which play a major role in the generation of neurotic disturbances. (Mentzos, 1990, p. 75).

Depth psychology or psychoanalytical theory is concerned with the discovering of these unconscious conflicts and their elimination or elimination of pathological reinforcing in either-or reactions, meaning the elimination of pathological processing modi of conflicts. Unconscious conflicts should be moved into the conscious and thus facilitate more flexible and more situation-related processing modi of current conflicts.

Unconscious conflicts are, as a rule, linked with a trauma. Existential uncertainties and/or grave frustrations of vital basic needs lead to such a trauma situation, which is frequently chronic. This means not only the frustration of sexual drives as propagated by Freud but also frustrations of the need for contact, the striving for autonomy, the lack of a permanent reference person who guarantees security and safety, "narcissistic" offences⁸. The reactivation of important conflicts and the connected feelings and affects is however frequently so unpleasant and causes so much anxiety that a symptom occurs instead of the suppressed conflict. The often unconscious anxiety of these suppressed conflicts is the cause for the mobilization of the defence mechanisms. Through suppression and other forms of forcing things into the unconscious, defence mechanisms now take over protection of disagreeable feelings. However, the defence mechanisms suppress not only anxiety and reluctance, they also in future block the conscious experiencing of frustrating wishes so as to prevent a renewed trauma⁹. Thus, processing of unconscious conflicts always contains conflicts with defence mechanisms.

As we have heard, dance now offers an access to unconscious conflicts through symbolic expression and thus also to a depth-psychological orientated picture of the person and a depth-psychological starting point for therapy.

8 The view in connection with traumatization, which goes beyond the frustration of sexual needs, has been developed within the framework of ego psychology, see Blanck & Blanck, 1980/1981

9 With respect to a more exact description of the individual defence mechanisms, I draw attention to Mentzos, 1990, 60ff and Thomä & Kächele, 1989, 106ff)

1.4 Movement qualities as a signpost towards a polar principle of life

Laban describes the natural conditions which activate movement as movement factors. Movement is always performed in space and with reference to a space. Further movement factors are the use of time and the flow of movement. The amount of weight applied against gravity is named as the last important factor. There are two different ways to relate to gravity, one is to fight it and the other is to give in to or to defeat it.

The degree of energy which we apply to movement (and thus to life) was described by Laban as movement effort. During the systematic investigation of movement efforts, Laban came across the particular importance of the relationship of tension and relaxation for the economy and the sequence of a movement. Relaxation, often misunderstood, does not contain the state of absolute stillness or immobility, but contains an activity. (Laban, 1984).

Laban now differentiates four movement efforts, each with polar movement qualities:

The weight effort is either executed strongly or lightly. The space effort has either an indirect or a direct quality. The time effort is either presented suddenly or with sustainment. The flow of a movement is either free or bound.

A further polarization results when the diagonal line is extended, with the aid of which Laban joined together the graphical symbols for the movement qualities (see diagram, page 27). Indirect, light, free and sustained movement qualities are united on the left of the diagonal, direct, bound, sudden and strong movement qualities on the right of the diagonal.

The movement qualities on the left of the diagonal share a yielding, indulging character with each other. They contest a going with the flow, time, weight or with space. Thus, a uniting energy is common to them.

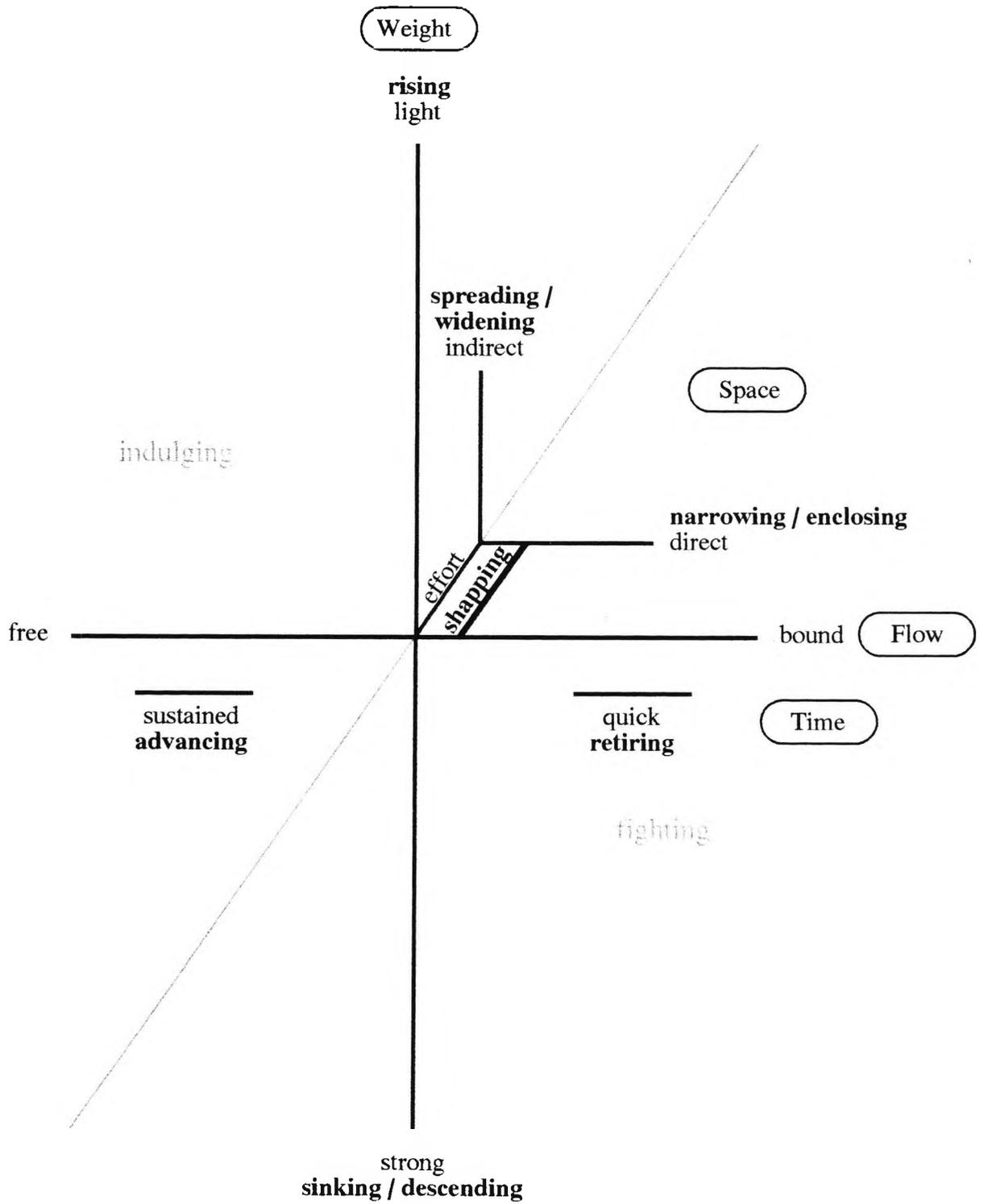
Whereas the movement qualities to the right of the diagonal have a fighting character. This results in a joining, condensing of the

energy. Thus a dynamism is associated with that looking for itself and with that fighting itself, therefore a separating energy.

Movement efforts always produce a shape in space and the shape in turn an effort. Warren Lamb, a scholar and later colleague of Laban, further developed the factor of shaping in space. (See item 4.6.1.2).

Affinities were discovered between efforts and shaping. Laban developed a diagram in order to illustrate the efforts. (Laban, 1974, North, 1972) This diagram once again emphasizes the polarities of the efforts. The affinities to shaping have likewise also been included in the following diagram (Dell, 1970) All affinities mentioned are not obligatory, but rather describe the tendency to appear with each other. The opposite may happen, eg. one can be strong with rising, but such qualities and actions are not likely.

Effort and Shaping Affinities



The respective relationship between the internal movement effort and shaping in space forms the rhythm or the rhythmic qualities with which the dance or movement is carried out. A perception of a flow directed inwardly and outwardly is generated at the same time, in that we on the one hand search for a satisfying spatial composition through which our impulses or efforts can be made visible in a suitable form. On the other hand, we attempt to feel our way into the shapes with which the movements of our body fill the space around us.

Laban is not concerned with giving priority to one or the other quality or shape, but of being able to present all qualities if possible in a positive stress relationship. The aim is to find a balanced rhythm between the polar movement qualities. As such, movement qualities are in a continuum. (see as well item 4.3.4.2)

If we now compare Laban's movement principles with the philosophical polarity principle then we receive surprising parallels. The polarity principle is based on dialectic thinking. It treats and considers contradictions and incompatibilities or differences in order to comprehend and describe processes in the real world. Instead of analysing statistical structures, a dynamic point of view is pursued which places the phenomenon of change at the centre of attention. The central concepts are thus process and movement. "The only values, the only ideas, the only concept, the only form of existence which will be truly stable and coherent will be one in which opposition is included rather than kept out"; (Reason/Rowan, 1989, p. 131). Change does not ensue through a slow, continuous and linear development but through the interchange of contrast pairs, which result out of the contradictions inherent in all things. Unlike the dualistic approach, where contrast remain indeterminate, in dialectic thinking they occur in a dynamic flexible exchange relationship. This interaction or relationship of the contrast pairs is affected on three levels:
(Reason/Rowan, 1989, pp. 130/131)

- (a) The polarities are in an interdependent relationship to each other. Thus, darkness can first be experienced through the existence of light, the permission to understand my hate first opens the understanding of love.
- (b) The polarities mutually penetrate each other. Consequently, every darkness contained a small amount of light and every light a trace of darkness. Every love contains a little hate and every hate a spark of love.
- (c) The polarities form a unity. If we lead a polarity to its maximum, meaning to its absolute state, this state changes into its opposite. If we increase light to the extreme we are blinded and thus cannot see any more. When related to the example of love, an absolute idealization of this love would lead to a morbid dependency relationship to the loved person.

Like many current authors in their exposition of dialectic thinking, Reason/Rowan refer not only to the modern representatives such as Hegel, but particularly to the Yin and Yang principle of the old Chinese philosophy. The beginnings of this philosophy go as far back as into the 12th century before Christ. (Trautmann-Voigt, 1990, p. 221). Yin and Yang describe the two archetypical poles out of which all manifestations of the Tao originate through their dynamic interchange. Tao (the way) is the internal essence of reality, which disputes a process of continuous flow and change. A cyclic progression is hereby characteristic for all developments in nature, society, as well as psychological and physical. The polar contrasts give structure and boundaries to the change. Drawing of boundaries is effected here in particular through the relationship structure of the poles named in (c) above. When a pole has reached its peak it withdraws in favour of the other. However, the process-like dynamic must not be misunderstood to such degree so that uniform alternations between two extremes arise. The main concern is to find the "correct relationship", or dynamic equilibrium for example between love and hate or darkness and light, or even between the contrasting movement qualities (e.g. between sudden and sustained movements). It also becomes clearly discernible on the physical movement level of the human being that constant overtension and

undertension as extreme polarities no longer permit a flexible to and fro movement. (Trautmann-Voigt, 1990a).

As always, thinking in the Western world is very strongly influenced through clear divisions between opposites. As a rule, this always includes a moral evaluation of the respective pole. This is different in the Chinese culture. Not Yin and Yang themselves experienced an evaluation here, but their relationship to one another. A noticeable non-equilibrium between both was considered to be bad or damaging. On the other hand, the availability of both poles in a dynamic equilibrium was evaluated as positive. (Capra, 1985). Accordingly, development and change means finding transitions from one quality to the other, during the course of which old contrasts are to be overcome in order to dedicate oneself to the synthesis of newly originating contradictions.

With respect to human behaviour and social problems, this consideration of values means a turning away from deficit hypotheses and monocausal individual allocation of blame and stigmatization. Not the conspicuous child nor the neglecting parents nor the society boundary condition themselves are to be evaluated and then individually matched. Instead of that, the non-equilibrium in the relationship or environmental context is searched for. Not the behaviour itself, but its references, meaning disturbed, unbalanced relationships and/or environmental structures, are to be changed. Virginia Goldner speaks from the "as well as" principle and formulates as political and psychological ideal: The attempt to recognize the value of contrasting points of view contradicting each other and of accepting the psychological experience of an extreme ambivalence without dividing ideas and people into good and bad" (Goldner, 1993, p. 210). The closer description of the essence of the archetypical poles of Yin and Yang show that the basic elements of movement developed by Laban contain exactly these basic determinants of human existence.

The association with Yin as the female and Yang as the male is common in both the beginnings of the Chinese culture and the modern western adoption. Due to the patriarchal stereotypes prevailing in

the West, Yin is frequently incorrectly interpreted with passivity and Yang with activity and correspondingly one-sided allocated to the man and to the woman. It is hereby completely unrecognized that the state of absolute immobility as (re) discovered many centuries later by Laban with respect to the ratio of tension and relaxation never existed in the Chinese philosophy (Wilhelm, Hellmut, 1972). Yin is rather to be interpreted as an activity with receiving, preserving, contractive, intuitive and cooperative qualities and Yang as an activity with rather aggressive, demanding, expanding, rational and competitive orientated qualities. (Capra, 1985, p. 36; Porkert, 1974). Laban speaks of the affinities between fighting (strong, sudden, direct), thus the Yang qualities on the one side, and giving in (light, sustained, indirect) thus Yin qualities on the other side. Even the Chinese image of man and woman was not statically differentiated, but was characterised in that men and women run through Yin and Yang phases and both components unite in an interaction.

This further associated explanation of Capra to illustrate the inner property of archetypical poles makes it very clear that in a modern capitalistic society as ours the Yang components are not only more wide spread but are by far evaluated higher. Endeavours through and in science, social work and psychotherapy to give the Yin components more application and recognition, would thus make a contribution, even if only small, to balance out a cultural non-equilibrium.

An important aspect of polarity thinking has as yet not been sufficiently emphasized. And that is the fact that the dynamic consideration of the polarities leads to the hollistic principle. The Yin-Yang symbol symbolizes in a very plausible form both the fusion and mutual relationship of the contrasting forces as well as the embracing wholeness. The circle around the symbol stands for wholeness. Thus, the human being as a microcosmos in a system of polar relationships is bound in a macrocosmic arrangement. Koestler (1978, 71ff) speaks here of a "janus-headed wholeness". Accordingly, a self-determining tendency is inherent in every organism (e.g. even individuals), which creates and maintains autonomy or individuality in the phase of a higher level whole. On the other hand, every

organism or even every individual has an integrative tendency which clearly shows the dependence on a greater whole. Capra allocated these two phenomena to the archetypical poles and speaks of Yin action or ecological action as being in unison with the environment and the Yang action or "ego action" related to the self. (Capra, 1985, p. 35). The change of paradigms to systemic ecological thinking currently being discussed in science contains this wholeness principle. This finds application and conversion via the system theory when transferred to modern scientific fields.

1.5 How the polar principle of life finds application in the system theory

We can assume the development of a general system theory, since in the meantime knowledge and indications from all basic disciplines of the natural sciences and the arts are available. (Capra, 1985; Beralanffy, 1968; Wolf, 1989; Watzlawick, 1969; Staub-Bernasconie, 1983; Hollstein-Brinkmann, 1993). Most of the concepts for family therapy refer metatheoretically to the system theory. The fundamental concept of the theory is that laws are to be found in different areas of knowledge, which are the same if their structures are observed. "By means of such a point of view it is possible to observe atomic, molecular, cellular, organismic, personal, social and society phenomena as systems the characteristics of which can be worked out for every organization stage". (Schlippe, 1988; p. 23 referring to Miller, 1978).

Capra points out that the system theory is an acceptance and expansion of the knowledge of modern physics. What is meant here in particular is the origin of the quantum theory (Heisenberg) and the theory of relativity (Einstein). During the observation of atomic and subatomic particles, the observer effect was in particular discovered, whereby the way researchers observe can change the object of observation. Depending on the experimental situation, electrons appear to be as particles limited to a small volume or as a wave extending over a wide space. (Wolf, 1989; Capra, 1985). "In a relativistic description of the interaction of the particles, the

forces between the particles (their reciprocal attraction or their repulsion) are described as an exchange of other particles" (Capra, 1985, p. 96).

The Newtonian school of thought of a reductionistic analytical breaking down of the world into completely unconnected units under each other prevailing in science up and until then was demolished by this physical knowledge. (Isolation of investigation variables). This includes a concentration on terms such as matter, energy and static structure. Aspects such as interaction, structure and organization move into the focus of attention with the system theory. (Minuchin, 1984; Watzlawick, 1974; Staub-Bernasconie, 1986). Whereas Newtonian science deals with organized simplicity, general system theory deals with organized complexities, the complexities of systems. (Arieti, 1976 paraphrasing Laszlo, 1972).

On the basis of system theory, the human being and social units, such as a family, are described as entities which cannot simply be explained and measured through analysis of their individual components. The respective system-inherent individual elements are related to each other in an interdependent relationship. This results in exchange processes which are circular and accordingly no longer permit a linear cause/effect thinking. Watzlawick (1974) describes these exchange processes also as "feedback circuits". The human being as a whole is particularly characterized by the feedback or interaction of body and mind. Within the context of the family or other interhuman systems, the behaviour of the individual person conditions or influences the reactions and actions of the other participants and is in turn conditioned by the behaviour of all others. (Watzlawick, 1974). This fundamental principle must stringently be further thought out in all directions, for a system or an entity is as a rule part of an even more comprehensive system. We can therefore assume that the individual will not only then be appropriately understood when the structure of her family has been included,¹⁰ but that the view must be expanded if necessary to other part systems such as school, peer group or living structure.

¹⁰ Family therapists like Minuchin and Palazzoli (1991) limit their treatments of the identified patient to the inclusion of the family as a decisive system.

(Speck/Attneave, 1976). When we talk about a system it is thus as a rule always only a part system which has been artificially taken out of its total context for the purpose of better observation and better understanding. All separations between systems and environment are mutually connected in an interactive stress relationship within the meaning of the above described dialectic thinking. Consequently, all that which exists is in movement, is transitory and changeable and thus subject to processes. Change, process, movement were also the central terms of the polarity principle. The time components inherent in this composition remind of Laban's movement qualities.

All that which exists is interwoven in systems and are thus in relationship to each other. The polarities are also in an interdependent relationship to each other. In this aspect we can also speak of the space component, again a movement quality with Laban. Here like there, a balance or flow equilibrium (Bertalanffy, 1972) is strived for between contrasting forces. In human or social systems, we find on the one hand for example contradictory forces between endeavours for constancy and endeavours for change, between autonomy and the striving for separation, and on the other hand strivings for integration and adaptation. On the movement level we have the polarity between fighting or condensing qualities and indulging or going along with/spreading out qualities. (see p. 11)

If the characteristics of the system theory are allowed to pass in revue, then it can be clearly seen that the central essential features are already contained more or less explicitly in the Chinese philosophy of Tao and in the Yin-Yang principle. Instead of talking about a new paradigm, this is much rather a question of a rediscovery of an old, long lost wisdom or the new discovery of eastern wisdom and truth for the western world.

1.6 Dance as the basis for a new understanding of wholeness

In the tradition of Freud, depth psychology and psychoanalysis investigate as before intrapsychic structures isolated as far as

possible from the reality of current external factors (external world). Approaches to family therapy, which refer to systemic paradigms, concentrate their attention almost exclusively on the interaction processes, meaning that which happens between people in interchange (e.g. Palazzoli, 1991; Minuchin, 1984).

In the history of social work methodology there have been phases in which the individual was sacrificed for society or society for the individual. Both in the development of the method and theory for social work and for psychotherapy, a philosophy of life has always prevailed which isolates part aspects of psychosocial realities and, by emphasizing one essential aspect, rejects the significance of other aspects. This "antisystemic" process occurred even to systemic therapists, presumably due to the compulsion for justification against established therapy methods.

Dance now teaches us that in an action unit or in a context, here the dance movement, the view into the depth of an individual and the view into the width of her interaction and reference network are mutually connected. Dance contains both a depth psychology dimension, which promotes and clarifies intrapsychological and physical processes as well as producing the contact to historical aspects of current problems, and which provides the space for experiencing communicative exchange processes and polar laws in life. Dance therapists repeatedly point out that the elements of dance movement contain the fundamental elements of life: time, energy, space, the world of objects and people and our relationship to them.

Let us once again make use of the basic experience from physics, which was so fundamental for the development of the system theory. Depending on the phase of observation, an electron appears to be either a particle or a wave. Transferred to the situation of family work, I consider a family correspondingly either in that I perceive the single individuals as separated "particles" with a depth structure or I observe the mutually interdependent interaction structure, which, similar to the picture of a wave, represents an interwoven flow of interaction. Just like the electron, the human

being contains both forms, the separated as well as the connected. If it is intended to follow the wholeness or systemic principle in all consequences, this then means overcoming the compulsory, dogmatically conducted delimitation discussions between major schools in psychology, psychotherapy and social work. Current publications from various directions are pursuing more frequently this school-overlapping methodical method of approach.¹¹

In order to explain and to solve psychological and social problems, we must pursue an understanding of wholeness, which has a balance between the satisfaction of individual needs and the satisfaction of the needs of other people, taking current and past life conditions and experiences into consideration as its objective. The respective problem and the respective person should be the main indicator for compiling a social-therapeutical offer of help and not a prescribed theory structure, which is only capable of recognizing a part aspect of the problem.

Thus, both for the development of therapeutical and social approaches to treatments and for the development of scientific methods, this means continueing to remain open-minded for analytical empirical investigations of part areas and part problems, however, without ignoring the integration in the higher-level total context. The scientific challenge under a systemic view of the world lies in developing knowledge for part areas without loosing sight of their connection with other part areas and the total context.

11 See the current articles in the interdisciplinary magazine for system orientated practice and research: *Familiendynamik*, 1993 and the magazine for psychoanalysis and its applications: *Psyche*, 1993

Chapter 2

Scientific methodology

2.1 Social work as a science

The Erziehungsbeistandschaft, for which a methodical approach to action is to be developed, is a traditional working area of social work.

Research in social work is underdeveloped with respect to the formation of theory and methodology, in comparison receives relatively little state research money and as always was the case is very strongly influenced and determined by other branches of science which have adopted to research for social work. (see:

3. Jugendbericht, 1972; 8. Jugendbericht, 1990; Hottelet, Maelicke, 1986, Engelke, 1992)

In order to stabilize a professional self awareness in theory and in practice it is therefore logical to release oneself from this outside determination and to call up methodologies out of the own ranks and further develop these.

A study of literature then also showed a clear increase in research projects and growth in theory development within the last 10 years. This development is able to put into relative terms the still dominant listing of discrepancies and critic in theory and practice of social work.

In the German speaking area there are currently at least four theoretical "schools" of social work which differentiate from one another.¹² Apart from Lutz Rössners efforts to form a theory, which are orientated on critical rationalism¹³, all other schools have decided in favour of the theory of action as a methodological basis of a theory of social work. Wendt speaks of an ecosocial theory of action¹⁴, the everyday-oriented school of social pedagogics¹⁵ has

12 Further attempts to form a theory from the present day are available from Karam Khella, 1980, Theorie und Praxis der Sozialarbeit und Sozialpädagogik; Hans Scherpner, 1974, Theorie und Fürsorge; Fritz Haag u.a., 1979, Überlegungen zu einer Metatheorie der Sozialarbeit In: Otto, H.-U./Schneider, S. (editor): Gesellschaftliche Perspektiven der Sozialarbeit, Bd. 1, 167-192

13 see Rössner, 1975, Theorie der Sozialarbeit: "Ein Entwurf", und Rössner 1977, Erziehungs- und Sozialarbeitswissenschaft.

14 Earlier and more recent considerations are summarized in his book: Ecosocial thinking and actions. Basic principles and applications in social work, 1990b

developed around Thiersch and Staub-Bernasconie has worked out the processual systemic approach of a theory of action. Under the generic term of the theory of action several methods on several levels in metatheories are interlinked such that they complement each other. In this way researchers orientate themselves with more priority on the object being investigated and in this manner arrive at an elimination of the polar discussion of methods. If a close look is taken at the endeavour concerning an object determination of social work then it becomes clear that the reality with which social work has to do is characterized by a high degree of complexity and contradictions. If a social work science wants to acquire and research this reality in its entirety then it is compelled to rely on the inclusion of several methods of knowledge. Unfortunately, it has not yet been possible in social work to agree on a common binding object determination. Just like the splitting which has been made in Germany into two career groups, social workers and social pedagogues, a clear professional identity and the development of an independent science of social work is made difficult. That is why I follow those authors who are strongly in favour of uniting the two fields of action under the term "social work". (Kreft/Mielenz, 1988, 487)¹⁶

In my opinion, Staub-Bernasconie with her problem-oriented object determination, has in the meantime been successful in finding a common basis for all fields of action of social work and its science.

"Without already getting involved in the problems of giving it a disciplined definition, social work is thus in the first place not identical with a certain age group, marginal group clients, practice or function. It is also not an organizational field of work clearly definable from the onset, but a concentrated social answer, reflective as well as active, to certain realities which are

15 The monograph from Hans Thiersch on his theory of social work/social pedagogics also contains reworked contents from previous publications and newer considerations: "Die Erfahrung der Wirklichkeit. Perspektiven einer alltagsorientierten Sozialpädagogik", 1986

16 Rössner, 1975, on the other hand favors a unification under the designation of social work, Thiersch, 1986, under the term social pedagogics. Two investigations, which emphasize the development of social pedagogics/social work in the direction of standardization, are available from Mühlum, 1981, and Tuggener, 1971.

evaluated as social and cultural problems." (Staub-Bernasconie, 1991, 3).

"This definition reveals that social work does not have its own object area alongside psychology, pedagogics, sociology, but that the object first results from the interlinking of objects of other disciplines and in this respect it is indeed on the other hand an own object." (Engelke, 1992, 308) The career image of a "specialised generalist" is thus more frequently called for. (Wendt, 1990; Staub-Bernasconie, 1986, 58)

Like no other before her, Staub-Bernasconie has succeeded in including the complexity of social work in her object determination. The same applies to her processual systemic theory of action. (See also 3.1). Whereas all other theory approaches include relatively one-sided only a part aspect or a collection of part aspects of social work Staub-Bernasconie has a systemization of all central aspects found in the fields of action of social work. She follows a holistic concept which facilitates both an integrative problem display or theory as well as an integrated conception of method elements. She too justifies her integrative approach with the systemic paradigm.

Whereas Engelke (1992) describes all other theory approaches as theory fragments he recognizes the theory of action from Staub-Bernasconie as a self-contained theory. Staub-Bernasconie's theory of action also proves to be an ideal basis for the development of a holistic action approach in the Erziehungsbeistandschaft.

It is of interest to note that Staub-Bernasconie is the only authoress who is endeavouring to form a theory of social work and who is also social worker by profession.

Beside Wendt, she is in favour of the independency of social work as a science, whereas the other two theoreticians, Rössner and Thiersch, in my opinion classify social work science in an incapacitating manner still as a subdiscipline of pedagogy.

2.2 Processual-systemic theory of action of social work

Staub-Bernasconie states five construction elements of a complex theory of action: (Staub-Bernasconie 1986, 8/9)

- (1) The object knowledge answers the question: "What's the matter?" It is concerned with a problem in respect to time-space and correspondingly answers the questions about its nature, its events history as well as the extent of his geographical and cultural variations.
- (2) The explanation knowledge answers the question: "Why is it like that?" It elucidates the origin of problematic circumstances as well as the conditions of it continuing or changing.
- (3) The value or criteria knowledge answers the question: "In which direction are changes to be made?" This philosophical-ethical knowledge (pictures of desired circumstances and actions) facilitate judgement and assessment of problematic circumstances and strategies as well as the drafting of desirable states and processes to be included in the formulations of the aim.
- (4) The method knowledge answers the question: "How can changes be made?" It describes plans substantiated by theory and values and also positive instructions of action for controlling action sequences. This knowledge indicates with which means and how problematic circumstances can be changed into desired circumstances and what has to be done in each phase of the process taking into consideration the diagnosed and explained problem situation.
- (5) The function knowledge answers the question: "What has happened?" This knowledge is the product of a systematic empirical evaluation of the main and side effects obtained by certain methods of work in the case of clients and neighbouring part systems affected thereby as well as their repercussions on more comprehensive systems or embraced systems.

The overall view and systematic interlinking of these forms of knowledge or the statements connected with it are described by Staub-Bernasconie as theory of action.

For her, theories of actions are products of protagonists feeling, perceiving, interpreting, evaluating and changing themselves and their environment. Origin and application of theories of action are correspondingly embedded in a social contact, for example, family, professional, scientific etc. which are to be taken into consideration in the discussion on knowledge products. (Staub-Bernasconie, 1986; compare also Reason/Rowan, 1989)

During the course of this work I have endeavoured to develop the action approach for the Erziehungsbeistandschaft based on these construction elements.

2.3 Five reflection levels as the basis for the development of a theory of action for dance therapy

If a comparison is made of the five construction elements of a theory of action from Staub-Bernasconie with the five reflection levels named by Trautmann-Voigt/Voigt (1990b) in order to approach a theoretical penetration of special dance therapeutical settings then astonishing parallels are produced.

Following the above described nature of dance, dance therapy in the case of Trautmann-Voigt is concerned with human beings in wholeness both in its methodology and in its way of viewing the human beings. (Trautmann-Voigt, 1990, 233)

Consequently, Trautmann-Voigt opens up an integration of three psychological schools:

- (a) a modern psychoanalysis, which includes physical-integrative ways of viewing, originating from a dynamic acting unconsciousness in the human being and striving for reconditioning of unconscious and preconscious conflict material, whereby the therapeutical relation is objectively used as the therapeutic transference situation. Advocates of dance therapy as a pure psychoanalytical approach are e.g. Elaine Siegel and Penny L. Bernstein.

- (b) The humanistic movement when it is a question of self actualization and the experiencing of wholeness in the "here and now".

Symbolic expression and integration on the movement level, but also other artistic forms of expression, have cathartic effects which are effective beyond a session.

Experience-therapeutic approach means above all an expansion of self-awareness and self-actualization and trying out new communications and interaction forms. This procedure links rather to the healthy or existing abilities instead of to the conflict.

Liljan Espenak and Marian Chace were known advocates of this dance-therapeutical approach.

- (c) Consideration of the systemic integration of the individual. In a methodic alignment orientated mainly on depth psychology, Trautmann-Voigt refers very clearly and distinctly to a systemic metatheory and the related turning away from causal explanation principles. "The human being gains recognition only as a whole, that is as a body-mind subject and always only in respect to others, to his previous and current "partners in life" and in respect to certain society and social contexts, ..." (Trautmann-Voigt, 1990b, p.337)

Even in America in recent years efforts have been increasing concerning the integration of different psychological schools into the dance therapy. (Levy, 1988)

Through the laying down of just one therapeutical method, T.-V. sees for the dance therapy, similarly to Staub-Bernasconie for social work, the danger of screening out important origination factors and treatment forms for psychosocial problems.

That which St.-B. describes with object knowledge, is treated by T.-V. as a reflection level for "professional/political clarification". (T.-V., 1990b)

Similar to social work, there is also no standard image of the object of dance therapy within in the profession of dance therapy in

Germany. The spectrum of variation ranges from psychotherapeutical over pedagogic up to transcendental dance therapy understanding. Therefore, the respective dance therapy understanding on this reflection level is to be discussed within the context of the respective client and setting.

T.-V. herself differentiates between deep psychologically orientated dance psychotherapy, which is primarily applied and pedagogic-therapeutic or sociotherapeutic dance therapy, which is supportively applied. (T.-V., 1990b)

Explanation knowledge and value or criteria knowledge are treated jointly under the reflection level "metatheoretical aspects". (Trautmann-Voigt, 1990b)

The dance therapy is based on an understanding of health which quite clearly distances itself from conventional medicinal-analytical understanding.

"Health or sickness are not understood as an absence or gathering of symptoms but as a definable quality of the functioning of a complete system." (T.-V., 1990a, p.237) Based on the holistic human picture, psychosocial, biological and environmental factors determine which is to be observed as a sickness or health.

The fact which unites all dance therapists is the assumption that body and mind represent an interdependent unit. Consequently, movements of the body reflect internal states of feeling and changes in the movement behaviour lead to changes in the psyche. (compare item 4.3.1.2)

The superior values or health criteria to be strived for in the dance therapy are aimed at experiencing body and mind as a unity and beyond this to arrive at a holistic experience. (compare Item 1.6)

The fundamental principle with respect to value criteria and corresponding formulation of the aim is always the fundamental acceptance of all aspects of a person coming to light with the aim of balanced relation between them, always taking outside conditions into consideration.

Trautmann-Voigt draws the "explanation knowledge" particularly from the above-mentioned psychological schools and the dance understanding.

The level of method knowledge appears by T.-V. separately under the reflection levels of dance therapy theory and "Praxeologie"/practice. Under dance therapy theory, just as in the theory of action, she has a lively discussion of theoretical plans when she integrates several dance therapeutical approaches. Positive instructions of action, which from fundamental principles should be kept as flexible as possible, are effected or carried out under the reflection level practice ("Praxeologie").

As a last reflection level, T.-V. names "evaluation" and means thereby the exact description, analysis and evaluation of therapy sessions. The parallels to the "function knowledge" in the case of St.-B. are also clear here.

Without describing her reflection levels as such, T.-V. has quite clearly made the attempt here to develop a theory of action for dance therapy on the basis of which, similar to social work, it is possible to acquire the sophistication and complexity of action processes and thus to make possible a foundation for the research of relations and courses of action in psychotherapy and social work which will do more justice to reality than is the case with pure empirical investigations.

2.4 Discovery-oriented practical research

Besides using the theory of action from Staub-Bernasconie I am pursuing the model of a discovery-oriented practical research with the investigation being presented.

2.4.1 Practical research in social work

The term practical research is not clearly defined in literature. I use the definition from Heiner (1988a), whereby under practical research "quite in general the investigation of the practice of professional action of social work is understood which is carried out in close cooperation with professional persons...: she intends to contribute to changing the practice of social work. She is

transposition-oriented and in the interest of a support and a security of this transposition she cooperates more or less extensively with practice". (Heiner, 1988a, p.7)

The work being presented here can be classified in this type of research and is thus clearly separate from the less application and transposition oriented fundamental research. However, I consider it to be important to conduct practical research not exclusively under the aspect of change. Such an exclusiveness under-estimates that there are also other methods, concepts, frameworks of action etc. which have proved positive in practice.

Therefore, a fundamental problem of social work in theory and in practice as well as in the cooperation between theory and practice has been touched upon. Discussions about and in social work are always dominated by frequently destructive critical bodies of thought. Engelke goes so far as to maintain that the pleasure of "thoughtless criticism appear to be everywhere more attractive than the burden of strenuous thinking and founded debating." (1992, p.129)

The practice of social work quite rightly defends itself against a "development aid through science" paired with superiority. (Spätz in Hotteliet/Maelicke, 1986 p.69 ff) However, for fear of being browbeaten social work refrains as a rule from passing on the questions and problems arising in practice as a task for science. (Engelke, 1992). Exactly that effect is promoted here which is criticized by practice. This results in an external determination of the contents of the social work research through researchers who are not social workers and who are insufficiently familiar with the requirements of practice of social work.¹⁷

The study presented here documents that in the case of a mutually acceptable cooperation between theory and practice science can further develop practical action of social work in a meaningful way.

17 This produces an interesting parallel to the problems which clients have with the offer of aid of the EB. For fear of being dominated and for fear of outside determination the offer of aid of the EB is not accepted, which in the end leads to an outside determination of the clients through the child welfare office where the well being of the child is in danger. (see Item 3.5.1) This parallel leads to the question as to how far the development process is hindered in the case of clients of social work through a too strong selfempathy of the responsible social workers with comparable problem structures.

This investigation resulted in the closest form of cooperation, the scientific self evaluation. (see Heiner 1988a and b)

In my function as researcher, I have documented, investigated and evaluated my own practical action and in addition to that remodified the practical action. During the course of research there was a constant dialogue between the "practitioner" and the "researcher". This experiment thus followed a model of practical research, which interlinked research and counselling with each other.

(Filsinger/Hinte in Heiner 1988a)

A project in which the practitioner and the researcher are united in one person must of course be quite clear about the situation that it is subject to a high degree of subjective influence. However, I am not following the claim of providing an empirically underlined contribution but in making a contribution to a deeper understanding of the relatively unresearched foreknowledge via the selected investigation object by means of as complex an observation, description and verification as possible. I am therefore rather pursuing a hermeneutically aligned process which fits into qualitative social research.

Without being able to go into closer detail on the results of empirical investigations in social work and of the second behaviour research relevant for this investigation, psychotherapy research, (see also Krause Jacob, 1992) I would like to state the main point of criticism which causes ever more researchers to experience pure empirical or quantitative investigations as inadequate when it is a question of assessing the effect of interacting people.

In an empirical search for specific effect factors, e.g. research for the effect of dance and expression therapy in the Erziehungsbeistandschaft, I isolate and weigh factors, which in reality are never at work in such isolation, but are always found in complex interrelations of effects. (see Czogalik, 1990)

Buchholz (1993) speaks of "social unconsciousness" in the case of pure empiricism.

The acquisition of social problems and adequate answers or solutions can therefore only be accomplished with certainty through consideration from a social point of view.

This social or more complex way of looking at the situation is found in theories of action which open up a method integration and in

quantitative research methods which were developed within the framework of psychotherapeutical process research (Hill, 1990; Marmar, 1990; Mahrer, 1988) or qualitative social research (Glaser & Strauss, 1967; Strauss & Corbin, 1990; Flick, 1991; Miles & Huberman, 1984)

I have decided in favour of a "discovery-oriented" qualitative procedure with the inclusion of quantitative methods. "Discovery-oriented" indicates that the initial knowledge of the researcher and the special object determination at the beginning of the investigation were only provisional. The aim was to investigate whether the integration of dance and movement offered in the Erziehungsbeistandschaft represents a meaningful methodical addition. Due to the relative inpenetrability and the conceptional underdevelopment in the Erziehungsbeistandschaft, it was advisable to start with the description of that which takes place in the Erziehungsbeistandschaft and then to develop theoretical plans or building blocks and action instructions for an action approach in the Erziehungsbeistandschaft from the knowledge gained. The action approach and the categories according to which the methods of functioning of the action approach were checked at a later point in time first originated through observation of the object, the Erziehungsbeistandschaft, and not in advance. The soundness of concept, models and categories had first to be proven through constant contrasting (Strauss & Corbin, 1990) during the investigation. Data acquisition, evaluation and analysis were thus made in parallel. Initial data and knowledge went into the next step of ascertaining the data in "coded" or "categorized" form. This methodical procedure oriented around the basic rules of the grounded theory approach. (Strauss & Corbin, 1990)

Strauss/Corbin interpret "coding" as the naming of concepts which are "categorized" on a next higher abstraction level.

I have decided in favour of this approach because it not only gives a differentiated explanation of data acquisition but also of the methodology of evaluation. This is rare in the case of qualitative investigations (further exception: "objective hermeneutics", Oevermann, 1979; Gruschka, 1985) and an important point of criticism of qualitative studies (Lamnek, 1988).

Other than in "pure" discovery-oriented research projects (Hill, 1990), the categories and hypotheses developed were however also derived from existing theories. It even became a main theme during the investigation as to which aspects of existing theories and concepts of method from psychotherapy and social work come together to form a meaningful action approach in the Erziehungsbeistandschaft. However, theory-inherent arguments were not decisive for the special selection or compilation but always those needs formulated from practical observation.

Likewise, completely new hypotheses also emerged concerning the main topics or tasks in the Erziehungsbeistandschaft.

Development of a new theory is not to be found at the end of this investigation but the expanded knowledge about important building blocks of an action approach or method concept for the EB and first insides into function knowledge.

Even if an objectivity in the general sense is not possible due to the inclusion of qualitative methods, the qualitative researcher must develop control capabilities for data and analysis.

2.4.2 Quality criteria in qualitative social research

The discussion and development of quality criteria still leaves many questions and problems open.

In my opinion, the central problem lies in the fact that the quantitative investigations are based on the Newtonian Weltbild and qualitative research endeavours, even if not explicitly named, arise in the end out of the systemic nature of reality. All endeavours to take over quality criteria from the quantitative research ignore this fact in the end (e.g. Gerhardt, 1985). Even the approaches, which convert the conceptuality of traditional quality criteria appropriate to the method (e.g. Lamnek, 1988) are in danger of being measured with the standards of the "old" Weltbild due to the common conceptuality. I therefore agree with the more radical attempts to develop new quality criteria with terms like object-appropriateness (see Staub-Bernasconie) or method-appropriateness (Flick, 1990). The starting point is the assumption that social problems are not statistical facts but are subject to a constant change. As an

integrative component of the system to be investigated, the researcher always has a changing and interpreting effect on her objects of investigation and is constantly inversely influenced during the course of the investigation in her intention and direction of interpretation by new insights.

When naming quality criteria, I refer to a selection which is important for and was applied to the present investigation.¹⁸

Thickness, functionability and depth of results, instead of the traditional validity term.

Thickness refers to the "thick description" or interpretation of the data material. It is intended to elucidate the correlation of meaning or also the interwovenness of the description and must be microscopic. (Geertz, 1983) "In interpretive studies, thick descriptions are deep, dense, detailed accounts of problematic experiences. These accounts often state the intentions and meanings that organize action. Thin descriptions by contrast, lack detail and simply report facts." (Denzin, 1989 quoted by Krause Jacob, 1992, p.63) The functionability of the model to be developed can be supported in this manner.

Functionability means the usability or usefulness of a model.

The usefulness is to be checked with respect to:

- future scientific works
- their relevance in practice
- bridging the gap between scientific understanding and everyday understanding (Krause Jacob, 1992)
- and with regard to social work, I consider in addition the bridging of the gap between science and practice to be necessary (see Item 2.1)

That which was still struggling for validity in the traditional sense under the term of triangulation, (Denzin, 1970) will do more

18 I have extracted the comparison of the conceptuality from the traditional quantitative research with the newly developed quality criteria in qualitative research from Krause Jacob, 1992, pp. 60-69.

justice to its possibilities and contents if one speaks of depth.
(Krause Jacob, 1992)

It also appears to be necessary here to separate from old validity strategies and to consistently develop alternatives. However, Denzins (1970) understanding of triangulation can be used for the description of the way which lead to the depth of the data. Denzin defines triangulation as the "combination of methodologies during the investigation of the same phenomenon" (Denzin, 1970, p.291). He differentiates between researcher triangulation (different observers or interviewers), methodological triangulation (application of different methodical accesses) and data triangulation (a phenomenon or object is investigated at different places, on different people at different times).

Transparency and context relatedness in data acquisition and analysis instead of the traditional reliability or replicability.

With Lamnek (1988), we find the suggestion instead of replicability of investigation conditions, to take into consideration and make transparent the situative context restrictions of the results of data gathering and evaluation. The theory of action forming the basis here quite clearly fulfils the requirement to pursue the interaction practice of the research situation in the broadest sense.

Intersubjectivity instead of objectivity

Intersubjectivity describes a kind of dialectic objectivity term separated from traditional objectivity. If a structure results during the process of analysing an object, Kleining assumes that this structure exists independently of the subjective opinion of the researcher, it is thus intersubjective. The subjective part is taken up in the objective structure, whereas the subject nevertheless remains recognizable on a higher level in the general view (Kleining, 1982).

In other words, subjectivity is preserved and simultaneously detached from the subject and nullified by the analytical or interpretive process. (Lamnek, 1988).

Subjectively represented meaning changes into an objectively reconstructed meaning in that the "general meaning is raised out of the flow of events" (Spranger quoted by Gruschka, 1985) or recognized as "latent meaning structures" (Oevermann quoted by Gruschka, 1985).

Representativity and generalization

Qualitative approaches always endeavour to discover and to describe ways of generalization. (see Kleining, 1982; Lamnek, 1988; Glaser & Strauss, 1967). I don't want to further discuss these approaches since generalization or generalizability can only be effected limitedly or relatively when I assume a processual social and psychological reality. Krause Jacob (1992, p.68) therefore suggests to rather answer the question: "On the basis of which extent of human diversity did the results originate?". The answer is then the contribution to the estimation of the complexity of the model constructed on the basis of the results.

An investigation with this claim must, however, be quite clear that a conclusive acquisition of all possibilities of an object can never take place. (see also Krause Jacob, 1992) Only part systems are always to be acquired.

Quality criteria should be taken into consideration on three levels:

- (a) Investigation design and data acquisition
- (b) Evaluation and analysis
- (c) Results and representation of the results. (Gerhardt, 1985, used by Krause Jacob, 1992, p.59)

2.4.3 Phases of data acquisition and evaluation

1st phase: Resources analysis, activity documentation, study of literature

The intention to methodically and meaningfully integrate the offer of dance and movement into the offer of traditional child rearing support of the Erziehungsbeistandschaft first of all demands a precise determination as to what after all is to be understood by Erziehungsbeistandschaft. It is very quickly revealed that there are no generally binding conceptions and methodical procedures whatsoever in this field of action of social work which appear to do justice to the real requirements and capabilities. There is a lack of literature concerning the object and that not only in respect of research results. (see Item 3.3) According to my estimation there was no usable basis into which the movement concept could have been integrated.

Thus, my main occupation as Erziehungsbeiständin at the Diakonisches Werk Duisburg (a welfare organization which, inter alia, is commissioned to perform national tasks of child rearing support) became my main source of information for the development of an entirely new holistic action approach.

The problem of being in the double role as researcher and practitioner made it necessary to produce a clear definition between the two roles and a clear separation from the respective working steps as practitioner and researcher. A lack of clearness due to this role combination as well as due to the constant action pressure from work was not to be excluded. The influence factor brought about by the researcher herself was however made transparent by the description of my personal development, career and life context in the introduction.

In the first step I produced a resources analysis about my field of action as an Erziehungsbeiständin. Based on the scheme from Kardorff (in: Heiner, 1988a, pp.88/89) institution resources, clientele resources and environmental resources were stated according to the criteria: available, scarce, missing and producible.

In the second step activity documentation was produced (Kardoff, in Heiner, 1988a, pp.88-91) over a period of time of approximately one month which was repeatedly updated during the further course of the investigation. It comprises a listing of all activities with the duration of time spent on the activities as Erziehungsbeiständin. It very quickly became clear from practical experiences that deeper psychotherapeutical knowledge was necessary in order to adequately

react to the problem diversity and problem burden of the client. Therefore, I entered into training in depth psychological dance and expression therapy.

2nd phase: Development of theoretical plans and action
instructions for the Erziehungsbeistandschaft

The study of literature was intensively continued. The possibility of immediate application into my own practical actions as Erziehungsbeiständin always functioned as an immediate yardstick for the relevance of a theory or part areas of a theory. Experiences gained in practice had an inverse influence on the selection of method literature.

A method triangulation was carried out in which a constant comparison of newly gained information, understanding and data from theoretical study and practical attempts at application were conducted. Comparison and contrasting was performed on the basis of memos, (see Strauss & Corbin, 1990, 7) which were written both as a result of the study of literature and the experience gained in practice. Initially, writing of the memos was completely disorderly and guided by spontaneous associations and thoughts. During the further course, particularly with increasing clarification and the decision for positive methods of action, decisions concerning logical categories of data acquisition were gradually met and likewise observation categories gradually restricted. This was a question of a preliminary limitation which was repeatedly slightly changed during the further course of the investigation. These observation categories found application in the 3rd phase and are also explained there in greater detail.

Integration processes were always carried out by asking the question whether they were also really useful to the special setting and task of social work.

The central focal point remained the concern of the researcher to investigate in which form dance and movement work can take over a function within the range of offer of the Erziehungsbeistandschaft. It becomes clear that the formulation of the theory has originated through an alternating influence or a permanent dialogue between theory and practice. By means of discovery-oriented procedures,

influencing feedback processes between theory and practice (Kardorff, in Heiner, 1988a), typical for practical research, were pursued.

3rd phase: Data acquisition during application of the newly developed holistic action approach

The newly developed holistic action approach was applied by me over a period of a year at the Diakonisches Werk and under production of the following data material a controlled observation and analysis took place.

(A) Process diagnoses¹⁹ about the individual children under Erziehungsbeistandschaft and their family systems were made. In the process diagnoses, mainly data concerning the current equipment of the individual members of the family, important biographical data, system-inherent communications structures and reality constructs as well as current environmental conditions were gathered. The exact list of the observation categories is to be found and explained closer under item 4.6.1.1.

(B) Action planning, progress records and evaluations were constantly written for the central methodical corner pillar for family sessions and small group work with children and youth. Within the scope of gathering data, transference and countertransference analyses (see item 4.6.1.3) were conducted, typical communications structures of the clients recorded and reactions of the clients to the interventions of the Erziehungsbeiständin were documented. The forms developed for this purpose are contained in the annex.

A three-day family leisure, which was conducted during the one year observation period has also been laid down in writing in the triple step of planning, progress record and evaluation.

¹⁹ Process diagnosis means the diagnosis extrapolated during the total counselling and aid process and which is separate from the analytical-medical diagnosis at the beginning of counselling or therapy.

(C) Video recordings were made of the small group sessions and family sessions conducted in my group room. The video recordings contain only extracts from the sessions since the progress has already been recorded in the above mentioned records. The video recordings served the production of movement analyses. In the movement analysis I orientate myself on a movement criteria known as effort/shape and in spite of selective further development by other authors (Lamb, 1969; Bartenieff, 1980; North, 1972) go back in principle to Rudolf Labans concept. (Laban, 1966; 1974; 1981) In the meantime, these movement concepts originated by Laban have been empirically tested by means of numerous investigations and their significance for the analysis of personality characteristics underlined. (Davis, M. 1987) However, since these concepts only provide individually-orientated information in the first line it was necessary to search for movement concepts which also include the exchange processes or communication processes.

Dianne Dulicai developed a list of movement concepts for observation and evaluation of family systems which have been consulted here in addition. (Dulicai, 1977) As far as I know, she is the only person who has made the first attempt to develop analytical movement concepts for systemic observations. However, it is still the responsibility of future researchers to develop here similarly reliable movement concepts such as for the personality analysis.

The special selection of movement concepts met by me for my investigation is described and explained in more detail under item 4.6.1.2.

The selection finally forming the basis is on the other hand not made in advance but in steps based on the evaluation of the first data and knowledge categories.

(D) Records of supervision and therapy sessions of the observing practitioner, here in personal unit with the researcher, were likewise recorded.

Movement analyses were carried out selectively not only by the researcher alone but also with the inclusion of further movement analysts.

Two other Erziehungsbeistände working in other offices of the Diakonisches Werk Duisburg during the period of the investigation were also included for the evaluation of the remaining data, likewise only carried out selectively. Thus, it was possible to carry out a researcher triangulation which was particularly necessary due to the threatening role combination between researcher and practitioner.

Knowledge gained during the course of observation was recorded in the form of memos and summarized into knowledge categories and hypotheses during the further course.

4th phase: Final evaluation of the observation phase and representation of results

Analysis of the entire data material produced three central themes which in principle have to be methodically gone into during the course of an Erziehungsbeistandschaft.

This knowledge was not originally strived for but resulted through the discovery-oriented procedure.

1. As a rule, an externally determined need for aid and an externally determined problem awareness dominate the initial phase of an Erziehungsbeistandschaft.
2. Misuse of power on the part of the parents or one parent between omnipotence and powerlessness determined the communications structures in all families investigated.
3. Limits in the widest sense (personal, familiar, financial, structures etc.) are completely inadequately recognized, correspondingly insufficiently articulated and consequently insufficiently respected.

Knowledge on the central theme will be presented in chapter 3, which is concerned with the description of all important facts and conditions in the Erziehungsbeistandschaft.

All three points are mutually connected and, interestingly, also turn up in connection with basic problems in the profession of

social work and quite particularly with respect to my role as a social worker.

It was then a question of evaluating whether the application of this newly developed action approach "functions" in principle. The main question was where and how the application of different methods complement or even possibly hinder, especially with respect to the integration of depth-psychological and thus individually-orientated offers and system-oriented offers. Also of significance was the question of how and which methods function and act in the help process. Of course, of primary interest here was the question concerning the special functions of dance and expression therapy. The interaction of the methods was looked at more than the interactions in the help relation, however, without completely neglecting these interactions.

In the first step of the results representation, fundamental aspects were recorded which functioned or which led to problems.

Evaluation and representation of a few sessions of the small group work prove to be an instrument for the confirmation of correctness in the structure of theoretical plans.

A complete picture about the interplay of all applied methods was, however, only possible over the differentiated evaluation of a help process with one family.

Selection of the family was based on finding as many typical features as possible. A second selection criterion was that the family had passed through the help process with as many steps as possible. In favour of the second criterion, a family was selected which, compared with most of the other families, had been successful in running relatively quickly through the difficult initial phase and arriving at a self-determined problem awareness and a relatively high motivation for cooperation. This point thus deals with the case example of an otherwise really represented factor. Dispensing with the typical at this point was made in favour of the priority research aim of investigating the interaction of different methodical approaches.

Chapter 3

The Erziehungsbeistandschaft - an ambulant child rearing support and thus a traditional field of action of social work.

3.1 Interdisciplinary object determination of social work

As already mentioned above (see 2.1), social problems or system problems and the reflexive as well as active replies to them are described as the objects of social work.

Social work reacts particularly to social problems which occur with particular intensity, mainly over a longer period and above all overlap each other many times, thus cumulatively.

Social work is concerned with: (Staub-Bernasconie, 1986, pp.5/6)

- (a) suffering people
- (b) the thus interrelated social organization forms
- (c) things/resources - this means not only material resources (social or material help) but also immaterial resources (educational, socio-ecological, physical, social, cultural resources)
- (d) ideas - this means here for example identifying with the social function of social work, its objectives and values or its double function as help and control.

For the purpose of differentiating object determination of social work, Staub-Bernasconie divides the life world into four levels on which social problems or system problems can originate or be present (Staub-Bernasconie, 1983, 119-181; Staub-Bernasconie, 1986, 50-53; Engelke, 1992, 298):

- (1) Social equipment problems
 - of social part systems (individuals, families, communities, etc.) in the:
 - (a) Socio-material area (body, goods, ecological environment):

This area corresponds to physiological needs (for example food, drink, health), needs for material and immaterial goods (for example clothing, dwelling, work, education).

(b) Reflexive area (perception, knowledge, intuitive feeling):

This area corresponds to cognitive needs to absorb information and knowledge, to process this and thus to arrive at awareness.

(c) Ideal-symbolical area (thought models, pictures, symbols, meaning structures, e.g. including self and external pictures):

This area corresponds to the need for sense and orientation in the everyday, in life, in the world.

(d) Active-productive area (action competences, creation):

This area corresponds to the need for creative, purpose-orientated activity or action competence and efficiency.

(e) Area of social relationships (relationship-competence on a formal and informal level):

This area corresponds to the need for bodily, sense-promoting and productive relationships to other people.

Not only qualitative and quantitative deficiencies but also corresponding excesses are judged as problematic.

(2) Social exchange problems

The respective equipment of a person offers the potential and the basis for the necessary exchange with other people and units for existence security (e.g. family, group). Exchanges are made between the units (e.g. goods, corporeality, knowledge and action competence, meaning structures etc.). Exchange processes which run asymmetrically are classified as problematic. This is then the situation when in the case of an exchange process one person has more and more and the other person less and less and the exchange is made to the disadvantage of a unit or person.

Staub-Bernasconie also speaks here of horizontal organization principles.

(3) Social association problems or handicapping power

arises between superior and subordinate units (such as families, individuals, nations). Power itself is not problematised, only when it hinders individuals and social units in their development and generally holds them at low or lowest level.

Examples of hindering asymmetrical structures are social classes based on attributed features such as sex or race but also exploitative forms of work division and control e.g. between educated and uneducated.

If on the other hand power sources are used as limiting power, then the access to all life areas remains in principle open and is only partially limited in order to facilitate social equilibrium. A social worker exercises limiting power e.g. in that she sets up communication rules for a family session. She suppresses or "limits" the conventional rules of the family e.g. with the aim of stabilizing the mother, who is completely uncertain in her child rearing behaviour.

Staub-Bernasconie also speaks here of vertical organization principles.

(4) Criteria or value problems

refer to the laying down and development of humane but also of social and natural values and desired conditions. It first becomes a problem if values or criteria are missing or when existing values (e.g. human rights, constitution, laws) are not applied or are applied randomly.

The complementary intricacy between the last two levels, which in the end mutually unites all problems mentioned, becomes very clear. A decision in this respect as to which values or aims should in the end be pursued is, for example, always made within a certain power constellation. Thus all four levels and areas are in the end different aspects of reality which simultaneously act mutually and

thereby include and change contrasts. This change happens in ever continuing exchange relationships. According to Staub-Bernasconie, social work becomes necessary where the exchange processes are no longer made according to a "just social logic". This is then the case when exchange partners are completely unattractive and pushed to the side. A characteristic feature of social work is thus always the marginal steadfastness (marginalization) and indeed in a multiple overlapping respect, for example, due to a lack of material goods, poverty of feelings, poverty of language, power communication.

3.2 Outline conditions and setting conditions in the Erziehungsbeistandschaft

The Erziehungsbeistandschaft is a compulsory task of the German Youth Welfare Services, which is established in chapter two, section four of the Kinder- und Jugendhilfegesetz (KJHG) (child and youth welfare law).

This is concerned with an intensive, ambulant "help to child rearing", which

"is intended to support the child or youth in overcoming development problems, preferably with the inclusion of the social environment, and by maintaining the life-reference to the family and should promote its/their independence" (§ 30 KJHG).

However, an Erziehungsbeistandschaft (EB) is then first employed "when a suitable upbringing to the benefit of the child or juvenile is not guaranteed and the help for its development is appropriate and necessary" (§ 27 KJHG). In the Frankfurter Kommentar (Münder interalia, 1991, p.149) it is worked out that the welfare of the child is then not guaranteed "if the positive life situation is characterized by lack or social disadvantage". Furthermore, if the socialization field of the minor is not in the position to cut back this lack situation on its own efforts, then the parentally responsible obtain a legal claim for this measure.

It becomes clear that the law as a foundation for the EB provides an "accumulation of undefined legal terms" (Münder interalia, 1991). When and how an EB should in the end find application remains completely vague. It is now the obligation of the practice of social work to meet the legal implementation as regards contents. The legislator has transferred this task to the child welfare office as the responsible specialist authority. Free agencies of the youth welfare services such as for example the Diakonisches Werk, by whom the present investigation was conducted, are however to participate in the planning of youth welfare services. (§ 80, Sect. 3 KJHG)

The yield of formulations having a conceptional content from the youth welfare offices is however very limited²⁰. These conceptions are to the greater part obsolete and methodically very differently aligned, or it is a question of "only" presentations from study groups. The Duisburg youth welfare office, responsible for the local investigation, has not elaborated any conceptions. Only two conceptions are of recent date and already refer to the new law basis effective since the 01.01.1991. However, these conceptions are only available as drafts at the Westfalian and Rhineland state youth welfare office without having been officially adopted to date. The KGST report from 1975 is the only official document from the youth welfare offices still in use today as the basis of decision making for organizing practical application.

A major fundamental problem of the Erziehungsbeistandschaft is thus not the too narrowly formulated but the very unclear and diffuse outline conditions. This problem is currently very strong as we are presently in a legal transition phase. The KJHG first comes into full force in 1995. Until 1990, the Jugendwohlfahrtsgesetz (JWG) (youth welfare act) was the legal basis for the Erziehungsbeistandschaft. In the JWG the EB was the only explicitly named ambulant child rearing support (§§ 55ff. JWG). Originating from the even older protective supervision (§§ 56ff. RJWG) mainly for juveniles who have committed a criminal offence, the EB with respect to its contents has clearly differentiated from an

20 A total of 11 concepts from the area of North-Rhine Westfalia, which had been worked out by the study groups of different towns, were available to me for this investigation.

instrument of intervention in the case of "social maladjustment" (RJWG) or risk or damage the development (JWG) and become a performance offer for "overcoming development problems". However, the EB still limps behind the old tradition. There is still the possibility of classifying the EB as a child rearing rule (§ 12 JGG-Jugendgerichtsgesetz) (juvenile court act), although in the meantime this is contrary to the central idea of the desired voluntariness and offer structure and is hardly practiced any more. The administration of the youth welfare office in Duisburg currently prescribes a case number of 25 children/juveniles per Erziehungsbeiständin. However, relative unity can be found in literature that a fairly effective work is only possible with 20 or less children. (Münder, 1991; Elger interalia, 1987; all concepts or drafts given here). After all, determination of the case numbers should be made dependent upon the respective problem accumulation and aim formulation for the children and their families currently being cared for. This flexible attitude is however always a problem due to financial, political and administrative reasons.

In practice, a mixed form comprising counselling talks with the children and parents as well as group work and leisure activities for juveniles, individually also for parents and families, has become established. Although it is made obvious due to the presented data for current practice that the EB is no longer an offer exclusively centered on the child or juvenile, the administrative case counting still only takes the children/juveniles into consideration. This problem indicates that a similar conflict structure exists between the administration and the practice of social work as described above between theory and practice.

As a rule EB's are performed out by experienced social workers/social pedagogues with additional counselling and therapeutic qualifications.

As in my case, it is typical to work as the only EB in an office.

Suitable premises for family sessions and group work were not made available to me by my employee. However, I was allowed to use the

group room in a local parish for two afternoons in the week. A guest appearance however incurred additional organizational problems and cooperational difficulties.

The greatly differing and in part conflicting and mainly completely excessive expectations placed on the Erziehungsbeiständin then flood in from many sides from the affected children and juveniles, the parents, the school, the youth welfare office, the economics of the youth welfare service and even from the Erziehungsbeiständin herself. Based on my three years of personal experience, one of the greatest problems is always the massive collision of interests on and in the family system of active persons and part systems. The collision is frequently intensified through the contradictions between the expressed and unexpressed expectations and wishes placed on the EB.

It becomes more than clear how important it is for every individual Erziehungsbeiständin to tackle the problem of the actual real possibilities and limits and to find a clear attitude within these undefined outline conditions. Consequently, the Erziehungsbeiständin herself must first determine her outline conditions to the greatest extent. This means organizational/administrative limits, time limits, methodical/specialist and not least also personal limits. According to my experience, social work is then first promising when these outlines are clearly discernible to all sides. Their own outline creates the necessary clarity and security in order not to drown in the boundary-overlapping chaos of the families seeking help.

3.3 Current state of research in the Erziehungsbeistandschaft

A total of five empirical investigations are available to me, the subject of all of them is a stock-taking and description of a specific child rearing practice. In the foreground is the general acquiring of conceptional and organizational structural outline conditions. The investigations from Iben (1967) and Funk (1972) give an insight into the historical route of the measures and make clear that the deficiencies of this help offer formulated over twenty

years ago still exist in part today. The more recent investigations from Moritz/Meier, 1982; Elger/Jordan/Münder, 1987 and Schone, in: Institut für Soziale Arbeit e.V., 1988 give a stock-taking of the target groups, problem situations, aims and methodical approaches in the Erziehungsbeistandschaft for different regions. As in the two first investigations, criteria are also named here which could be responsible for a relative lack of success of the help offer. Efficiency or success, particularly in respect to the avoidance of placement outside the natural family, is discussed. Within the scope of the EB, the use of the term of prevention is also understood to be prevention with respect to accommodation in a home. In addition to this, there is no further differentiating from success criteria.

The present data do indeed offer important foundations and indications for future conceptional shaping of the aid offer with methodical content, however, the investigation results with respect to the effect of the measure promised in the title in the case of Elger/Jordan/Münder are completely absent.

In the case of the acquisition of methodical approaches this is "only" a question of the description of work forms, such as for example group work, individual help and parent work, and not a real methodical method. (Schone, in: Institut für soziale Arbeit e.V., 1988, p.77).

There is a lack of continuation investigations for checking the assumptions and hypothesis of the work to date and there is a lack of discriminating analyses concerning the positive action spectrum and the action framework of the Erziehungsbeistandschaft. Investigations concerning which positive methods and outline conditions are effective or not effective with which positive aims are not at all available.

Data acquisition is generally based on file analysis which is supplemented in part by interviews or questioning the respective institutions and fellow workers. Only the investigation from Iben (1967) also contains interviews from affected clients.

Although a clear increase in the number of Erziehungsbeistandschafts was recorded in the first half of the 1980's (Land youth welfare office of the provincial association Westfalia-Lippe, 1990; Land youth welfare office Rhineland, 1988), this did not result in a research program. Within social work research, which is underdeveloped any way, the Erziehungsbeistandschaft is by far one of the most unresearched child rearing supports.

In principle, it is a big problem to arrive at all at a qualified judgement of the actual state of research, since publications in social work appear not to be transparent enough and representative and compilations concerning project reports and publications are inadequate. (Heiner, 1988a 10; Engelke, 1992, 150)²¹. As is the intent of the investigation being presented here, the outline conditions of the Erziehungsbeistandschaft offer ideal preconditions for innovative action approaches. Its great significance for the avoidance of home placement was considerably underestimated in social-pedagogic family aid in the last years.

3.4 General characteristics of the families investigated and their social environment

I would roughly describe the affected target groups as multi-problem families with at least one "deviant child".²²

The main points of the problem situations to be dealt with are as always to be seen in the area of child/juvenile deviances²³, followed however by family conflicts²⁴.

21 The Berufsverband Sozialarbeiter BSH (professional association of social workers, social pedagogues, therapeutic educators) is endeavouring to set up an information centre about research projects, projects already conducted and knowledge of social work, see Sozial 42 of 1/91. p.9

22 Even if the problem accumulation in the EB is not quite so high according to investigation by Elger, 1987 and ISA, 1988 as in the case of social-pedagogical family aid, we can as always ascertain a considerable overlapping of several problem areas.

23 Terms such as deviant behaviours, maladjustment and risk, which describe comparable phenomena, are not exactly definable circumstances. Common to all the different interpretation attempts is that this is a question of deviation from "normality". See: Deutscher Verein für öffentliche und private Fürsorge, 1986

24 Partner problems, violence in the family, neglect are meant here for example. See ISA, 1988, p.97

As far as the children are concerned, social and cognitive deviances in school are named as priority for receiving an Erziehungsbeistandschaft. These are mainly: achievement deficiencies, concentration difficulties, considerable aggression, permanently disturbing lessons, playing truant, introversion and in the case of older youth, quite frequently delinquent behaviour²⁵.

As a rule, Erziehungsbeistandschafts are used rather for older children and juveniles.²⁶ Thematically, this means a clash with the usual problems of puberty. In my practical activity however, I have undertaken a conceptional lowering of the age (after entering the schooling age). This lowering proves to be logical because the problems which led to receiving an EB had frequently already occurred in the few years previously and specialist assume a greater efficiency in receiving an EB earlier. (Elger, 1987; ISA, 1988)

A large number of undifferentiated child rearing styles, fluctuating between extremes (overprotective/discouraging - ignorant/suppressive) are found amongst the parents. This thus includes a lack of real care and imparting of clear limits and development possibilities (Becker, 1965; Funk, 1972). Phenomena such as aggressiveness, rebelliousness, introvertness, lack of contact, lack of distancing and integration difficulties occur frequently with the children as well as with the parents. These problems manifest themselves individually with the parents as psychosomatic and neurotic disturbances. However, these first become apparent later during the course of an EB. In some cases, the lack of creativity and lack of self-initiative reach apathetic aspects.²⁷

Likewise, massive forms of psychological and physical violence are almost always uncovered during the course of the help process.

25 More precise figures on the investigation results of the two most topical empirical investigations can be found in Elger, 1987 and ISA, 1988. Included here were also the evaluation of the data material from my three years of activity and evaluation of the activity reports from the Duisburg Municipal Erziehungsbeistände from the years 1984-1989

26 The average age determined in the two recent empirical investigations with 13.9 (ISA, 1988) and 13.7 (Elger, 1987) was relatively identical.

27 These details also refer to the analysis of the activity reports of the Duisburger Erziehungsbeistände (1984-1985). No empirical data was collected, however, but only trends read off.

Violence is used against the children or between the adults. Of the 31 families counselled by me during the last three years as Erziehungsbeiständin, this topic did not arise in the case of three families only. However, they were also involved in an Erziehungsbeistandschaft which had to be abandoned after only a short time, thus there was only a short diagnostic period.

The suspicion of neglect on the part of the parents is explicit or nonexplicit during the first contacts, which, as a rule, have been set up by the youth welfare office. Frequently, the EB functions as the last ambulant chance (for whom?) before home placement. In these cases, those affected do not actually themselves ask for assistance, but the youth office. However, the EB is founded on voluntariness and the willingness for cooperation. Thus, the EB generally starts with an internal contradiction. (See item 3.5.1)

Children/juveniles from divorced marriages and from mothers bringing up families on their own are over-represented in all investigation results. I am currently working with just one nuclear family in which both natural parents are living together with their children. Family conflict histories with the subjects of parting, separation and fear of relationships are thus typical for this group of people. Socially weak families are likewise frequently represented in my investigations. I work in parts of the town which can be described as social focal points. The concentration of socially weak families is above-average high in these districts. Furthermore, the residential environment is characterized by many houses in need of repair, few parks and green areas and few nearby recreational areas.

3.5 Central themes during the course of an Erziehungsbeistandschaft

3.5.1 Outside-determined need of assistance and outside-determined problem awareness as initial motivation for an Erziehungsbeistandschaft

My basis here is again the 31 families which I looked after over a period of three years. Of these, only five families requested an

intensive ambulant child rearing aid on their own motivation. All others, meaning approx. 84 %, agreed to an initial discussion with the Erziehungsbeiständin "only" at the urging, advise or continued insistence from the youth welfare office or another counselling institution. The point in time where the need for help or a problem awareness is noticed, which can only be overcome with professional help, is thus quite clearly determined in the most cases from the outside. During the initial conversation, the family affected is then however quite clearly and explicitly confronted with the fact that the Erziehungsbeistandschaft is an aid or performance offer, meaning it is based on a voluntary nature and will only then be started when personal readiness and the motivation of the parents has been agreed upon with respect to active cooperation with the Erziehungsbeiständin. (See the concepts to EB). The families and the Erziehungsbeiständin thus find themselves in a contradiction or dilemma. In the meantime, results are available in therapy research that experience of the own limits is the most important precondition for the changes which occur during the help relationship. "Without the subjective experience of ones own limits ... there would be no "reason" (and also no basis) to accept the changes required by the help relationship. Due to the decision to seek professional help, experience of ones own limits changes into the experience or "insight" of ones own need." (Krause Jacob, 1992, p.281) If we assume that the first important precondition for a change is sensing ones own limits and a need for help, then the question arises whether a self-determined and above all self-experienced need for help can arise out of an outside-determined need for help through methodical influencing.

In many cases, something was observed during the first months of counselling which I would describe as apparent motivation. This type of motivation then arises if agreement on the part of the parents for establishing an Erziehungsbeistandschaft is given in the first instance due to external pressure and due to the need as established by the youth welfare office and/or other specialists. In the extreme case, the "apparent agreements" are obvious. The mother says: "Yes, I want counselling and support", but is not at home at the agreed dates or simply does not send the children to the group any more. It

is more difficult to establish whether we now have an apparent contract or a really desired contract if the phases of active cooperation change with phases of active retreat from the counselling. Unfortunately, this variation occurs very frequently. It will be a central task of further endeavours for efficient method concepts to research procedures which in such initial phases of the Erziehungsbeistandschaft will either lead to a clear decline of an EB or to a change in the apparent motivation into a really consciously wanted motivation. The main question in this phase is which forms of the motivation work promote the requirement of a client-related or self-determined problem awareness.

The experience gained by me in this respect refers provisionally to individual cases and individual experience, which from my point of view, have been interpreted. Analysis from the point of view of the clients is lacking. According to this, a helpful procedure appears to be a combination of identity-stabilising interventions and controlling confrontation interventions.

By identity stabilising interventions I mean positive feedback which gives the family the feeling of not only being seen in their difficulties but also in their efforts to find strategies for coping. The positive aspects already performed and to be performed by the family must be emphasized. If there is multiple overlapping of different problem areas in the families this means that the confrontation with the help offer is also always a massive threat to the feeling of identity, which is already on a very weak footing with most of the clients. The further existence of the family system is also threatened because the subject of a possible outside placement is implicit in connection with establishing an Erziehungsbeistandschaft. If the threat to the weak identity of the individual family members, but also to the family system, is too great then presumably the only thing left to the family is resistance against the help offer. The degree of the threat presumably rises with the degree of outside-determined decisions. Therefore it is important to restore responsibility in that I return the final decision competence concerning measures to be carried out into the hands of the family and in that I first of all adapt myself

to the family in its present state of development and impart as much security as possible. (See also Minuchin, 1983)

An important instrument in conveying more security, probably also more predictability, is given to the clients through the confidential protection (§ 65 KJHG) installed in the new law. According to this, person-related data may only be passed on with the agreement of those affected. The only exception is the case where a legal decision appears to be necessary to avoid risk to the well-being of the child. Instead of deciding for the family, I consider confrontation with possible consequences of the respective decisions to be necessary. In the extreme case (which however occurs very frequently in the EB) this also contains confrontation with the inevitability of a home placement if nothing changes in the situation of the child upbringing. Due to the frequent threatening and considerable risk to the child's welfare, the dilemma between an incapacitating and a capacitating procedure can never be quite completely escaped in this area of work and with these clients.

In my opinion, the Erziehungsbeistandschaft can definitely make offers in the phase of half-hearted or apparent-motivated cooperation which promote the perception capability of the own limits of the individual members of the family and possibly because of this provoke more insight into the own need. As already mentioned above, physical and psychological violence is used in almost all families. Thus all members of the family have the permanent experience of the misuse of power and also of permanently overstepping limits. Since the parents often grew up as children in families where power was misused and limits overstepped, they are probably lacking the basic capability of perceiving personal limits or they are very accustomed to enduring and suffering permanent exceeding of limits.

Within the context of this problem there is of course the function of social control as practiced by the child rearing offers such as the Erziehungsbeistandschaft and thus the question of the attitude to the subject of power.

3.5.2 Social control and power

Up until now, this subject was discussed within social work almost exclusively with regard to a negative stress relationship between help and social control. The practice and theory of social work often equally assumes that an as great as possible limitation of the control function is necessary in order to render adequate help (interalia Schone in: ISA, 1988).

I would like to venture the hypothesis that social control is not only inevitable but that it also has an important protective and helping function when it is a question of breaking the eternal circle of the misuse of power and hurtful overstepping of limits. The totally inadequate awareness of limits in the widest sense (personal, financial, family, structural) was without exception the central topic in all 31 families. Consequently, limits were inadequately stated and inadequately respected. Constant overstepping of limits can be observed not only in the behaviour of the children but also in that of the parents. I thus consider the devaluation and reduction of social control rather as an hindrance in the endeavours to increased efficiency in the child rearing support. Only a positive acceptance of social control and the thus related power position facilitates a limit exercising of power, within the sense of Staub-Bernasconie. It should not be the aim to reduce social control, but to develop forms of social control which instead of discouraging give protection and sufficient room for autonomy and access to new living space.

It is only first possible to discover personal freedom in an environment with clearly defined limits. Even the Yin-Yang symbol was limited by a circle. I can only begin to shape and form my environment when I know where it begins and where it stops. Therefore, the Erziehungsbeiständin should use her contact with those families where the boundaries are overstepped in order to demonstrate boundaries which protect, limit and in addition to this lead to autonomy. In contrast to this is the negative use of power, which cuts the ground of the opponent, maintains the status quo of a power non-equilibrium and hinders development to autonomy.

In the ideal case, parents also lead their children in comprehensible steps from dependency into autonomy (see Mahler, the psychological birth of the human infant, symbiosis and individuation, 1975). An important task of the parents here is the exercising of control. "Discussions and arguments concerning the extent and kind of control, are a quite normal component of the parental holon" (Minuchin, 1983, p.37)

This naturalness should also find more application amongst social workers. (See also Reifarth, 1990). The power gradient should not seize the social worker but the social worker should seize the power and thus the responsibility for the avoidance of the misuse of power in the helper relationship.

3.5.3 Misuse of power between omnipotence and powerlessness

Perhaps a new understanding of social control and power would help in discovering successful ways in the work with children exposed to the misuse of power and their families. The above described fluctuating child rearing behaviour between two extremes is demonstrated from another perspective as fluctuations between powerlessness and omnipotence, which in the case of most families cared for leads to the use of power in severe forms. According to Minuchin, it is a task of the parents to care for, to protect and to bring up the children to be useful members of society. All of the children who were under my care in an Erziehungsbeistandschaft during the last three years were or are being inadequately cared for and, above all, are being inadequately protected against the permanent misuse of power. The conspicuousness of the children and juveniles in school, which often stamps them as unusable school boys and school girls and consequently as unusable members of society, quite clearly has a connection with the practices in the domestic milieu in overstepping boundaries. If attempts are made to prevent a home placement for such children, then it is not sufficient to stabilize the children by means of a child rearing aid. The parents have also to be stabilized in their function as parents. The subject which always crops up as the priority subject to be worked out is

the sensitization of the misuse of power and overstepping boundaries (sensing and recognizing personal limits) and learning suitable protection measures (articulation of individual limits and respecting the own limits and the limits of the opponent). Destructive power structures as such have to be named and gradually give way to limiting power sources.

In my opinion, an attitude is required from the Erziehungsbeiständin which less sentences and devaluates the behaviour of the clients but places more demands on the clients.

The parallel between the basic problems of the clients and the basic problems of the social worker responsible for the clients is of interest. Fluctuations between feelings or phases of omnipotence and phases of powerlessness (see interalia Schmidbauer, 1977) are also to be observed within the profession, where the feeling of being master of the task seldom arises. This situation applied to my person over many years and I have observed it more or less in the case of all of my colleagues. As always, the endeavour to meet or having to meet totally excessive or unrealistic expectations prevails in the profession. (see interalia Schone in ISA, 1988, Brückner in Büttner interalia 1990, p.84). Only a totally inadequate analysis is made of the professional possibilities and limits.²⁸

The observation that the ambulant work of help in child rearing is altogether characterized by a decentralized working situation and by particularly low professional control and regimentation is also of interest. Something undefined and boundless also clings to social work as a profession. (See also item 4.1)

After all, social work is always concerned with marginal man/women and the thus included inherent danger of being pushed over the edge (or the limit) or simply to overstep it.

28 This topic appears for the first time in recent publications. For example in the work group reports of the continuation education conference 1992 of the professional association of social workers, social pedagogues and educational therapists. In: Sozial 2/93, pp.11/13

There is sufficient evidence that more attention should be paid to the subject of power, and above all the search for positive, limiting power structures, in the discussion of methods for the child rearing aid in the present and future.

3.6 Tasks and aims in the Erziehungsbeistandschaft

With respect to its legal requirements, the aim of the Erziehungsbeistandschaft must in principle be the reduction of development problems of children and juveniles and at the same time keep their independence, or in other words autonomy, in mind. (See § 30 KJHG)

Against a background of a holistic basic behaviour, in which the "susceptible child" is the symptom carrier of a disturbed system, expansion of the aim formulation is however necessary. Experience gained by numerous specialists has always confirmed that the development problems of children can only then be counteracted on the long term and also stably when those with the right of custody are included in the learning and help process. (interalia Siegel, 1988)

The aim of the EB should thus be the expansion of psycho-social competence, conflict and relationship capability of all members of the family.

From this consideration, changeover by the administration to a family-oriented case count would be necessary in order not to constantly give a false picture about the actual tasks and aims.

My intention in my social work is to set into motion again a development which has stopped and to make room for new orientation and reorientation. My aim here is always the promotion of a related individuation as described by Stierlin (1989, p.40). According to this, "an identity feeling and body image with a differentiated internal and external world ..." is to be developed which permits the individual (child) "... to internally define its aims and to

negotiate and/or push through these aims with regard to the needs and aims of others."

Whereas the parents should experience a stabilisation of their function as parents, a reduction in development problems and conspicuousness is strived for with the children.

Within the context of all "help for child rearing", the Erziehungsbeistandschaft as an intensive ambulant aid has the task of functioning both as a preventative measure and a return help with respect to outside placement (home placement).

3.7 Profile of requirements placed on an Erziehungsbeiständin and her professional political classification in the interdisciplinary context

The minimum precondition for an Erziehungsbeiständin is the qualification as a social worker/social pedagogue with several years of professional experience. Likewise, therapeutic knowledge is necessary which, as a rule, is gained by additional psycho-therapeutical qualifications (KGST, 1975).

The comparison of a pedagogic-therapeutical (for a purely pedagogical aligned context) and a psycho-therapeutical approach of dance therapy, as presented by Trautmann-Voigt (1990a), underlines again the central significance of a psycho-therapeutical orientation in the Erziehungsbeistandschaft.

Psycho-social conflicts of the client are cumulative to such a degree that we must assume a relative "psychological non-equilibrium". The aim is likewise "restitution and stabilization of positive components" and the work is exclusively process-oriented. These are all classification features of the psycho-therapeutical approach. (Trautmann-Voigt, 1990a).

The known criteria (psychological balance of the client, process and product orientated work, promotion and prevention) in the pedagogic

approach I would describe as inappropriate and inadequate for the EB.

However, I have had the experience time and again in practice that the seriousness of the conflicts and disturbances of children with developmental disorders and their parents is still totally inadequately reflected in the outline conditions (too high case numbers) and qualifications of the colleagues. There are still Erziehungsbeistände in Duisburg who do not have additional therapeutical/counselling qualifications.

Evaluation of the present concepts produces in the therapeutical area a preference for methods from family counselling and family therapy. Here the importance of a family-orientated approach is emphasized when it is a question of treating development problems in the case of children.

The integration of dance and expression therapy has to date only appeared conceptionally. In my opinion, however, such an integration is long overdue since I can reach cognitively and verbally weak children significantly quicker and more directly through dance and movement than through counselling discussions. Such children often only experience success through body movement in sport. By means of the dance therapy approach I also have the possibility of completely excluding rivalry. Success is experienced here through spontaneous movements, which lead to self-expression, and not through achieving a performance or a product.

If one is in an interdisciplinary field of work, in which the different specialist disciplines are united in one person, then a clear professional-political identification is necessary. Because the specialisation of social work, as described above in detail, is especially characterized by the integration of different disciplines it is important to never lose sight of the original task during integration. For an Erziehungsbeiständin this means that she as a social worker has to gain psycho-therapeutical knowledge and methods and not to slip into exclusively therapeutical action. It is the task of social work to mediate between worlds. (Schweers, 1992)

In the search for methodical aids which appear to be necessary for solving or alleviating a special social problem, social work functions as a kind of link between pedagogics and psychotherapy.

Of central importance for the psycho-therapeutical procedure of a social worker or within the context of social work is a clear delination from healing activities which are strictly reserved for qualified psychologists, doctors or non-medical practitioners. Therefore, social work orientates on a model of pedagogical psychotherapy.

"Pedagogical social therapy serves personal growth and promotes personal, social and professional competence. It is an offer for working out, advising, coping with and overcoming social and individual life conflicts; (statutes of the BVPPT - professional association of pedagogical psychotherapists). Within the meaning of a conflict-oriented adult education, pedagogical psychotherapy refers to the fundamental concepts of humanistic psychology, such as for example family therapy, Gestalt therapy, art therapy, dance and expression therapy. It is based on the above described holistic point of view and considers its task to be the offer of prevention, as well as help in orientation and learning in the case of behavioural and basic attitude problems. Conflict-oriented learning takes place at a connection of the cognitive, emotional and action level. (Statutes of the BVPPT) Therefore pedagogical psychotherapy sets off learn processes in its counselling orientation by means of psycho-therapeutical methods.

Separate to this, clinical/medicinal psychotherapy performs treatment of illnesses by taking a dynamic psychopathology into particular consideration.

"Every situation is pedagogically therapeutic which helps the psychologically restricted person to find access to herself and to others, meaning to sense more distinctly, to perceive more precisely, to feel deeper, to think more clearly and to express herself in relation to others. In other words: A pedagogic-therapeutical situation demands the capability to face the world and

oneself with responsible action and to stand up for her autonomy-interdependent reality. Psychotherapy serves to resolve misdirected and fixed endeavours or to awaken wasted possibilities: Pedagogics refer to the fulfilment and expansion of free potential. "... pedagogic is the art of anticipating replacement of therapy. Therapy is subsequent pedagogics." (Cohn, 1980, p.176)

According to this understanding, every Erziehungsbeiständin needs competences in pedagogics with regard to anticipation, likewise in psychotherapy with regard to catching up.²⁹ The clients described require intensified revitalisation of wasted possibilities, they have therefore to catch up on missed development steps. Behind these problems and arrears in development there is however also the requirement to induce free potential. These easily accessible strengths and capabilities are frequently hidden behind the problems and inabilities in the case of children under an EB.

Two important aspects equally common to psychotherapy and pedagogics and thus document their overlapping, are also of considerable relevance for the work of an Erziehungsbeistandschaft. These two aspects are the promotion of development processes with the aim of acquiring identity and growth which give rise to a further development of potential capabilities. (Trautmann-Voigt, 1990a)

²⁹ However, knowledge from other specialist areas going beyond this are not to be forgotten. Legal and administrative knowledge are meant in particular here.

Chapter 4

Theoretical plans for the integration of depth psychological dance and expression therapy, systemic family therapy and action theory of social work

4.1 Limitation to suitable theoretical approaches

In order to be able to provide adequate and above all promising reflexive and active answers to the complex and often contradictory psychosocial problems of the target group described here, I have to provide a differentiated action concept which demonstrates a greatest possible degree of clear structures and limits for the greatest possible flexibility. The processual systemic point of view and the polarity principle now offer the chance of searching for a more balanced relationship of contradictions or contrasts instead of continuing to struggling unsuccessfully for the solution of contradictory phenomena as before. Examples of controvertible discussed subjects or directions of action in the Erziehungsbeistandschaft are: social control or help, confrontation or stabilization, providing legal incompetence or legal competence, therapy or social work. The question which should thus always accompany us is how such insoluble contrast can in the end be brought into a relationship which facilitates growth and development.

In the end, that which is well tried in practice or that which is spared in practice must always be that which is decisive for the further development of theoretical concepts.

A support of the methodical action approach developed here is the interdisciplinary action concept according to Germain/Gitterman (1988). It is described by Germain/Gitterman as a life model and provides a phase model which incorporates the duration of a help process. Likewise, the model gives a good overview of areas generating stress which trigger off social problems. However, for a theory of social work Germain/Gitterman neglected to take into consideration the connection of social problems with balances of power and socio-political developments. Methodical procedures are

strung together by means of numerous examples but without a convincing systematology. Methodical approaches taken from the already existing great variety of approaches become blurred here without once again becoming sufficiently defined with respect to their special significance or origin. Although the greater number of methodical foundations and action proposals have been extracted from psychotherapeutical and psychological literature the role of the therapists does not appear explicitly on naming the roles which a social worker has to take over. As motivator, teacher, promoter, mediator, lawyer and organizer the social worker always acts with therapeutical procedures without being named as therapist as well.

Therefore, I have decided to take up the system of the working methods of social work developed by Staub-Bernasconie, which she puts forward in her theoretical reference frame of social problem groups.

Knowledge of psychotherapeutical theory and methodical practice is according to my experience necessary in any case in order to be sufficiently qualified for the tasks in the Erziehungsbeistandschaft.

The systemic approach for family therapy, as developed by Minuchin (1976/1983) and Stierlin (1989), is a logical second and explicitly therapeutical support of the EB. The parents, and sometimes also other important reference persons, are jointly included with the child in a learning process via family counselling. Following this approach, socio-pedagogical/therapeutical interventions as a rule only then help the conspicuous child towards a permanent change in behaviour if all members of the respective family system change the way in which they see the situation. In family sessions, I pay particular attention to discovering the reality constructions of the individual members of the family and their typical communication structures. The concealed conflict has to be discovered behind the openly presented problem in order to once again set into motion the bogged down points of view and communication structures. The fact that central focuses of diagnosis and intervention concentrate within the limits and the balances of power within the family system

speak in favour of the systemic approach from Minuchin. Parallels to Minuchin, which however include a clear emphasis of the individual in the systemic context, speak in favour of Stierlin.

Further integration of depth psychological dance and expression therapy is an ideal supplement for promoting in the individual self-esteem and the self-awareness and the awareness of others, particularly of the children and youths who are in the first instance recipients of my educational task. Through dance and movement games I give thought above all to the cognitively weak children in an area where rapid success experiences are facilitated and the usual loser experience is not present at all. Since I start from the mind/body unit in this work, new experiences on the movement level also mean new experiences in the psychosocial area. Therefore, room is also offered here to practice and acquire new behaviours, particularly social abilities. Equipping with psychosocial abilities is expanded in the individuals in order to increase their flexibility in communication and exchange and vice versa. Moreover, analysis of movement and other symbolic forms of expression not only offer an ideal diagnostic instrument for unconscious material and development problems, but it also gives indications of communication structures.

From the theoretical approach of depth psychology, the concept of transference and countertransference, as well as the concept of resistance in connection with the defence theory, find application in the action plans developed here. They serve in particular the self-reflexion and self-awareness of the Erziehungsbeiständin so that she can recognize her own thematical and emotional involvement in the problem of the clients. The application of the phenomenon of transference and countertransference and of the phenomenon of resistance in this sense, has in the meantime been advocated by several authors as important methods in social work (Müller and Hackewitz in: Bütter *inter alia*, 1990).

If unconscious, historically conditioned conflicts of the client bar access to alternative communication structures in the present, then a conflict-oriented treatment of these is however also necessary.

With respect to dance and expression therapy, I orientate myself principally on the building elements for a concept from Trautmann-Voigt since she undertook the first attempts of integrating shares of theory from system theory and depth psychology. According to my observations, such an integration is urgently necessary for the sphere of the Erziehungsbeistandschaft.

Instead of falling back on mature concepts of dance therapy, which however ignore important aspects for the EB, I consider it to be more logical to build on the elements of Trautmann-Voigt. In this manner, a solid theory structure for the Erziehungsbeistandschaft, which will accommodate the entire complexity of this offer of child rearing support, will come into being one of these days.

All named and applied theory structures or theoretical building elements are based on a systemic view of life. However, in the dance therapy the systemic view is only an integrative paradigm amongst others.

The diagnosis and the course of help are equally process orientated. The aim formulations are directed towards development and growth. All are concerned with the promotion of identity, autonomy, competence and help towards self-help, meaning it is a question of improving the equipment but also of improving exchange processes. The inclusion of reference persons and environmental factors into the aim formulation bound in the systemic point of view, and the methodical procedure, is, however, carried out to different degrees.

The constant endeavour for balance between scientific (limiting theoretical foundation) and artistic-humanistic tradition (opening intuitive correctness) is identical likewise.

Besides the relative maximum of integration in the respective specialist area, there is a relative openness in the case of all approaches to modify process-like theory and practice by further integration processes if these serve socio-pedagogical/therapeutical success in practice.

Hereby, all related theory approaches also become involved in apparently insoluble contradictions if they lead to the desired success when applied in practice. A likewise general recognition of the polarity principle becomes clear due to this.

The following additions, which are already recognized as a deficit in the respective concept, result due to the integration strived for here: in the life model, complaints are made about the insufficient consideration of non-verbal intervention and awareness levels. In the concept of dance therapy in the case of Trautmann-Voigt the significance of systemic methods of observation and treatment are mentioned but not determined more closely in methodical content.

The incompatibility between depth psychological and systemic paradigm (see Plänkner, 1986) discussed for many years still remains to be discussed. However, the delimitation discussion is not in the meantime being discussed with such energy as in previous years (see 1.6). Openings with regard to part aspects of the other paradigm can be increasingly observed from both directions. Thus, for example, the psychoanalytical school opens the interhuman processes in addition to intrapsychological processes as factors responsible for the origin of emotional illnesses (Thomä/Kächele, 1989), whereas systemic family therapists integrate the phenomenon of countertransference/ transference (Elkaim, 1992). In my opinion, both schools embrace important aspects for understanding and treating psychosocial problems. Without going into closer details here on the common grounds and contradictions of the two paradigms, it is legitimate within the scope of a theory of action to check which methodical aspects of existing schools contribute to the solution of a specific social problem.

In connection with his considerations to referred individuation on the problem of contradiction between psychoanalytical and systemic basic assumptions, Stierlin has gone into closer detail: A premise of family therapists which is in accord with psychoanalytical basic assumptions states "that within the reference reality of the actual, indeed only "firmly" fixed and starting point for every observation and consideration, there is always an

individual or, in other words, an ego or self which exchanges with other individuals. This individual differentiate itself inwardly and limits itself to the outside And if a therapist thus tries to change a reference reality, he has to perceive, respond and motivate a certain individual as initiator and active creator of every possible change." (Stierlin, 1989, p.35).

In contrast to this is the systemic premise which directed attention to wholeness and feedback processes, and terms such as individuation appeared to lose all meaning.

The contrast: here a self-responsible ego/self capable of making decisions, there an integral interlinking effect structure - here an ego, which is affirmative in its self-confidence and there an ego which has to experience and accept from others because of its dependency - an enormous contrast which cannot be solved by reason. (Stierlin, 1989, pp.37/38). Based on Hegel, who sees love as the creating force and solver of this contradiction, Stierlin assumes that the contradiction finds its resolving not in the theory but in the practice of family therapy, or here also in the practice of social work.

Perhaps our thinking is also far too much impressed by the analytical point of view of separating. The idea that autonomy and dependency not only exclude each other but also mutually condition each other becomes comprehensible to me when I have the picture of a room with a clear-cut boundary before me in which I can move autonomously and whose size changes depending on the requirements of my opposite number or my environment. The image of a floating equilibrium between the aspects of autonomy and dependency of existence facilitates at the same time access to both aspects.

If changes are to be affected, then starting points are to be found both in the self and in the depth psychology approach and in the interdependent exchange process and in the system.

As already discussed in the chapter on scientific methodology, the choice of positive methods and theory approaches originated via a

continuous dialogue between theory and practice. Exact analysis of the elements finally laid down as the basis produced a plausible integration possibility on a theoretical level.

The procedures named by Staub-Bernasconie, which are likewise directed at the social problem groups developed by her (see 3.1), offer the rough outline for necessary and meaningful methodical steps of action in the EB. All elements selected from depth psychological dance and expression therapy and from family therapy could be allotted to the greatest extent to the procedures of Staub-Bernasconie. However, an expansion through procedures in the case of problem/overlapping phenomena was presented. Likewise, I have decided to continue listing possible triggers for social problems from the action concept of Germain/Gitterman.

4.2 Possible triggers of social problems

The factor "stress" which triggers off problems is defined by Germain/Gitterman as "a psychosocial condition, caused by discrepancies between needs and the potential to adapt on the one hand and the nature of environment on the other hand". (1989, p.10).

Germain/Gitterman name three major areas which can generate stress and cause social problems:

Events causing change in life, incorrectly matched relationship patterns, and problems and requirements arising from the social and material environment. When I talk about stress in the following text then I always mean only those forms of stress which trigger off social problems. However, as a delimitation to this there are also forms of stress which cause an increase of performance and trigger off strategies for overcoming.

4.2.1 Events causing change in life

Events causing change in life are described as changes conditioned by development, changes of status and demands placed on the role as well as crisis events (Germain/Gitterman, 1988, 80ff.).

Changes conditioned by development

result inevitably through the stages of individual development and through the development stages which the families run through. It can be assumed in both cases that successful accomplishment of the tasks in one phase is the basis for successful accomplishment of the tasks in the next phase or the following stage. Coping with the respective phase-inherent demands can be impeded or even prevented if too much or too little biological, sensory, cognitive, emotional or social input or equipment is present. The question concerning the suitable equipment must be directed both at the individual and at his social and material environment. According to Germain/Gitterman, the ability to adapt within a person as well as the growth promoting properties and structures of the environment are demanded in every phase. The quality which is strived for is harmony with each other.

With respect to development of the individual early childhood, I orientate myself in the first place on Mahler (1989/75) in expansion to the extension of the psychoanalytical development theory through Blanck&Blanck, (1980). The latter emphasize that development is a constant process and thus also opens up to psychoanalysis a new perspective of development psychology, which is described as development psychology of the life span (see Baltes, 1988; Faltermaier, 1992). The object of a development psychology of the life span is the description, explanation and modification of development processes during the course of the life of a person from conception to death. Without going closer into the development phases of Mahler and further development psychological knowledge in the context of this work, it is necessary to introduce the understanding of identity forming the basis here. For identity is the central concept of the individual personality development and is incontestably an important precondition for relationship and communication abilities. Other than by Erikson, who assumes that a

stable identity is developed in adolescence, recent knowledge in development psychology assumes that identity also remains a theme and conflict in adult life, (see Faltermaier, 1992). The dance therapist, Trautmann-Voigt, has worked out identity promotion as the central educational aim both for the pedagogical-therapeutical and psychotherapeutical action interrelation, (1990a). The identity comprehension forming the basis here (Trautmann-Voigt, 1990a, pp.166/167, pp.104/105) assumes three identity components:

- (1) An adequate self-concept reality should be built up. An holistic receptivity to experiences is necessary here.
- (2) A positive but not excessive feeling of one's own worth is to be developed. An association with movement appropriate to reality for satisfying needs can be useful here.
- (3) A control system limited through social considerations should be installed. Experiencing of meaningful relationships is helpful here.

The identity concept refers to the "entirety of bodily features, capabilities, motives, aims, attitudes, values and social roles which a person attributes to herself." (Whitbourne & Weinstock, 1982, p.108).

Besides the individual needs and conditions, only the respective relationship and environmental context can be a measure as a determining barometer for appropriateness to reality taking the systemic point of view into consideration. Thus, I will now once again go into detail on the understanding of the individual development in the family context.

"New development and individuation steps are always needed within the framework of the individual life cycle and the families life cycle. A new balance of closeness and distance, independence and community, of mutually confirmed rights and obligations acceptable to all participants must always be renegotiated." (Stierlin, 1989, p.72).

In the case of Minuchin, we find the attempt to systematize the development and changes of the family in that they are divided into

four main stages, all directed at the growth of the children, (Minuchin, 1983, 42ff.). This development model gives completely inadequate attention to the special forms of family development, such as single parents, but the basic principles discussed can be easily transferred to every composition of a life relationship.

(1) The stage in which the couple come together:

The central task of the partners in this phase is to learn to cope with conflicts which inevitably emerge when two people form a new unit. An important basic experience during this time is that unity both enriches and limits. The couple form a marital subsystem.

(2) The stage of the family with small children:

The family is now occupied with questions of control and of socialization. Further subsystems (Minuchin speaks elsewhere also of Holon (1983)) originate on the basis of generations, sex, interests or functions. Besides the parental subsystems, the father-child subsystem and the mother-child subsystem originate. However, coalitions can also be formed, for example between one parent and the child against the second parent. When a further child is born the relationship realities must to be redefined and the brother and sister subsystem comes into being.

(3) The stage of the family with children growing up and subject to compulsory education:

The family rules and values are challenged anew through the school and the circle of friends. Questions of autonomy and control have to be constantly worked out again. Particularly in adolescence and when the process of juveniles breaking away from the family system begins.

(4) The stage of the family with grown up children:

It has to be reregulated in this phase how parents and children confront each other as adults. As in the initial phases, the marital subsystem becomes the most important family subsystem for the second time.

We see quite clearly that through every change to a life community brought about by development, the task arises to negotiate and to agree to new rules of dealing with the change. It has to be decided who in the family reacts to the new situation and the new tasks and how this is to be accomplished. In this respect, for example, a shift of the rearing functions from the mother to the father or vice versa, depending on how the respective strengths and weaknesses of the parents is distributed in the individual phases in the lives of their children. Frequently, the necessity of a change is not recognized or is suppressed by the family. A typical example here is the mother, who due to fear of completely losing her children and her mother function during the puberty of her children avoids transferring increasing self-responsibility.

In addition to identity promoting offers, an offer of help from the social work must thus also have the imparting and further development of negotiation strategies as its aim. Coping strategies are being talked about more and more in social work.

Status and role expectations mean an increased source of stress if they occur too early or too late (e.g. a juvenile who becomes father) or when they are subject to a rapid and comprehensive change in their social definition (e.g. emancipation of the woman).

Taking on too many status forms or the social depreciation and stigmatization of certain types of status also have an increased stress-triggering effect.

Crisis events are understood to be sudden changes which are characterized by the immediateness and extraordinariness of the tasks to be overcome. This is the most a question of severe losses of the kind for which normal adaptation strategies are no longer sufficient.³⁰

30 A good overview of the forms of crises and crises intervention can be found for closer study in the book from Verena Kast "The creative leap." From the therapeutical dealing with crises. 1989

4.2.2 Incorrectly matched relationship pattern

All family systems develop rules or patterns upon which their relationships and interactions are performed. Minuchin talks of family structures which stake out the scope of behaviour of a family. This pattern can be matched or incorrectly matched. We assume an incorrectly matched or dysfunctional behaviour pattern if a system has not been successful in matching the rules or pattern to the tasks of the respective development stage or to concrete action demands.

The function is inherent in the family to guarantee the psychosocial protection of its members and to cause its transmission to and adaptation by the respective culture. The identity of an individual is determined via the feeling for affiliation and separation (Minuchin, 1977, 1984). Stierlin describes this phenomenon very appropriately as individuation with and individuation against. Phases of cooperative harmony and exchange with the parents change with phases of radical self-assertion and self-limitation from the parents, which is hardly possible without their temporary devaluation (Stierlin, 1989). Interesting parallels with the relationship games on the movement level developed by Veronica Sherborne are produced both with respect to the conceptuality and to the meaning of the contents (see 4.3.5.3). Sherborne speaks of caring or with relationships, against relationships and shared relationships.

"In order to be able to individuate with and against the parents, the child must first adapt to the reality of the parents and accommodate to this reality." (Stierlin, 1989, p.45).

During the further course of individuation, the original "hard" reality of the stronger parental personalities changes into the form such that it mellows and a differentiated softer common family relationship reality is generated. A fundamental hardness/durability of the relationship reality or the maintenance of basic assumptions, values and rules is always necessary in order to permit change on the other side. In spite of and because of all due individuation

steps, it must always be possible to produce consent and understanding through the carrying elements of the relationship reality.³¹ Such a situation facilitates a continuous dialogue, described by Stierlin as "referred individuation": meaning the development "to an individual with own identity feelings and body image, which, inter alia, permit him to negotiate and/or carry through his requirements and needs with respect to the requirement and needs of others." (Stierlin, 1989, p.40).

If a family does not succeed in performing this life dialogue appropriate to the situation, a relationship reality is generated which is either too rigid or too soft and means an elevated stress factor for the entire family system. Functional and dysfunctional family structures are discussed in greater detail in 4.4 and 4.5.

4.2.3 Problems and requirements arising from the social and material environment

"A miserable, unresponsive, disorderly or even dirty environment awakens in the clients the impression of lacking attention as far as they are concerned and amplifies their feeling of powerlessness." (Germain/Gitterman, 1989, p.180). It is principally assumed that the physical/material environment influences human behaviour.

Violet Bruce also draws attention in her book "Awakening The Slower Mind" (1969) to the therapeutic effect of a responding, colourful, beautiful and comfortable environment for deprived and deviant children. How is a child to learn to protect and care for this environment if this environment seems to be unsightly and disintegrated? If a child should learn instead that she has earned a "valuable" environment, then it will allocate a bit more esteem to the environment and also to herself.

A likewise very important environmental factor is the presence or non-presence of a "social network". This means resources of

31 Minuchin describes this phenomenon with the balancing out of the two elementary poles of change and continuity, which characterizes all living systems.

neighbourly help and support. Apart from neighbours, this includes relatives, work colleagues, self-help groups and institutional offers in the local area. If a family is insufficiently integrated in a social network, then an important stress factor for the avoidance of and alleviation in problem-triggering stress situations is not present.

4.3 Procedures and tasks in the case of "equipment problems" of clients

I once again recall that in the case of social equipment problems according to Staub-Bernasconie the equipment of part systems is meant. Therefore, this concerns both the equipment of the individuals as well as families, groups, communities etc.

4.3.1 Mobilisation of resources

In the case of resource mobilization, Staub-Bernasconie speaks with respect to problems of a bodily and socio-material equipment.

4.3.1.1 Socio-material support

The task of social help, material help and planning in of lawyers in legal matters of the client is the responsibility of the social worker

An Erziehungsbeistandschaft without taking over these functions is almost unthinkable. However, these tasks also place the greatest challenge in the principle aim of transfer from outside help to self help. There are always families who are never successful in continually securing their material existence. With growing unemployment and saving in the case of social performances, material problems visibly increase and complete districts of the town can be seen to become poorer and to become run down. These problems have a socio-political dimension which cannot exclusively be solved through individual or family support and identity promotion. Thus, the local

social worker is time and again necessitated to pursue or at least to support community work, social planning and youth welfare planning on a political level. The socio-material living conditions in some districts of Duisburg are so depressing that a healthy life is hardly possible any more in spite of individual motivation and equipment.

I would like to explain in the following point the understanding of health on which this work is based since the question of health in the following sense is in the end also a kind of resource mobilization.

4.3.1.2 Health through holistic education

In dance therapy, the healthy person has a holistic ability to experience, has the ability to deal with internal and external conditions, such ability being in touch with reality, with the aim of satisfying needs and the capability of experiencing meaningful relationships (Trautmann-Voigt, 1990a, p.166). A dealing is considered to be in touch with reality if a balance between the own satisfaction of needs and the satisfaction of the needs of others is achieved.

The higher level aims for wellness stated by Ardell (1977, pp.11/12) are to be found generally in the approaches to the dance therapy applied here:

- the ability to relax
- experience for conscious perception of the body-mind connection
- dismantling of blockages through psycho-therapeutical multimedia work, which facilitates uncovering and reduction of stress
- communication capability through expression therapy
- creativity through dance, theatre, music and play
- creative ability through drama and choreography in the widest sense
- self-responsibility and self-representation

- self-love as a precondition for charity.

For Ardell, wellness exists in five dimensions: Self-responsibility, nutritional awareness, bodily awareness, stress-management, sensitivity and empathy toward the environment. It becomes clear that Ardell is pursuing a holistic understanding of human beings and their health. Health or illness is not understood in the traditional medical sense as the absence or accumulation of symptoms, but as a quality of the functioning of an entire system. According to Ardell, wellness demands an interpreting and coordinating style of life, which has to be created by each individual himself. In the Ardell approach, there are clear parallels to the approach of the holistic medicine of Pelletier (1979). Sensible nourishment, physical training and stress control techniques are described by Pelletier as important aspects of a medical provision or care. Ardell just like Pelletier emphasize the self-responsibility which falls to the patient in the healing process. "People expect too much of modern medicine, and too little of themselves." (Ardell 1975, p.4). A similar situation can also be observed in the context of social work. The upper most slogan of social work is always "help for self-help". However, in my opinion, the self-healing potential of a client is always considerably underestimated in the tangible every-day of counselling. The cumulation of problems always give social workers the belief that the heavily burdened clients should be protected. This often leads to an unnecessary taking away of responsibility from the clients, which tends to maintain the dependency relationship to the legal aid apparatus instead of dismantling it. Clients are relieved of performances because they are too ill, too handicapped, too frightened or overdemanded. Instead of that, it is necessary to give the clients courage to discover, rediscover and dismantle the existing resources. I agree with the opinion of Pelletier that the ability to store energy from the necessary psychosocial resources in order to cope with certain life situations is just as important as the ability to anticipate and to maintain a certain degree of control over the environment in order to create a healthy life. "High level wellness means giving care to be the physical self, using the mind constructively, channelling stress energies

positively, expressing emotions effectively, becoming creatively involved with others, and staying in touch with the environment" (Ardell, 1977, p.13).

If we understand wellness as the life quality the standard of which further develops through known criteria, then holistic education in the sense of dance therapy is of importance as a health prophylactic as well as healing. Consequently, health not only demands healing or reeducation (see 3.7, R. Cohn, 1980) in the case of occurring symptoms, but also a continuous, life-accompanying learning process of functions to prevent illness or maintain health.

As we can see, a holistic medical understanding is clearly triggered off from its purely scientific tradition and integrated humanistic aspects, just as it places health in a psychosocial context. Illness is no longer something which is wrong with me but is something which arises due to different psychosocial influencing factors. I would like to once again emphasize the particular importance attached to taking care of the body and of creativity in the stated approaches to holistic medicine of a healthy life quality.

Ardell says that the body is the greatest healer in the world (1977).

4.3.2 Shaping of awareness

Staub-Bernasconie speaks of the shaping of awareness with respect to problems of cognitive competence. This shaping of awareness is to be affected by techniques having problems, self and community as the central theme. However, within the context of this work, I limit myself to methods and techniques which shape awareness with respect to the self and the problem.

4.3.2.1 Body awareness

The question to be clarified here is how much of a role body awareness plays in the recognition of problems and the connections

of their origination both with respect to a more aware or extended perception of the self.

The first thing which a human as a baby perceives and experiences about himself is his own body. The baby not only makes its first experiences with the self via the body experience but also with its environment.

Peter-Bolaender understands "body awareness" to be a part of self-awareness (1986). "The perceptions, sensations and feelings determined through the body senses and the thus accompanying or understanding thoughts, action-indicating intentions and actions are described in the following as "body awareness" ", and expand general awareness, (Peter-Bolaender, 1986, p.254).

However, I would like to attempt an expansion through the comprehensive attempt of Bielefeld (1986) to structure the completeness of body experiences.

Accordingly, body awareness is only part aspect of the body image.

BODY EXPERIENCE

= the totality of all experiences gained by one's own body during the course of individual and social development. These can be cognitive and affective, conscious and unconscious.

BODY SCHEME

The neurophysiological partial area of body experience. Embraces all perceptive/cognitive performances of the individual referred to the own body.

BODY IMAGE

The psychological/phenomenological partial area of body experience. Embraces all emotional/affective performances of the individual referred to the own body.

BODY ORIENTATION

Orientation on and in one's own body with the aid of extero and interoceptors, i.e. with the aid of surface and depth sensitivity, especially the kinaesthetic perception/the BODY SCHEME in the strictest sense.

BODY CONSCIOUSNESS

The psychological representation of one's own body or its parts in the consciousness of the individual, or the attention directed at one's own body (also BODY AWARENESS).

BODY SIZE ESTIMATION

The estimation of the size relationship and the spatial expansion of one's own body.

BODY BOUNDARY

The experiencing of body limits, i.e. experiencing one's own body as clearly bounded off from the environment.

BODY KNOWLEDGE

The factual knowledge of the structure and function of one's own body and its parts including the left/right differentiation (also BODY CONCEPT/BODY NOTION/BODY PERCEPTION)

BODY ATTITUDE

The entirety of the attitudes directed at one's own body or its parts, particularly at its appearance, especially the (un)satisfaction with one's own body (also Body SATISFACTION/BODY CATHEXIS)

Without being able to go into discriminating detail on the contributions to the discussion on the body image itself, I will limit myself in this connection to naming a few central basic assumptions in dance therapy and the resulting therapeutical procedures.

A body image, which is congruent in conscious and unconscious aspects as well as in its outward appearance, is considered as a basic condition for a healthy personality structure.

Regarding her sense of identity, a person is dependent on her body perception (Espenak, 1981).

"Man manifests himself in his body; the body is the visual representation of the total being . . . Through the body, man's mind experiences reality . . . Body and mind are fused by their reciprocal interaction. Their collaboration ensures human unity." (Schoop, 1974, pp. 44/45).

"The central problems that occur as a result of or concomitant with distortions in body image occur at three levels of the personality: (1) defects in the sense of identity, (2) misconceptions in self-perception and in the interpretation of the attitudes and reactions of others, (3) relative immobilizations, rigidities and tensions in parts of the body or in overall diminished body tone." (Espenak, p. 27).

Interventions in dance therapy which influence the body image are:

- Promotion of body awareness and sensitization of the perception (motoric approach)
- Taking up an evaluation attitude to the body attitude and increasing body contentedness (emotional approach)
- Stabilising the body limits (development theory approach of ego differentiation³²)

32 Numerous investigations concerning the importance of movement for the child's development have been conducted in particular by Judith S. Kestenberg. (1965; 1967; 1979).

- Working on the body scheme (cognitive-perceptive approach)³³

At this point, I would like to once again more closely examine the aspects of body exclusion, because, as clearly worked out above, the topic of setting limits represents a central task in the Erziehungsbeistandschaft. The body is described as a "base of operations" for experiencing clear exclusion and the setting of limits. Consequently, conscious experiencing of one's own body limits transmits to the individual fundamental reliability and confidence in the own body and a basic personal identity upon which further development of self-confidence, self-assurance and identity is built up. (Fisher & Cleveland, 1968).

Fisher and Cleveland (1968) are convinced that persons with articulated body limits have greater autonomy, performance motivation values and interaction capability and are also more resistant against stress. Interestingly, Fisher also differentiates between the limit to be evaluated as positive as the "Barrier score" and between the lack of substance in the markedness of the "Penetration score", (Fisher, 1970). This subdivision can be compared with the division according to clear and diffuse limits between the subsystems in a family as made by Minuchin, (see 4.4).

The parallels demonstrated once again confirm the special value of body-orientated work both for individual-orientated and for family-orientated counselling and support offers.

A further important aspect for the inclusion of the body aspect is certainly also the particular importance of positive body experiences for beaten and ill-treated children and parents. Although body work with these people must be handled very sensitively, it is also very rich in healing potential. Movement work offers the possibility of experience body contact in a form which is not threatening and not injurious. However, body-orientated work with this client demands of the therapist or social worker the highest degree of sensitivity with regard to the limits and needs of the clients, (see 4.6.2.2).

33 See also Bernstein , 1972, on therapeutical dance work with the body image.

It becomes clear that making the self the central theme via promotion of body awareness contains a great potential of awareness shaping.

The body structures are of particular interest for making social and psychosocial problems the central theme.

4.3.2.2 Concerning matched body structures to body processes

Dance therapists, like other body therapists, assume that denied parts of the self are fixed in body structures and as such are visible and also often perceptible through pain or difficulties for the person concerned, (see also 1.3). Kepner speaks of "adaptive body structures" as "the result of our matching to our life-history and our experiences as a person", (Kepner, 1988, p. 86). Rolf also assumes a biological basic structure of the species man with respect to breathing, posture, way of walking and movement possibilities.

Individually matched body structures originate:

- when certain attitudes, positions and tenseness have been adopted over a longer period of time,
- when the muscular system has been braced so that movement energy could not flow and stylized movement patterns originated.

Unconscious matching processes to certain life experiences and events which suppress feelings, expression impulses and contact possibilities are thus held parallel and just as unconsciously to the bodily level, (see also Siegel, 1988 and Espenak, 1981). An adapted body structure is a constant strain through which the dawning of consciousness and expression of denied body expression processes can be impeded. It becomes very clear here how, in reverse order, feelings and memories of that experienced can be recalled through an expansion of body expression and work to relax the body. Actively working with these very body structures facilitates making contact with the retained and split experiences, (Trautmann-Voigt, 1990a, p.247). Habitualized body structures are converted to body processes in the work of dance therapy. That which is restrained is

set into motion. Which means that breathing, posture, stress conditions and movement possibilities change on the physical level. If opening of the body is achieved then restrained feelings and memories of experiences lived are opened in parallel. Trautmann-Voigt speaks here of letting oneself become involved in basic body processes. Body processes are either introduced through emphasising a structure as it becomes visible or through work on the opposite pole. If reinforcement of the structure is pursued, the work then initially concentrates on overcoming the retained experiences or feelings. This approach to body structures should be selected in every case at the beginning of a therapeutical or help relationship, because this approach first of all maintains the protection function of the body structure, (see also 4.6.2.2). Immediate work with the opposite pole assumes a great trust in the therapeutical relationship, which is seldom achieved within the scope of an Erziehungsbeistandschaft.

After being in hospital, a client of mine reported to me how astonished the doctors and nursing personnel were about width of her back. The width of her back was actually not in proportion to the rest of her body and had an appearance of being very stiff. We had already repeatedly talked about the lack of the client's ability to protect herself and her children from excessive demands and the use of physical violence. The client herself pointed out that she indeed needed broad shoulders because of all the burdens she had to carry. It was now possible with this image to set body processes into motion. Real loads from the life of this woman were loaded onto her back in her imagination and sufficient time was available to track down which physical and mental processes triggered off this notion. The removal of burdens set off such a feeling of fear in this mother to such a degree that she had to always look for new burdens immediately after having been relieved from a stress.

There are different levels upon which I can work with denied or unconscious shares. Joan Chodorow speaks of four aspects of the unconscious:

- how is it happening here between us
- how is it happening in the person's life right now

- earliest memories from childhood of that same kind
- universal or mythical images (interview with Chodorow in Levy, 1988, p. 182).

Those aspects topical in the life of the client and in the help relationship must in the first instance be processed for the work of an Erziehungsbeistandin.

In the following items, I will once again go into the work with the unconscious for the shaping of awareness in a more differentiated manner.

4.3.2.3 Seeking, perceiving and expressing denied feelings

I would like to describe that which I find with the most clients as buried self and external awareness. Awareness channels appear to be blocked. A family only hears and sees that upon which it had at one time consciously or unconsciously agreed but however not that which ought to be seen as and belong to the solution of actual topical problems. However, in order to now care for my personal satisfaction of needs and to bring this into unity with the satisfaction of needs of the respective fellow beings, I must first of all perceive and detect what my personal needs actually are. The ultimate aim of a pedagogical-therapeutical work is always to get to know the inner life better and to gain insights which expand self-understanding and self-awareness. For this purpose, the perception channels are opened step by step for ever deeper layers of feeling and experience. Training the sensory organs is a very helpful method here. For example, during a family recreational period the children set up a perception course for their parents through which the children then later led the parents with closed eyes. The object was to detect and feel the various objects using hands and feet, and to smell and to taste them. These practices triggered off a great many feelings in all participants and relationship patterns became clear. I have experienced that it is important to make available relatively large amounts of time for relatively few practices and to take frequent repetitions of central themes into consideration. As in every

learning process, new knowledge requires practice and repetition before it becomes consolidated and is actively available for the concerned person. However, not only weaknesses, fears and so called "negative" feelings, characteristics and memories³⁴ are to be recognized and discovered, but also strength, skills and creative potential. In a work therapeutically directed at dance and expression, tracking down, looking at and living out of hereto concealed or denied self-shares is effected via symbolic forms of expression. The emphasis here is to more clearly feel and perceive what is actually happening at that moment in the body and in the movement. Experimenting with old and new possibilities of experiencing leads to more consciousness. "An experiment is an exercise aimed at increasing the consciousness of a person by reinforcement of that which is experienced or an vague aspect of experiencing is brought into the foreground", (Kepner, 1988, p. 93).

With the aid of mirroring, the dance therapist has for example an important intervention at her disposal, which not only transmits empathy but also promotes self-perception. The therapist picks up the movement and posture of the client as exactly as possible, presents them and thus a living picture of herself to the client. Clients are also encouraged to consciously perceive and to reinforce or/and slowly expand typical movements and postures and/or to take up the opposite movement qualities and to convert abstract or positive mental images into movement, (see 1.4 and 4.3.4.1 and 4.3.4.2). The great importance also attached to other creative forms of expression in this approach, besides body, dance and movement, will be explained in more detail by me in the chapter "Action training", (see 4.3.4.4). In principle, there is a close connection between awareness training and action training. All practices, with the help of which new action possibilities can be trained, also serve in the end the purpose of awareness training. In addition to this, all further separate theoretical phenomena listed here do not occur one after each other in this separate form in practical application, but always overlap.

34 In contrast to this, traditional psychoanalysis and depth psychology is concerned exclusively with traumatic experiences and conflicts.

4.3.2.4 Linking of subjective experience and objective understanding through movement and verbalization

According to the opinion of many authors, new and rediscovered subjective experiences have to be consciously or objectively understood and processed in order to achieve a long-term expansion of behaviour and of the repertoire of feelings, (Siegel, 1988; Deharde, 1978; Trautmann-Voigt, 1990a). This conscious clarification can happen both through a gradual clarifying experience of movement and through verbalization of that experienced.

Whereas when working with children the creative experience as such is often already an adequate form of conscious processing, it is more meaningful in the case of working with adults to follow every movement experience with a verbal reflection.

A movement improvisation with respect to the colour red, for example, which the client has selected herself from the colours of the rainbow, could be conceivable. The dance can now trigger off feelings of anger in the client, which on the other hand can find their immediate expression in dance. The anger so expressed in dance may cause the image of the sister as addressee of the aggressive feelings to appear in a next stage.

It would now be possible in a further step to make the real conflict with the sister the content of the expression. Conscious knowledge of the described connections can develop alone from improvisation on a symbolic level. Verbalization is indeed not always necessary in order to achieve awareness, but it always has a stabilizing effect on awareness if the client has the willingness and openness to communicate. Images and memories from the past, up to triggering traumatic experiences, can emerge with the appearance of denied feelings. I follow the version of Trautmann-Voigt that a conscious interlinking of current feelings, experienced as conflict, with the experiences triggering off trauma and working through them in a transference relationship, is an important and acute method in overcoming pathogenic experiences of life. However, healing processes can also be set into motion through the symbolic process

itself. In the example described, the client may be successful, for example, in gradually coming to terms with the expression of aggressive feelings without having reappraised the trigger experience with a parent.

4.3.2.5 Linking current experience and feelings with the past

A psychotherapeutical workout of traumatic experiences would, in all circumstances, exceed the boundaries of an Erziehungsbeistandschaft. Complete elimination of the significance of triggering experiences from childhood is, however, similarly excluded. I know from my experience to date that sooner or later during a counselling process most of the parents speak of their own of childhood experiences and thus make a direct offer for a conscious connection to current experiences with the past. Without knowing at the current state of research, as to which degree and which forms the dispute with triggering childhood experiences are necessary and which can be dispensed with, I can say with certainty that the discovery of interconnecting lines between past experiences and current experiences have always taken over a supporting function in the help process. Working out the significance of traumatic childhood experiences can in the individual case also lead to the situation that a mother enters into individual psychotherapeutical treatment.

As a rule, because I as Erziehungsbeiständin enter into a relationship with the families covering many years, a transference relationship also inevitably comes into being. I can selectively use this transference relationship in its therapeutical function, when the role and functions of the reference persons, who in their turn have triggered off the traumatic experiences, become clearer. At a later point in this work I will go into closer detail on the work with transference and counter-transference aspects, (see 4.6.1.3).

4.3.3 Changing the model

If problems due to inappropriate significance structures arise, then a model change is to be set into motion (Staub-Bernasconie, 1986). A model change on the individual level is described by Staub-Bernasconie as attitude change and change of the self-image. Innovations are meant on the level of organizations.

4.3.3.1 Conversational theme searching

The term conversation should indicate the particular importance of the self-responsibility and the self-healing potential of the client. I assume that there is no absolute model upon which the individual or family can align. Instead, an individual route with individual steps must to be taken in every individual case in order to work out the meaning structures appropriate to the respective life context. Attitudes, self-images and their change become visible on the basis of explicit problem definitions as well as the formulation of themes and aims, and they can also be respectively changed. Minuchin (1984) speaks of a therapeutical contract when family and therapist reach an agreement with respect to the nature of the problem and the change strived for. This contract is always concluded anew just like a process.

In the first step, an agreement must first be met within the scope of the Erziehungsbeistandschaft that a problem is at all present. It has to be taken into consideration during the whole course of the aid that interventions can only then be considered as effective when they are directed at the problem definition of the client or when a problem definition can be accepted by the client.

Theme formulation or theme searching is talked about when the essentials of the experiences and observations in the pedagogical/therapeutical situation are clearly identified, (Trautmann-Voigt, 1990a, p. 249). The formulation of themes on the part of the social worker are in the end always to be understood as offers, the appropriateness of which has in the end to be decided by

the respective clients. Since these formulations to date as a rule contain unconsidered aspects of the self or new points of view, then interpretation is also talked about. Interpretation alone does not however change the model. Trautmann-Voigt is of the opinion that first the active search for expression forms of interpretations and trying out new possibilities on the movement level can affect a real integration, (see 4.3.4 and 4.3.5). A mother who never claims space for her personal requirements as long as a member of the family in her vicinity requires her, gets the chance in a joint family session with the children, for example, of discovering her own movement impulses and to enact these.

4.3.3.2 Conversational reinterpretation

Similar to Trautmann-Voigt in dance therapy, Stierlin and Minuchin give preference to interpretation offers in their approach to family therapy rather than explicit interpretation. However, they speak of reinterpretation and thus essentially describe reinterpretation from the causal explanation pattern up to a systemic point of view. The reality constructions of the clients, which decide about the meaning, backgrounds, changeability or non-changeability of the symptoms of a problem child, are as a rule determined by unilateral assignments of blame.

Reinterpretations should now expand the reality of the members of the family. Minuchin emphasizes that it is important to give situations and problematic events an as positive interpretation as possible and to divert attention to the reciprocity of problems, (1984). In the case of an adolescent who is not successful in releasing himself from an overprotective relationship to the mother, the following reinterpretation directed at the father could, for example, be conceivable: "Let us assume that your son achieves a distance to his mother in the near future appropriate to his age, how would the mother use the freedom gained for herself?" This reinterpretation has been formulated as a circular question. According to my experiences, circular questions are frequently used as an ideal form of offering reinterpretation. The therapist asks

questions about the reality constructions and communication structures in the family and simultaneously includes reinterpretations in these questions.

Thus, parallel diagnostic information about inappropriate meaning structures can be obtained through circular questions in order to determine new models. This form of reinterpretation, which tends to be more suggestive, does not include a devaluation of the hitherto effective models and is thus presumably easier to accept than direct reinterpretation attempts, which always have an establishing character. Circular questions should above all respond to and release the creative, positive resources and development possibilities in the family, and thus draw away the attention of the awareness of being a disturbed, ill or stigmatized family. Examples. "What do your children do when they are not at loggerheads?" or "Who would be the most astonished if Josef were to find a job in the next three months and conduct himself in keeping with his age?" (Stierlin, 1989, p. 154).

My main concern in stimulating model changes is to find reinterpretations which produce values without having to disparage individual persons. Even when applying the reinterpretation, positive reinterpretation offers always have a say through the offers made by the family and not through a prescribed reinterpretation catalogue, comparable with a list of physical illness images according to which people are sorted.

"If a part of a person is constantly preoccupied in maintaining the image it has created of itself, then only a part of this person is receptive for new impressions. Which means: Only the complete person is also completely capable of perception and correspondingly capable of expression without restraint." (Deharde, 1978, p. 70)

Having the ability to expressing oneself and to deal appropriately with the situation is an important basic human equipment and can be improved via action training.

4.3.4 Action training

If problems arise in the field of action competence, Staub-Bernasconie considers a full-blown action training to be sensible. She is considering here for example role plays, psychodrama and creativity training.

4.3.4.1 Improvisation and creation

Dance and movement improvisation is known in literature as a method for self-realization of the person, also with respect to his action competences. Improvisation work facilitates excluding and activating the personal core and thus has an identity promoting effect. In my opinion, identity has essentially something to do with rediscovery or reintegration. "..., which, in contrast to others I call my ego, is nothing other than the memory of the integration of my own experiences. This means, I identify myself with my preceding states of awareness, which follow each other just like the way the links of a chain fit into each other", (Deharde, 1978, p. 107). I now make space and time available via the improvisation in order to once again correct and clear knotted and/or buried parts of the chain and to consciously accept the shape, length and properties of the individual links. Awareness changes into self-confidence (-awareness). In the approach represented here I assume that an act of reconciliation of contrasts is always carried out in finding self-confidence. "An ego, reflecting and knowing itself and which knows how to assume and to fulfil the law of dualism experienced as a paradox of the spirit which provides for the necessary field of tension and incline and thus holds all creation in movement, is originated at the centre of consciousness", (Deharde, 1978, p. 84). Dance can lead us there because it "reaches into a depth ..., where emotional original substance no longer differs between man and woman but can only be described as "really human". (Terpis, 1946, p. 18, see chapter 1). Just like any other artistic activity which has the capacity of bringing the person in contact with her genuine creative potential, the person can find fulfilment or at least partial

fulfilment in and through dance improvisation in her longing for completeness.

"Improvisation means ... the playful, experimental, preliminary, spontaneous handling of previously experienced and gathered movement material, which receives its present form through the theme or the motivation, through the individual possibilities of the individual person and through the conditions given by the present situation. Its aim is to "bring to the outside" previously internalized impressions" (Haselbach, 1979, p. 6).

Deharde (1978) speaks of three steps: Feeling, internal impressing (taking in pictures), external impressing (presenting pictures). During the first step, the person improvising should experience an expansion of awareness through auto-suggestive feeling and structuring of the body, of his energy field and of the environment, (see also 4.3.2). A second step is concerned with allowing images or practice formula (e.g. circles, lines, effort elements, colours) to act internally, just to make an internal impression and to take on shape in an untiring repetition, one could also say to become embedded in the flesh. The procedure of internal formulation described by Deharde draws attention to the necessity of practical training and repetition, above all in dealing with new images. Thus, the internal impression of formulas rich in symbols has a direction-setting intention and force. The third phase is the transition into shaping endeavours in which general formula change into individual symbols. The bare formulas are effectively loaded and find an arrangement or in Deharde's words, an external impression, in the dance movement. This is perhaps comparable to the formulation of a set where a clear beginning, middle and end is also discernible in the movement shape. In the most favourable case, the client is successful in adopting a new image of herself and of the world on her quite individual and unique form of expression.

Improvisation themes or formula are visual, auditory, tactile (motoric), kinetic, literary and phantasy concepts, activated by one or several interlinkings from the area of the perception senses, as well as rhythmic, dynamic and space-related shapes. Besides the

challenge of unconscious, creative potential, consideration of all polar movement qualities play an important role in defining the tasks or theme.

4.3.4.2 Expanding the movement repertoire

"As a medium of freedom, dance has a double function: It demonstrates the narrowness and depletion of the movement behaviour, makes it tangible and experienceable and simultaneously permits alternative and new ways of movement and body behaviour within the freedom of the dancing space through making this visible and actually feeling it on the own body," (Willke, 1985, p. 470).

I can now set up objective tasks, which initiate the discovery, deepening and practice with the underexposed movement capabilities in the pedagogical/therapeutical work. Expansion of the movement repertoire should in the first instance always be effected via forms of improvisation, even when prescribed movement sequences appear to be selectively meaningful. This creates good preconditions to free self-experience from competition and the pressure of performance.

Basic movement themes in different combinations and variations should be mastered (Laban, 1968/81) and to which movement observation and subject are also to be aligned to here, when it is a question of expanding the movement repertoire.

In the first instance, body awareness (see also 4.3.2) is to be trained. The body is experienced in motion and calmness, attention is directed to individual parts of the body, symmetry and asymmetry of body movements learned, - how is the weight of the body carried, shifted? - which relationships do the individual parts of the body assume to each other? (see also Preston-Dunlop, 1980).

A further major area is the ability to perform all movement efforts. There is the weight factor which can be lightly or strongly used. Heaviness can be countered lightly or strongly; body parts can be moved lightly or strongly; internal resistance can be given lightly

or strongly; external resistance can be overcome lightly or strongly, (Preston-Dunlop, 1980).

The time factor - duration, speed, acceleration and deceleration of movement can be sudden or sustained.

The movement flow determines in how far a movement is carried out controlled or uncontrolled. Laban (1968) describes the difference between free and bound flow as follows: "In an action in which it is difficult to stop the movement suddenly, the flow is free. In an action capable of being stopped and held without difficulty, at any moment during the movement, the flow is bound." "Free flow can also be described as "fluent", "uncontrolled", "abandoned", "going", "wholehearted", "outpouring". Bound flow can also be described as "careful", "controlled", "restrained", "stopping", "cautious", "limited", "withheld", (Preston-Dunlop, 1980, p.28).

The fourth and last effort is space, which becomes visible as a quality on the continuum between direct and flexible, or indirect. "A flexible movement can be described as "roundabout", "wavy", "undulating", "plastic", "deviating", ... It is a movement which wanders through the space, several parts of the body going into different places at the same time. It is not an aimless wandering which would have a passive attitude, but an enjoyment of using the space to the full. It is generous in attitude towards the space and indulges in it. A direct movement can be described as "straight", "keeping strictly to the path or to the point". In order to retain a non-deviating path the attention must be kept directly on the place of arrival or points passed through during a curve. It is a restricted use of space. No importance is felt for the space that is left on either side of the pathway of the action." (Preston-Dunlop, 1980, p. 30).

The polar movement qualities are in a continuum. The aim is to achieve a well balanced rhythm between the poles. If a client, for example, always only presents a sudden movement attitude at this moment in time, then the aim is to also make the possibility of sustained movement qualities available to her. A flexible

association with the fighting and giving in polarities should be brought about both on the movement level and on the psychosocial level. This always presupposes an acceptance of the different endeavours within oneself.

The space effort demonstrates the significance of a further central movement theme which does not concentrate on the dancing or the moving individual but on the space or the environment in which the movement is carried out. How does the inside of the dancer and the outside of the environment come into contact or into relationship with each other? The body can explore, penetrate or fill the space or the body can surround and repulse it. The focus can be on certain areas of the body, it can be high up and above, deep and beneath or on a medium level. The six basic spatial areas around the body are front, behind, to the right, to the left, above and below. In addition to this, the environment is differentiated into a general space and a personal space, the kinesphere. "The kinesphere is the "movement globe", the circumference of which can be reached with normally extended limbs without changing one's location, meaning the location on which the body weight is at rest." (Laban, 1981, p. 100). All that is within range is the personal kinesphere of each individual which is carried with her as she travels through the general space.

A further important movement concept is shaping in space. This is also attributable to Laban, however, it was further developed by Warren Lamb. (Inter alia Lamb & Watson, 1987). Shaping happens on the horizontal through an enclosing or spreading movement, on the vertical through rising or sinking and on the sagittal level through advancing or retiring movements.

The named movement themes offer a rich intervention level for expanding the movement repertoire, which, depending on the level of development of the client, promote underdeveloped or underrepresented movement themes. A few further movement themes with respect to the social aspects will be discussed in the following.³⁵

35 The basic movement themes developed by Laban cannot in conclusion be listed at this point, therefore I draw attention to the corresponding literature of Laban, 1968, 1981, 1974; Preston-Dunlop, 1980.

4.3.4.3 Authentic movement

When I talk about authentic movement, then it has in the end a lot to do with the above described phenomenon of reintegration of submerged self-shares or experiences. Authentic movement is concerned with finding the own internal voice, which should (re)attain a right to existence in consideration of the often overpowering voices which determine action and feeling from the outside. The mover's "task is to respond to a sensation, to an inner impulse, to energy coming from the personal unconscious, the collective unconscious, or the superconscious. Her response to this energy creates movement that can be visible or invisible to the witness." (Adler, J., 1987, p. 20). Closed eyes are intended to direct the attention in the direction of deeper kinesic layers. Clear impulses in the form of movement themes in the pure form, as practice for example by Janet Adler, are completely dispensed with. "As the work deepens, the movement becomes organized in specific patterns, in specific body parts, within specific rhythmic and spatial forms." (Adler, 1987, p. 20) Authentic movement within the scope of the Erziehungsbeistandschaft is extremely difficult to practice in this pure and deep form. But the basic idea is transferable. The body itself finds expression forms for personal themes if there is a connection to the internal voice. A further important aspect for the Erziehungsbeistandschaft could be contained in developing a greater trust in the wisdom of the clients. Instead of confronting the clients with too much advice and action ideas from the outside, as often practiced in the EB, an as large a space as possible should be available for self-discovery. The degree to which the connection to the internal voice is also dependent on the connection to an outside witness is likewise very clearly described by Janet Adler. (1987) However, I will discuss the relationship between the client and the social worker in a separate point. (see 4.6.2).

4.3.4.4 Shadow movements coming to light

Whilst the upper part of the body of the mother leans back relaxed in the chair her foot is tapping unceasingly against the floor under the table - whilst the father is talking to the son about his contact wishes he quite clearly turns his body away from the son - whilst the son is talking in a sad voice about the school he keeps on clenching his fists and sporadically hits his own thighs. These so-called shadow movements are in the shade from two points of view. The persons making the movements are themselves not aware of carrying out the movements, nor can it be assumed from the above examples that the persons are aware of the feelings symbolized by the movements. If I now draw the attention of the clients to this movement by me mirroring it and/or get her to become consciously aware of the movement through one of her senses, then it emerges from the shadow existence. Experiments can now be carried out in a further step with this movement which has become visible. The possibility exists of intensifying, reducing, enlarging the movement or of going into the opposite movement, and in the process always looking for the physical sensations, feelings, thoughts and memories are aroused here.

The hours in my own therapy during which one of my shadow movements came to light were amongst the most informative. A circular hand movement, for example, allowed me to very clearly detect my effervescent actions, which appeared to find no end and no rest. I discovered through further improvisation with the hand movement by making a circular movement in the opposite direction towards the body that a feeling of peace entered my body such as I have never ever experienced in my life up to that point. In this hour I became aware of my excessively nervous actions and, in contrast to this, I detected a feeling of internal peace and it became clear to me that I myself could exercise an influence on my internal state, my state of health, and all that "simply" by a "small" hand movement.

However, the therapist must be completely clear about the fact that working with shadow movements leads very quickly to access to deeper levels of the unconscious. Therefore, the therapist must apply this technique with appropriate care and responsibility. In Item 4.6.2.2

I will go into detail on respecting the limits and resistances of the clients, including those of the therapist/social worker.

When working with all methodological procedures, which are concerned with the unconscious and denied shares, it should be taken into consideration that a concentration of very extreme conflict material in the unconscious can be assumed in the case of all clients in an Erziehungsbeistandschaft. In almost all cases, the clients have been subject to severe physical, mental or sexual abuse. In order for the client to gain access to unconscious material and not succumb to fear in resistance and in defence, it is therefore necessary in my opinion to always start there where the client is at that moment and to follow along at a pace and with the method in which the client till finds sufficient familiarity.

4.3.4.5 Working with other forms of artistic expression

Levy (1988) recognizes that individuals vary not only in the level at which they are ready to deal with conflict, but also in the medium through which they can best express that conflict, at whatever level of abstraction or content.³⁶ Similar to Trautmann-Voigt, with her integrative concept, Levy thus developed a depth psychology dance and expression therapy, an integrative theory of dance therapy which she describes as psychodramatic movement therapy. "Psychodramatic movement therapy can incorporate several different expressive media which, used creatively and flexibly on many levels, enables the therapist to help individuals in their own unique way to approach the unapproachable. These expressive media include dance/movement, drama and verbalization, ... as well as the graphic arts when indicated." (Levy, 1988, p.195).

In my work as Erziehungsbeiständin, I have experienced the inclusion of drama, drawing and painting as being particularly helpful and necessary. This also embraces the use of music via song and the playing of rhythmic instruments.

³⁶ Levy suggests starting the work in the conflict-free sphere of the Ego

The integration of other art forms can be used to broaden and deepen the dance/movement experience. In my case, it is more often used to ease a client into a dance/movement process when it is initially too threatening. This applies especially to the parents and the older children/adolescents. "Art like drama, can act as an intermediary step connecting the intellect (words) with the body (movement). The inherent limitations of artistic materials (paper, crayons, etc.) place a natural boundary around the psychomotor aspect of the experience, restricting the expression largely to the finger, arm shoulder and upper body movement on a defined space - the paper" (Levy, 1988, p. 197). Art work, as described, provides more safety and a smaller frame than dance can.³⁷

In connection with questions on education, role play quite often simply offers parents the more ideal method to arrive at a change in the educational attitude via experimenting with different positions.

4.3.5 Social competence or relationship training

Identity and self-confidence always only find their test in the end in communication, or within a living community.

According to Staub-Bernasconie (1986), social competence training should be applied with respect to problems concerning lacking social competence. Social competence means in particular: empathy, the ability to communicate, participate, cooperate and decide, but also includes the ability to give and to take with respect to material and immaterial goods.

I consider it necessary to also allocate an explicit space in social competence training to the ability to discuss, to act and to constructively argue.

³⁷ A very good overview about access to the interpretation of pictures is found by Gregg M. Furth, 1991, Heilen durch malen (Healing through painting).

4.3.5.1 Symbolic interaction

Marian Chace (see Chaiklin, H., 1975) and Trudi Schoop (1974) were the first dance therapists who allocated an important status to the symbolic interaction on the movement level, besides a purely individually aligned integration of body and mind.

I would like to introduce here the three central communication forms, which are important for me, by means of movement or dance.

- (1) Mirroring or empathic reflection
- (2) Dialogue Movements
- (3) Group Thematic or Rhythmic Movement Relationship

- (1) Mirroring or empathic reflection

In essence, the therapist mirrors or reflects back via her own muscular activity and verbal narration what she perceived and experienced in the body action and the body of the client. In this manner, I can impart the feeling of being seen and accepted.

- (2) Dialogue Movement

The concern here is rather to promote non-verbally and verbally a reaction on the movement level in the client in order to lead to a dialogue on the movement level. Instead of words, movements are exchanged. Other than by mirroring, the dialogue partners can react to each other with completely different movements. For example, a slow run is replied to by a race, which on the other hand is answered by a jump and triggers off stamping in the partner.

When working with groups or families, movement dialogues and mirrorings can also be made or promoted between the clients.

(3) Group Thematic or Rhythmic Movement Relationship

Chace and Schoop placed initial emphasis on registering and facilitating the expression of individual needs within the group and then gradually modified and organized these needs into united, empathic, rhythmic group action. Chace would work with a group on two levels simultaneously, that is developing group trust by initiating and facilitating activity that reflected group needs, and developing full body movement by gradually extending the dance action to include the entire body.

In addition to this Chace technique, I have gathered good experience when working with children of bringing the entire group into relationship with each other via a common group theme. Thematically connected contact between pairs, dyads or with the entire group originates in and through the movement, the movements interchange between the persons and the number of persons who at that moment are mutually in contact, all, however, mutually interlinked as an entire group through one common theme. Verbal and non-verbal incitement and support from the Erziehungsbeiständin must always be applied here so that contacts and encounters come into being, above all so that constructive contacts and communications processes originate. The boundary between pure movement and role play in which the voice and verbal communication is also integrated should, in my opinion, be handled flowingly depending on which form of expression the group has easier access to. The same applies to social competence training as to action training. The form of expression which causes the least anxiety must to be offered first in order to be able to systematically expand the expression possibilities and shapes. Thus, relationships and social behaviours can also be tested and experienced via painting, community singing or making music. Symbolic interaction facilitates stating that which till now was only impossible in direct verbal interaction.

4.3.5.2 Movement relationship play

Veronica Sherborne developed the concept of movement relationship play. On the movement level, it effects the steps of individuation with and individuation against as described by Stierlin (1989). (See p. 4.2.2). That is why these games are ideally suited for family or small group work in the EB. In the ideal case, a child works with an adult or an older child. However, many exercises can also be made among persons of the same age.

Sherborne (1990) differentiates between three kinds of relationship:

- (1) Caring or "With" relationships
- (2) Shared relationships
- (3) Against relationships

In the caring or with relationship, an older partner has to impart security to a younger partner. Examples of exercises are rocking, carrying, swaying or pulling each other while lying on the floor.

A shared relationship would be a shared balance or a mutual hug. In the against relationship, the child should feel its own energy and strength in contact with the older partner. The child, but also the adult, learns in this way to focus and to channel the own energy and to develop the ability to make decisions. One example is the rock: the child is the rock, firmly sitting and fixed on the floor when the adult begins to test this rock by pushing gently. If the child's body braces against the pressure, the pressure can be increased. Another way is to sit back to back and then try to push backwards against each other. You can see how strong the partner is. Although the approach is not to win, but to test each other. Apparently, movement work appears to be an ideal method for testing different relationship forms and structures. Which makes it appear even more astonishing for me that dance therapists to date have hardly got involved in working with families. As far as I know, there is no dance therapy approach existing to date which is directed at system theory.

4.3.5.3 "Family dances" change their choreography

It was not until the 1970's that dance therapists in America began to use their skills as tools for intervention for family systems. Little has been published to date. Diana Dulicai (1977) did some work on family therapy trying to begin to decode non-verbal communication in a non-threatening way.

She developed charts and an evaluation system for assessment of non-verbal factors and family interaction patterns. Some of these criteria have been chosen for my movement observation in order to emphasize the interactional aspects of movement.

Judith Bell (1984) in her work with families has integrated the observation of everyday movements of family members (they are mostly not aware of these movements) of breathing, eye contact and skin tones. She is also using movement improvisation (structural and non-structural) and authentic movement to further the understanding of feeling and motivation of underlying behaviour.

In England, Bonnie Meekums (1988) evaluated the development of mother-child interaction through dance therapy groups for parents and toddlers at the Leeds Family Service Unit. What she suggested was "in cases of extreme difficulty between a parent and a child and in particular where most of the family relationships are dysfunctional, it may be necessary to work with one or other or both of the parents and with the family as a whole before they can benefit a lot from a group. It may not be possible to satisfactorily deal with issues such as past sexual abuse of one or other of the parents in a group, which is channelled towards parent-child interaction, but may affect it."

That suggests that intensive work is needed with the parents and the children separately as well as with the whole family in order to tackle the issue of child abuse and dysfunctional relationships.

It is interesting to note that Minuchin always describes family structures in his explanations as "family dances". These "family

dances" have become bogged down in a dysfunctional system. Now only one choreography is repeated day for day without asking whether it still does justice to the internal and external requirements of those affected. The task of an Erziehungsbeiständin must always be to support the family in the creation of new choreographies. A comprehensive range of offer in the "dance program" for the family also facilitates a more flexible performance of the different choreographies more suited to the situation.

4.4 Methods of working and tasks in the case of "exchange problems"

If too little or too much equipment leads to asymmetrical exchange relationship, then Staub-Bernasconie suggests a social interlinking. Family treatment and techniques for producing social exchange networks in the neighbourhood, between families, organizations or community appear to her to be suitable methods.

4.4.1 Reorganization of exchange relationships

Stierlin assumes that the symptomatic of the "identified patient" is resolved if the basic assumptions, rules and relationship patterns or structures in the family change. Changes are triggered off by manoeuvres bringing about new structures (Minuchin, 1984). Since the approach being pursued here does not refer exclusively to the theory of Minuchin, I use the term reorganisation in the following.

Reorganization contains rather a confrontative moment. Stierlin speaks of a pressure from outside which sets the change in motion. However, the reorganization must be preceded by experiencing trust and sympathy from the therapist or social worker (see P. 4.6.2.3; Stierlin, 1989). Minuchin even goes so far as to speak of manipulation. It is my opinion that reorganizations should only ever be formulated as offers. An accepting and participating basic behaviour of the social worker toward the clients must always be maintained, even when offers cannot be excepted.

Minuchin names seven new-structuring or reorganizing manoeuvres which are applied depending on the possibilities and personalities of the therapist and the resources of the family and can be freely expanded.

- (1) Realistic representation of transactional patterns of the family
- (2) Clear definition of the boundaries
- (3) The intended escalation of stresses
- (4) The distribution of tasks
- (5) The conscious application of the symptoms
- (6) Manipulation of the mood
- (7) Supporting, educational or instructing endeavours.

4.4.2 Facilitating dialogue and drawing limits between part systems

Limits are understood here to be the rules which lay down who participates in a subsystem in the family and what the participation looks like. "The limits must be so well marked out that the members of the respective subsystem can perform their function without inappropriate interference from the outside, but they must also facilitate contact between the members of the subsystem and outsiders." (Minuchin, 1984, p. 73). The clarity and unambiguity of the limits is more important here than the composition of the subsystems.

The extreme poles in handling the limits are described as "involvement" and as "disengagement" (Minuchin, 1984). We find clear limits in the normal area. The members of the subsystem perform their functions without inappropriate interference from the outside. Contact with members of other subsystems is possible.

Features of an involvement are: diffused, blurred limits; the autonomy of the individual is impaired; curtailment of cognitive-affective abilities; the greatest fear is that of separation; inadequate differentiation of the subsystems; a slight stress on one

of the members of the family can cause all other members of the family to run into trouble.

Features of a disengaged system are: rigid, impenetrable limits; badly developed loyalty and sense of belonging; no possibility of asking for help; the greatest fear is that of nearness; protective functions are impeded; severe disturbances caused by a member of the family are often not heeded.

Minuchin's scheme now offers the possibility of observing both the limits of the individuals and the family subsystems, as well as the limits of the family towards the outside and to reorganize them. The therapist functions here as the person drawing the limits. She makes diffused limits clear and unreasonably rigid limits more permeable.

A conceivable drawing of a limit would be for example the rule that all members of a system present listen when another member speaks. "The members of the family should not talk to each other about each other. They should not answer a question which is posed to another member, not speak about other members if they are not present themselves and should not expect that one single member of the family functions as a databank for the entire family." (Minuchin, 1984, p. 181). If the individual autonomy of the children is restricted then a limiting intervention making the differences clear and to support the parents, demands and rewards appropriate to the age, would have to be expressed. In dysfunctional families the marital subsystem must frequently be protected against intrusion by the children or members of the extended family. In this respect, it is of sufficient initiation if tasks have been posed, which promote the interaction of the parents together. Thus, the therapist or social worker must always set dialogue into motion again where the exchange is inhibited due to many different reasons.

The clear drawing of limits around all subsystems promote their functionability and thus the functionability of the whole family.

In chapters 5 and 6 I will go into closer detail as to how the subject of drawing limits can also be discussed on the movement level.

4.4.3 Paradoxes intervention

A widespread conscious application of the symptoms employed by family therapists is exaggeration of the symptoms, also described as paradoxes intervention in many places. The symptom identified in the patient is intensified here. A child that steals and lives within its family without effective control and guidance is challenged by Minuchin for example to continue to steal and even to steal from its own father. This suggestion causes the antisocial behaviour to be brought to light in the present time and thus mobilizes the executive and controlling functions of the parents. Dance therapists also apply this paradoxes intervention on the movement level in order to make it possible for patients to gain access to non-practiced movement qualities.

The fact that paradoxes intervention repeatedly functions is indicative of the polar regularity of human interaction. We know from the philosophy concerning Yin and Yang that a pole reverses into its counterpole if we lead it to its extreme.

4.5 Methods of working and tasks in the case of power problems

If the balances of power are unjustly distributed, then Staub-Bernasconie is concerned with the search for procedures to redistribute power within the framework of a social part system. For Staub-Bernasconie this also includes that which was discussed to date under the subject of society change.

4.5.1 Reorganization of the social arrangement of people and part systems

Within the context of this work I will limit myself to only the family context, since the discussion of social hierarchies would exceed the framework of this work.

Every individual belongs to different subsystems in which he gains different skills and has different power. Minuchin emphasizes the importance of a clear power hierarchy, especially between parents and children. In parallel, the father and mother must accept their autonomy and also their interdependence and cooperate as a team. In all cases in the Erziehungsbeistandschaft, parents deprived of their power became visible to me behind excessive restrictive controls and misuse of power. The efforts of these parents to give their children clear orientation had only a weak or no effect. Parents who have problem with control and/or abuse their children do not have their own adult context in which they feel competent, (Minuchin, 1984). The family is the only place for them to demonstrate power and competence. However, power demonstrations then progress in the form of aggressive expressions depriving the right to speak and not in a protective or guiding form.

Thus, an important task in the Erziehungsbeistandschaft is always the straightening of parental authority in the sense of the limiting use of power. Limiting means setting up rules to protect and hold the individual child but simultaneously making room possible for development of autonomy and growth. Protection and guiding is not possible without limitations and control. Within the framework of an Erziehungsbeistandschaft, experiences must therefore also be transmitted to the parents which stabilize self-confidence and the feelings of competence. A limiting practice of power presupposes self-confidence and competence awareness. People who need weaker or lesser people next to them in order to feel powerful, will have great difficulties in establishing limiting powers of balance.

4.5.2 Disturbances of "imbalanced balance"

When Minuchin speaks of throwing a family out of balance in order to change the power of balance he is actually throwing them out of a balance which should rather be described as "imbalanced balance". A dysfunctional relationship structure and a likewise dysfunctional or impeding power structure is actually present. Minuchin now differs according to three categories with the help of which an "imbalance" can be upset. The therapist can side with certain members of the family, she can ignore certain members of the family and she can enter into a coalition with some of them against the rest of the members of the family. In this case, the rule of consideration of the limits of the family also applies here. A measure must be withdrawn or cancelled if it is not or not yet bearable for the family or individual members, (Minuchin, 1983).

4.6 Problem-overlapping phenomena

These are phenomena which play a role during the entire help process, regardless at which specific problems the work is aimed at that moment.

At this point I would once again like to draw attention to the fact that the problem areas stated to date and the corresponding procedures never occur in such an isolated manner in reality as they are represented here. Overlapping always occurs and many problem areas emerge as cumulative.

4.6.1 Process diagnosis

Diagnosis is understood here to be a continuing process which is present during the entire course of the help. Instead of questioning "all" relevant aspects at the beginning of a help relationship and outlining a problem area or determining a picture of health, hypotheses are set up in steps and tested during the process and if necessary redescrbed. Depth psychological and system and movement

analytical aspects are determined and brought into relationship with each other.

4.6.1.1 System analysis

I have listed all diagnosis criteria used within the scope of the Erziehungsbeistandschaft in the following. They proceed from a conventional system analysis and already integrate individual-related data and historical data of the individual members of a family.

- (1) Formal data of the members of the family
This is the registering of all persons who may belong to the family system or strongly influenced the relationship structures without living with the "core family" (e.g. separated parents or grandmother).
- (2) General phenotype of the individual members of the family
- (3) Cause for applying for an Erziehungsbeistandschaft
 - (a) Conflicts, conspicuousnesses, crises, symptoms
 - (b) Who place the application and who in the end is suffering and has motivation for change?
- (4) Current life situations
Do environmental conditions have a supporting or stressing effect?
- (5) Important biographical data - particularly of the children but also those of the individual parents.
- (6) Strength of the individual members of the family
- (7) Present development stage of the family (reference system, Minuchin, see 4.2.2). Is the family meeting the respective tasks?

- (8) How is the family structure organized?
- (a) How is power and hierarchy distributed?
 - (b) Which significant subsystems, coalitions, alliances exist?
 - (c) How are the roles distributed and the generation limits drawn?
 - (d) Which functional distribution has been undertaken?
 - (e) Stating of open conflicts, hypotheses with respect to concealed conflicts.
- (9) Classification of the family system
Where is the family to be classified between the continuum (see 4.4):
- involvement and disengaged system
 - unity and openness towards the inside and outside
 - permeability and limitation
 - resonance and indifference.
- See 4.6.1.2 for the possibilities of classifying the family system on the movement level.
- (10) In which way are the symptoms of the identified patients or the conspicuous child used for maintaining the transactional pattern preferred in this family (function of the symptoms) and which resistances are to be expected (who "loses") when the symptom disappears?
- (11) Flexibility and capacity of the system with respect to a reorganization. Where are incentives/reinterpretations taken up, where repelled?
- (12) Summary of the data
- Basic theme - taboos - interaction pattern - system classification - resistances (see also 4.6.2.2)
- (13) Plan of advice and aims
- for the next hours
 - medium term
 - long term

(14) Reasons for terminating an Erziehungsbeistandschaft

4.6.1.2 Movement analysis

Dance therapists assume that conclusions about personality features can be drawn from preferred movement efforts and shaping of the movement in space.³⁸

In my interpretations I refer to the correlations developed by Warren Lamb (1969 & 1987)³⁹. They are, in the end, an exclusion of the fundamental concepts of Rudolf Laban.

The manner and way in which a body places itself with regard to space or objects and subjects in the space is described as shaping. I receive information via shaping as to how a person adapts to the environment or how he refers to the environment or other persons.

Susanne Bender has endeavoured to make the first observations in Germany concerning the question whether shaping also makes information visible via the power relationship between persons. Possible relevant observation criteria are the questions: who adapts to whom in his shaping and how often? Are there definite combinations of shaping which indicate a power gradient? Unfortunately, no controlled investigation results are available in this respect.

Dianne Dulicai (1977) has included matching and blocking gestures in her observation criteria of the interactional structures of families. The observation of static and flexible body behaviour has produced a corresponding correlation in the relationship behaviour in her investigation. I have taken up these four observation

38 Studies so far demonstrate the value of Laban Movement Analyses as an objective, non-judgemental system to scientifically describe movement behaviour and also as a way to correlate various movement tendencies described in LMA terminology with personality characteristics, including strength, potential and limitation of the personality. The investigations by Marion North, (1972) and Warren Lamb/E. Watson (1987) are mentioned in particular here.

39 Marion North (1972) has applied further observation criteria beyond effort and shaping.

criteria in addition in order to better understand the relationship aspect on the movement level. I also receive information about relationship aspects by observing with which effort and quality approaches the individual members of the family each other.

When I observe efforts I steer the concentration in the first place to the individual and then subsequently as to how somebody executes a movement. The importance here is not what kind of movement has been shown but with which internal posture, attitude and motivation the movement has been made. Warren Lamb has developed a three-stage action theory from which six action motivations have been derived. (1987)

Space effort refers to the abilities of attentiveness. (1st. stage) The deriving action motivations are investigating and exploring. Therefore space is connected to thinking. The space effort is either direct or indirect.

Indirect movements include a great many focus points. The overview and sight for connections remains intact. The direct movement concentrates attentiveness onto one focus. I lose overview, but I facilitate an analytical view in depth or in detail.

Weight effort refers to intention (2nd. stage), to whether a self-concept is present and whether we present this actively. This is thus a question of the sensory detection of the self and its assertion, including the capability of determination and confrontation. (3rd. and 4th. action motivation). These capabilities are light or strong in the presentation.

The time effort refers to the ability of commitment (3rd. stage) and indicates the capability to make decisions (5th. action motivation) and to control impulses. Anticipation (6th. action motivation) and obligation are therefore in connection. Execution of efforts are correspondingly slow or sudden.

Flow effort refers to the feeling and to the capability to control. Feelings are either bound or in free flow.

Observation of a person makes clear which movement qualities and in which combination they predominate. Warren Lamb (1987) found out in his movement studies, which he describes as action profile, that not one single action profile is completely identical with a second. He thus maintains that the personal movement expression is to be compared with the precision of finger prints.

"So great is the power and pull of the movement pattern as a motivation to action that no one can successfully resist, withhold or conceal it." (Lamb/Watson, 1987, p. 114)⁴⁰.

4.6.1.3 Transference and countertransference

The ability of conscious perception of transference and countertransference phenomena should, in my opinion, be a fundamental precondition with every social worker or therapist in a social- pedagogical, therapeutical relationship. They are the tools with which the feelings and conflicts of the therapist and the feelings of the clients as well as between conflicts and feelings of the past and feelings of the present can be separated.

Freud describes the transference the other way round as the bridge between past and present. (Freud, 1914c/GW 10). In keeping with this picture, I would describe countertransference as the bridge between client and therapist.⁴¹

In transference, behaviours and feelings from earlier childhood, which had been given to important significant persons, are shifted to significant persons in the present. In principle, there is no human relationship which cannot be influenced in one way or the other by the past.

40 Further investigations continuing from the concepts of Lamb have been put forward by Moore, C.L./Kaoru, Y. in "Beyond words", 1988.

41 A more detailed explanation of transference and countertransference would exceed the bounds of this work. Therefore, I draw attention to the rich selection of psychoanalytical literature on this subject. (e.g. Thomä/Kächele, 1989; Jung, 1989; Petersen, 1980). However, with respect to the dance-therapeutical context, it still has to be mentioned in addition that transference and countertransference phenomena can be formed on a whole body basis and thus receive a holistic character (Siegel, 1988).

In the narrow sense, the actual psychotherapeutical process itself is understood under transference. Following the view of Petersen, this process leads from a bound relationship (generally an unconscious transference) up to an open relationship, which Petersen describes as encounter (Petersen, 1980).

Controlled perception of countertransference is necessary in order to consciously steer this process.

I experience via countertransference something about the inner state of the client, about her thoughts and feelings. The need of the other person is reflected and I know exactly that this is not a question of my own feelings nor of my own experience.

After initial session with a new family I noted down as an example of countertransference: "I have the feeling that something is being covered up in this family. When I think about the family as I experienced them, covers and curtains suddenly appear before me." A year later a suspicion of sexual abuse against the nine year old son hardened within the family.

The total motility to the medium of transference is now used in dance psychotherapy. Whole body transferences then occur which, according to the view of dance therapists, has an even more intensive effect than in psychoanalysis (Siegel, 1988). The principle technique here is the empathic mirroring of the client in her movement patterns, behaviours and stresses, (see 4.3.5.1).

4.6.1.4 Focus

When using different diagnostic criteria and intervention techniques, which emphasize and consolidate very different points of focus, it is important to make a clear decision in the respective contact as to which aspect should now be worked. The Erziehungsbeistandin must determine the respective focus on which she wants to work with the child or the family in a period of one hour or over a certain phase. I consider clear divisions to be

necessary in which either the view into depth (unconscious) is pursued more closely or the view into width (communication structures). Further central focal points could be: the view into the past or promoting the strength of the individuals.

4.6.2 Containment or the therapeutic relationship

In spite of all method and media inherent effects, I believe, along with Levy and many other therapists and social workers, that the relationship between the client and therapist is the basis for a growth and healing process. Another person can only then follow you when you have established a connection to him.

4.6.2.1 Power and autonomy

Following on from Schmidt (1988), Trautmann-Voigt once again expressly indicates that denial of the power gradient between therapist and the client is tantamount to a denial of responsibility. It is high time that also social workers in responsible positions such as in the Erziehungsbeistandschaft adopt this therapeutic rule. On the other hand, the misuse of power in the therapeutic social-pedagogical relationship has to be prevented. I am thinking here in particular in building up a dependence relationship instead of leading the clients in steps to more autonomy. Or also the "use" of the therapeutic relationship for cultivating narcissistic disturbances. In order to avoid the misuse of power, a therapist must be completely aware of her own narcissistic disturbances. The competence to identify narcissistic disturbances cannot however as a rule be gained in one social work study. Therapeutic, particularly depth psychology oriented additional qualifications are needed for this purpose. The main point here is to have the ability to be as aware as possible of one's own conflicts so that they do not influence interventions in therapy and make one blind to the clients conflicts. As a last consequence, the social worker or Erziehungsbeiständin must

therefore be as clear as possible about the processes of transference and countertransference.

4.6.2.2 Respect of limits and resistances

The second important aspect in the formation of therapeutical relationships is the absolute respect of personal limits both on the part of the clients and on the part of the therapist. Respect for the level of conflict readiness in the mental area as well as respect of body-related shame is meant here. With respect to physical contacts it is important when the needs for comfort, protection, security and nearness arise that these are quite clearly and distinctly separated from sexual needs (see also Trautmann-Voigt, 1990a, p. 240).

In the metaphorical sense, permission must be obtained before every deeper and/or closer step. In this way, progression steps should be made as far as possible through decisions made quite awarely by the clients.

This drawing of limits is not only important for the clients. The therapist must also be able to gently reject the offer of a client to work out the conflict on a deeper level, particularly then when she is not in the position to reliably guide and to hold the client on this new level.

Even if an Erziehungsbeiständin does not work conflict-oriented then, with every selection of a central subject of current education problems, there is always the question for the client concerning the weak identity. This also means touching on highly sensitive, traumatic conflict material. Parents who beat and misuse have, according to experience, also been beaten and misused children. In order to find the right degree of confrontation, which on the one hand generates enough pressure and problem awareness for the change, but on the other hand does not trigger off too much anxiety so that only refuge in resistance is possible, requires walking on a razor's edge.

Dance therapy and art offers in the Erziehungsbeistandschaft must therefore initially prescribe a great many structures and securities and may only lead in small steps to the creative process of self-experience and finding one's identity. Interventions of matching to the family system and to its family members as well as reorganizing interventions and reinterpretations must therefore alternate and stand in a well-balanced relationship to each other.

Resistance does indeed bar access to the true self but it also assumes an important protective function. In dance psychotherapy, resistances are understood to be "active expressions of creativity and the readiness of the person to adapt", although they give an overall neurotic or pathological picture of the person because they stand in contrast to the shares of the self. (Trautmann-Voigt, 1990a, p. 255).

In addition to discovering the origins of resistance, dance therapy is also thus concerned with elucidating the function of resistance and enabling it to be expressed. (Trautmann-Voigt, 1990a, p. 256). At this point, an interesting parallel for reinterpretation in family therapy is produced. Here, like in the other system, the negative behaviour in the foreground is considered and researched with respect to its system and individual-stabilizing significance in order to find through this method access to alternative ways. However, imparting in the family therapy runs rather directly and in the dance therapy to indirect ways through movement-oriented self exploration.

4.6.2.3 Security

It is the task of the therapist to create a clearly outlined and protected space in which the clients should feel free from new injuries. All wounds should be able to heal in this protected or secure space and people should find courage to discover themselves and to express and come into contact with their discoveries. In

authentic movement⁴² there is a witness and a mover. The witness is creating a container for the mover in which everything that occurs is safe and contained. Verbal feedbacks are always free of devaluation or judgements. A witness talks about what she felt in the presence of somebody doing that or doing the other. In this sense, the therapist takes over a mutual, neutral value holding function. However, evaluation always then comes into play if a person endangers or threatens to injure himself or another person. I consider this basic position to be transferable to all therapeutic situations and to the setting of an Erziehungsbeistandin.

From my own experience with authentic movement by Janet Adler, I relate the picture of a circular enclosure with the relationship quality of containment. On the other hand, this picture reminds me of the circle of the Yin-Yang symbol as the limiting and holding power of polar contrasts.

4.6.3 Phases in the help process

4.6.3.1 Phases of social work

According to Germain/Gitterman (1988), the interdisciplinary aligned help process of social work runs in the following phases:

- (1) Entry phase,
which contains the preparation, making contact and forming the contract.

Due to the problem awareness determined from the outside and already discussed above (3.5.1), this phase in the Erziehungsbeistandschaft is characterised by a balancing act between admission and retirement of the family. The necessary trust in the sense and necessity of an Erziehungsbeistandschaft and the necessary ability to cooperate reliably often first sets in after several months. Making contact in steps and

⁴² I refer to the approach of authentic movement supported by Janet Adler. The statements are based on verbal transmissions made by Janet Adler at a workshop in July 1992.

forming a contract is also made, for example, even if only one member of the family is motivated to cooperate. There is still no standard methodical procedure for this phase which appears to be meaningful. It requires a great degree of flexibility on the part of the Erziehungsbeiständin to really adjust herself to the family structure. It also requires a high degree of frustration tolerance when the tendency to ill-treatment becomes visible in the family. According to Minuchin, the therapist should not only accept the organization and structure of a family but she should also make them a part of herself before she resorts to reorganizational measures. These maintaining manoeuvres must often be carried out over many months here until the families signals a readiness for reorganization.

In many cases, however, change and growth remain very limited or impossible, perhaps because they are too threatening and confusing.

- (2) Work phase, the focal points of attention of which align to the above mentioned stress sources and problem areas.
- (3) Detachment phase, which contains the steps of departure up to separation from the help process.

A model, conscious processing of the separation between the social worker and the family is much more important especially there were painful separations in the past have not been consciously processed (I recall here the high rate of divorced parents among the children undergoing an EB).

The phases of a separation are organized according to:

- denial,
- negative feelings,
- sorrow and relief.⁴³

The most central task in the last phase is no doubt the problem of breaking through denial and to consciously experience the rising feelings, at least in approaches. The task here is to

⁴³ Consolidating studies on the theme of separation see Bowlby, 1979/1980.

jointly make a resume with the clients concerning the progress of the help relationship and to discuss future perspectives.

4.6.3.2 Phases in orientation to movement themes

It is emphasized in pedagogical dance literature that encounter and communication via dance expression is always preceded by sufficient individual experience with the dance medium. Exchange processes with other persons on this level always follow on from a preceding sound individual equipment. Partner and group exercises can only then be considered when the individual has perceived, tested and mastered the important movement elements for herself.

"I realized that the severely retarded child has two basic requirements before he can learn and develop. These are self-awareness or body concept and awareness of others, the capacity to make relationships. Put simply, you cannot learn about the world unless you have a starting place, an identity, and you cannot learn from other people unless you relate to them. Other people confirm that you exist and strengthen your sense of identity, and this helps you to relate better." (Sherborne, 1985, p. 1).

I would now like to transfer this development from dance improvisation to the development processes in child rearing supports, such as the Erziehungsbeistandschaft. Consequently, it is more logical to first all strengthen the equipment of the individuals, such as for example self and outside awareness in order to change the interaction structures in a second step. Only when I am fully aware of my thoughts, feelings and capabilities and have trust in myself am I in possession of exchange goods.

Chapter 5

Positive instructions of action in the Erziehungsbeistandschaft

5.1 Flexible offer of action as a basic principle

An as flexible as possible range of help, which varies above all from family to family, is found in the work-bag of the Erziehungsbeistandschaft. However, it always amounts to a combination of offers for the conspicuous children and their parents. My structure of offer contains small group work with children and youths, phase-wise individual work with children or a parent, family meetings, accompanying clients in making contact with the authorities and schools, family leisure time, children and youth leisure times, as well as help given by students with school home work.

The theoretical elements explained in chapter 4 find their application in different intensity and combination in the individual forms of aid. I assume in principle that "the" method or "the" stringent phase progression which applies equally to all individuals or families does not exist. It is the challenge of an Erziehungsbeiständin, in cooperation with the respective family, to take hold of the agreed offers together. This can also mean integrating additional offers of help from the outside. An example here is the stationary treatment of a member of the family in a psychosomatic clinic. In this respect, I support the version of Germain/Gitterman (1988, p. 22): "Professional diagnosis and action requires the integration of the scientific and the artistic-humanistic tradition - the ethos of a scientifically based practitioner and the creative artistic ability of the compassionate participant." The central supports of methodical action in the Erziehungsbeistandschaft are the small group dance therapy work, the family sessions and the endeavours to achieve a district-bound alignment of the help offer.

5.2 District-bound as an environmental orientated method of action

In chapter 4 (4.2.3) I explained in detail how the social and material environmental conditions can have a promoting or inhibiting effect on the generation of social problems. This factor has led to the striving for a combined Come/Go- structure in the aid process for the conceptional development. In concrete terms this means being able to carry out the aid offer both at home with the client and also on the own premisses of the EB. Up until now, the emphasis in the Erziehungsbeistandschaft was placed rather on the Go-structure, meaning the social worker went mainly to the client. However, if counselling takes place exclusively in the homes of those seeking aid then the danger for the EB to be captured by the endeavours of the family to prevent changes is very great.

Counselling in the homes is necessary in order to acquire and estimate the significance of the external life conditions on the problematic. For example, a house visit shows clearly that the children are doing their school homework in front of the running television. An essential factor which causes concentration disturbances in the children can thus be seen in the distraction caused by the television and not primarily or exclusively in an individual disturbance or an individual deficit. On the premisses of the EB I can in contrast go over much quicker to testing new behaviour methods. In my rooms I don't have to first of all ensure that the television has been switched off, that sufficient space for all members of the family is available, that toys and games are available for the youngest member of the family if it is not going to take part in the talks, or that the room temperature is sufficiently high so that we can all relax and feel comfortable. Because of her premisses, the EB can offer model framework conditions upon which educational advice and suitable rearing as well as constructive forms of communications are at all first possible.

A readiness or a potential readiness to visit the premisses of the EB also serves as an indicator for the real motivation of the parents to wish for and to strive for a change or development.

If the family is in the position to leave their own "four walls" to seek advice and help, then, in my experience, the probability of changing bogged down life and behaviour structures increases. Nevertheless, the premisses of the EB should be located in that part of the town in which the clients live or in a neighbouring part of the town. The closeness of the EB facilities to where the clients live increases the readiness to the Come-structure since no high travelling costs are incurred.⁴⁴ Likewise, no additional threat arises because of having to leaving the accustomed environment. There are always families who have never left or only seldom left their own part of the town. The requirements of the Come-structure also mean an important saving in time for the Erziehungsbeiständin because of the smaller travelling distances, which are of advantage for immediate social-pedagogical contacts.

If the work of an Erziehungsbeistandschaft is concentrated on a part of town or on a few parts of town lying close to each other, then the possibility of actively using resources in that part of town for the Erziehungsbeistandschaft increases. What is meant here is cooperation with suitable institutions in that part of town as well as reinforcing the self-help potential on the part of the local population which, a priori, demonstrates a common unity due to their common living in a part of town. The better an Erziehungsbeiständin knows the part of town and its peculiarities, the better can she judge the effect on the respective problematic of the deviant child and its family. In the case of systemic orientated methods of action, an important basis of information for diagnosis and help planning is available here.

What is to be strived for in the ideal case is the spatial connection of the EB to a kind of local cafe which is inviting to the residence of that part of town and thus also to our clients to have a cup of coffee in a comfortable atmosphere and to chat with the neighbours on the way to school, or shopping or going to the authorities. Flowing transitions between low threshold social-

⁴⁴ We know from the analyses of clients that this is mainly made up of those receiving welfare assistance or financially weak families.

pedagogical offers and intensive social-pedagogical, psychotherapeutical offers of help can be made in this manner.

5.3 Small group work of dance therapy

Once a week I work with deviant or problematic children for a full hour in my room. The groups are assembled according to age (approx. 7-9 years/10-12 years/13-15 years) and are made up of a maximum of 6 children. I methodically align the small group work to movement and to offers and interventions of dance and expression therapy. The main theme at the beginning of each group process is to make limits and structures and roles clear and to really drum these in. This can mean a long and tiring battle. Most of the children are not accustomed to the situation that one significant person consequently observes adherence to the rules.

Physical and grave verbal injuries are absolutely forbidden. For most of the children, this basic rule means an elementary readjustment since mutual physical and verbal injuries always appear to be the central and most familiar form of communications for all age groups when the children come to me new in the group. Controlled retreat from the group process is always allowed if the children do not leave the group room and the children involved in the process are not disturbed. Each child receives its own personal cushion as an aid with which it can lay down its own personal protective space at the beginning of each hour. The child can retreat to this space whenever it wants and this space remains taboo for every other child.

The second central theme in the first phase of the group process is that of belonging. Every child should get the opportunity to discover its own individuality within protective limits and thus develop a sense of belonging. This subject also requires a lengthy period of time since the sense of belonging of the children to their families is very insecure in many cases (threatening home placement). As a rule, the children come to me as isolated individuals.

The circle is the optimum form for recognizing the group as a unit and to feel belongingness to the group. "The circle forms a limit to the outside, the "outside world" is thus faded out whilst attention is directed to that happening in the circle." (Bender, 1991, p. 69). However, it took several weeks to establish the circle as a form at all with the 10-12 year old group. At the beginning, it was only possible to hold the children in a circle for several minutes with the help of auxiliary materials. A round, flexible rubber band, which all children can hold onto, is ideal for this purpose. The individual children can distance themselves in space in this manner from the rest of the group, however, they simultaneously remain in contact with the rest of the group by means of the rubber band.

In my group work, I principally orientate myself on the therapeutical phase model of dance of Susanne Bender (1991), which she has developed on Will Schutz. Other than in the EB, the control phase⁴⁵ first follows on the belonging phase, whereas in the EB both phases contest the entire initial phase completely in parallel. These are exactly the problems of control which lead most of the children into an EB. The affection phase comes relatively later. Affection originates in dyadic relationships in which love, sympathy, closeness as well as hate, denial, distance and jealousy are experienced and shared. A group process finishes with the separation phase. (See also 4.6.3.1).

The sessions are structured in the following manner:
Space is offered at the beginning of a group session to personally and freely improvise the movements in accordance with the moods the children are in when they arrive. In this respect, objects are often offered as a help (e.g. rings, balls, pieces of cloth, paper for painting). First of all, contact with oneself arises via movement, in the second step with space and then with the other members of the group. Making contact with the other members of the group is rather difficult for all children. At the beginning of a group process it is already a great challenge to become consciously aware of the other members of the group. I pick up the movements shown by the

⁴⁵ The distribution of power, competence and control thematically contests the control phase.

individual children and from these I develop movement themes for the whole group. The movement themes developed by Rudolf Laban offer structural help in forming themes (1981, see also 1.4 and 4.6.1.2). But pictorial, abstract themes or themes having contents with which I associate the movements of the children can also be used. If the entire group takes on the movements of the individual members of the group, this always causes the perception process for the others to be activated, which simultaneously imparts the feeling that each child is itself perceived. In the case of the regularly appearing aggressive potential I always endeavour to first of all find forms of expression which are contained in the movement before offers with respect to a direct communication with other members of the group are made. Quite frequently, I divert the need to argue and to test strength into exercises from Veronica Sherborne (see 4.3.5.2). In the end, small, self-developed choreographies come into being or we change the form of expression, paint, find contact via the voice or rhythmic instruments. In another case, it appears to be more meaningful to process and to form or to formulate group themes arising in a role play. Sometimes, experiences arising from the group session or from the everyday are also verbally exchanged and discussed. Partner work and small group work is in general first possible when the children have met each other in a group over a period of several months.

At the end of a session, we are all in the circle, sing a song together and say goodbye. As already mentioned above, many children find it initially very difficult to come together in a circle. However, if I allow the children the freedom to select the distance to the others themselves then a round shape can be formed in which every one can see each other even if a child is sitting under a table at the most distant part of the room.

Group work is generally concerned with the experience of individuality in clearly defined limits.

The emphasis of individual work with the children carried out in phases is aligned by me to dance and expression therapy, whereas the individual work with the mothers has a high verbal content.

5.4 Dance therapy and creative expression in family counselling

Family sessions take place at greatly different intervals. I meet with a few families every 14 days, with others once a month, but also individually in even greater periods of time. The duration of the session is 1 up to maximum of 1 1/2 hours. I have introduced techniques of dance and expression therapy in steps during the investigation phase in this form of counselling.

As long as I still work with the families in their sitting rooms, the possibilities are limited to movement analyses and small movement interventions, such as for example changing the sitting positions or reinforcing a body posture. If they come to me in the movement room during a later part of the counselling process, then I let the family make its own counselling setting. The family should decide for example where they would like to sit in the room, whether they need a table or not etc. I get information about the communication structures of the system through the movement action which is generated. At the same time, I leave the decision making competence to the family through which I can then establish my acceptance of family peculiarities and preferences. Just as in the group work, the moods of the members of the family can also be brought to expression here through movement to music, through improvisation with rhythmic instruments or in painted pictures. The thing to find out here is which family will allow which forms of expression. If the conflict in the family is transformed to the movement level, then the essence of the conflict and feeling which accompanies the conflict can be seen and felt much more clearly and much more intensively.

I attempted, for example, with a family to try and find out on the movement level which place the three different friends of the mother currently took in the family. The friends were symbolized by cushions. One cushion landed in front of the door, one was moved into the neighbouring room and the third was thrown out of the window. Although I knew that the mother quite frequently changed her relationships to men, it first became clear to me in this exercise, and presumably also to the mother, how brutally relationships were broken off in this family. Only two months later, the mother married

a new friend in the church and in white. Perhaps that was an attempt to resolve the conflict which had now become visible or to cover it again.

Another family session is very clearly impressed on my memory in which all members of the family danced to the music of Michael Jackson. The hardly one year old baby lay on the floor on its stomach and rocked backwards and forwards with the upper part of its body. When the mother, the two older sisters and I likewise lay on the floor and mirrored the movements of the baby, its face was lit up by a broad smile. It increased its rocking and infected all other members of the family with its laugh. For the first time during the counselling I detected that all members of the family were really in contact with each other.

In another family session, I had the children and the mother, who is bringing up the children on her own, paint a picture as to how they currently feel themselves in the family. I got to know the family at the time when it was involved in complete chaos, the children were considerably neglected and appeared to have absolutely no connections in the family. I could no longer see any definite starting points for counselling and toyed with the thought of working towards a home placement of the children. Completely independent of each other, the children and the mother painted their family sitting around the kitchen table. During the general consideration and discussion of the pictures, it became clear that the common meal held once a day was the place where all members of the family always came together and represented a place of regularity, security and reliability within the actual chaos in the family. There were indeed still positively functioning forces within the family, which up until then had remain completely obscure to me. Thanks to this work unit, I once again saw ground upon which I could further construct my further work with the family.

I also had an impressive experience during a family leisure period. Parents and children, who up until then were only in contact with each other through the problem, laughed heartily during the dance and movement games and were relaxed and lively with each other.

During the common perception practices, fears and present feelings in the mother-child relationship were experienced and verbally imparted. In addition, new contacts between the parents and the children came into being. Both sides took the first step out of their isolation lived by them otherwise. Self-help potential was set free, which in the case of a few of the members extended beyond the end of the leisure time.

Chapter 6

First knowledge concerning the methods of function of holistic action in the Erziehungsbeistandschaft

6.1 General observations

Before I can start to analyse the specific effectiveness of dance, movement and other creative forms of expression in the Erziehungsbeistandschaft, it is necessary according to my observations to first divert attention to the fundamental promoting and preventing methodological outline conditions and offers.

A statistical evaluation of all children, youths and their families cared for by me has confirmed the exclusion of the families in which there was an addiction problem or chronic mental illness from the offer of aid of the EB. In all families, in which no positive change of the development problems of the children set in, an addiction problem (alcohol or medicine dependency) or/and a massive mental disturbance or illness was determined in one of the parents during the course of the care. Whereas the indications of an addiction problem become visible relatively quickly, it was extremely difficult for me to diagnose mental illnesses during the initial phase of an EB. An important reason for this probably lies in the relatively low readiness of the parents to talk about their own fears and needs. Thus, the Erziehungsbeiständin has in the first instance to rely on behaviour observations in her diagnosis.

The Erziehungsbeiständin is therefore required to develop further diagnostic aids in the future in order to earlier identify massive, chronic disturbances of the psyche. Instead of countering these problems in vain with the possibilities of the EB, a selective counselling with respect to the introduction of a special therapy should be carried out as early as possible. The same applies when an addiction problem has been identified.

Likewise, no success was achieved in the case of all unsuccessful EB's in motivating parents or mothers to an own development process.

In a few such cases I was able to build up an intensive relationship to those children with disturbed developments. Likewise, some behavioural changes occurred in these children within the scope of the group work, and such changes also continued individually at school. However, these positive approaches did not last and the children always fell back into their old methods of behaviour at home and in school, or even deteriorations occurred. As a complement to this I made the experience during the course of successful Erziehungsbeistandschafts that a clear development impetus was produced in the case of children particularly then when the mothers were successful in taking over a bit more responsibility for their upbringing or in gaining some clarity or certainty in the rearing or/and relationship to their child. In order to arrive at new securities, it was necessary for the mothers to find courage to talk about, look at and accept their own insecurities and fears in bringing up the child.

However, a purely causal chain of explanation need not necessarily be derived from this knowledge (if the mother changes her attitude to child rearing, the deviant behaviour of the child is not present), since the children and parents in the cases stated were in a parallel learning and help process.

In contrast to my hypothesis that the success expectations increase in the case of younger children, I obtained the greatest success with the oldest youth (15 years old during the period of the investigation). This youth was living in a newly constituted family where the parents were very motivated for an active cooperation with the Erziehungsbeiständin. The father in particular turned out to be very open to personal development steps. This observation temporarily supports the assumption that the readiness of the parents with respect to their own development and change in attitude is a much greater factor for the effectiveness of an Erziehungsbeistandschaft than the age structure of the children.

As a rule, an Erziehungsbeiständin has to deal with mothers bringing up the children on their own. As previously explained, an externally defined problem definition is widespread with these mothers

(chapter 3). This is almost always accompanied by a very ambivalent readiness to cooperate with the Erziehungsbeiständin and tendencies to unreliability and withdrawal manoeuvres. Cooperation is performed in intervals. Appointments are often kept for a short period of time so as to be able to stay away from further agreements without previous cancellation. This applies both to appointments for children and parents. In almost all unsuccessful Erziehungsbeistandschafts, it was not possible for me to break through the readiness of the mothers to cooperate in intervals only. Therefore, during the further course of the investigation I paid greater attention to the shaping of the initial phase with the mothers. I looked for ways and possibilities with the mothers of finding a method of getting out of the outside-determined problem definition up to self-determined problem definition and self-motivated counselling objectives. It was very important for me as counsellor to protect myself from feelings of personal frustration and narcissistic offence in cases where the clients happened to be unreliable.

A further important step was to identify the mother in her fateful conflict in her presence as victim and culprit. As culprit she makes her appearance where she insufficiently satisfies the basic requirements of the children, uses violence herself or permits the use of violence. She is then a victim if she feels completely overtaxed with the demands placed on her and is overrun by the children. Likewise, where she as a child and/or wife or lover is exposed to the physical or psychological use of force. In the meantime, I am almost always successful in gaining access to the mother in that I appeal to her responsibility as the culprit and offer her as victim my sympathy and my protection.

Appealing to her responsibility does not mean specifying how the mother has to behave in order to be a good mother. Instead of that, it is important that the mothers are confronted with the consequences of their behaviour, but the sole decision and responsibility as to which change of behaviour is right for them and which aid offer they will take advantage of in this respect lies entirely with the mothers.

Examples:

"If you do not try to regularly attend the appointments agreed with me and always apologize in advance for not being able to attend an appointment, then I cannot help you and your child."

"If you do not take your child to the doctor on time, then there is the danger of permanent damage occurring to the child. Can you bear that responsibility?"

"It is a duty of parents to ensure an adequate education. If you do not fulfil this duty, then you will probably come under the control of the Youth Welfare Office. I would like to help you so that you can cope with the situation without state intervention. However, the decision is quite alone your's as to which offers of support you need in this respect and which aims you are pursuing."

According to my experiences and evaluations, such a confrontation is then positively accepted if the Erziehungsbeiständin is simultaneously successful giving the mother as a complete person an accepting and reevaluating basic attitude.

The behaviour of the parents during the initial phase of an EB is always extremely incompetent and thus "seduces" (unconsciously of course) the Erziehungsbeiständin into reprimanding and devaluating her own person as well as to measures which replace the child upbringing of the parents. However, it is of elementary importance as an Erziehungsbeiständin to resist this seduction. I must always maintain a basic attitude of high esteem towards the clients, even if they repeatedly annoy me. And I must always impart the feeling that I consider them to be competent of meeting the requirements or of being able to meet these demands in the foreseeable future. It is of course important that I myself believe in the competence and the potential of the mother. Most of my clients have probably never ever in their entire life received such feedback from a person to the fact that the mothers radiate competence in spite of the problems, and also that their strengths become visible. It is also important to mirror to the mothers that I see the sorrow which they must have experienced in their lives so far and always express my esteem as to

how they have mastered their lives in spite of these adverse conditions.

With this basic attitude it is worthwhile to "run after" mothers who creep out of the initial phase without showing in the main any responsibility . This lack of responsibility behaviour demonstrated at the front is often only an expression of resistance or quite simply the feeling of being confronted with their own personal and family shambles, as well as the great fear of new experiences of debasement, humiliation and injury through the social worker, who can do and knows everything better than she herself can. In "running after" the mothers it is always important to confront the mothers with the working conditions and particularly with the degree of reliability which I as Erziehungsbeiständin need in order to remain functional and in order to be able to give the family a meaningful aid packet. This pressing for reliable boundary conditions is understood by me as building up a protected space in which first of all a treatment of old and prevention of new injuries is possible. This "running after" and complaining about adhering to the working conditions which I need in order to make logical offers, can extend over a period of several months and in spite of this can end with a clear self-determined problem definition and solution motivation on the part of the mother.

In the case of one of these "unreliable" mothers whose fear of a confrontation with me I could feel quite clearly in the countertransference, I agreed for example to a regular weekly appointment. I made the condition that she should in any case come to me or report to me at the agreed time. Since the mother was very depressive at this point in time, I conveyed to her that I would worry a great deal about her if she were not appear to our agreed appointment or if she would not cancel it in advance. I then left it entirely up to the mother to decide how much time she wanted to use in the maximum possible of one hour and what she would like to do during this hour or during only a few minutes. I achieved a visible change of behaviour with this very mother and her daughter within only a few weeks. This positive intervention, which I have only offered once in this form to date, illustrates the basic principle with which an Erziehungsbeiständin works with in possibly all cases.

The Erziehungsbeiständin must clearly mark out the framework of the help offer and demand rules she needs in order to work. However, filling of the internal space must be carried out by the mothers, parents and their children. The more I was in the position of really handing over the responsibility for filling the internal space to the clients, the more they included themselves as humans with needs and cares.

I had also made very good experience by openly talking about necessary or non-hindering control forms. However, in the case of extreme forms of ill treatment, I cannot escape my responsibility for bringing the Youth Welfare Office into the case and, if necessary, to initiate a judicial withdrawal of the parental right to custody if the parents refuse or are not in the position to find a remedy. Likewise, I have to talk to the parents about any problems the children have entrusted in me since a clarification of the problems is only possible through and with the parents. Revealing any personally entrusted subject matter must however be discussed with the person concerned. In this manner I become predictable for the clients and in the end they maintain control over proceedings concerning their person. This necessity can never be stated often enough because this is an established extremely bad habit with the authorities of always exchanging information about families without their knowledge and also for contemplating necessary steps for the clients without consulting the clients. This thus will always lead to a massive deprivation process of the clients which, as can be expected, will always lead to a sheep-like behaviour and thus compel us to once again regulate matters and to talk on their behalf. This process clearly shows how difficult it is as a person in a position of power to avoid incapacitating or suppressing behaviour.

I as Erziehungsbeiständin must always constantly take care to use but not misuse my power. In positive terms this means always being able to recognize and make a clear difference between the limiting use of power and the suppressing use of power. If people can only fall back on experiences with suppressing power balances, this then means that it will indeed be a long way to find trust in the fact

that rules, laws and prohibitions can also be of a protective nature if they are experienced in a limiting power balance.

As I once spoke to a mother about limiting methods of child rearing with respect to her son, it became clear to me that she herself considered these forms of child rearing as still suppressing, because she made a depressing movement with the hand whilst she spoke to me. I took up this hand movement of the mother and showed her another hand movement which illustrated the to and throw of finding a limit. After that, it was possible for the mother to show her son her own limits more clearly than before and to get rid of a little bit more of the fear of suppressing her son in such a manner as she herself was suppressed by her father.

An important area for research for the future exists in specifying the forms of expression of the different forms of power both on the verbal and non-verbal level. This problem is also present on the level of society as a whole, where the excessive use of power amongst children, youths and extremists is becoming ever more severe. The difference between a suppressing and a limiting movement soon becomes very clear on the movement level, however, there are significantly greater problems in the verbal area.

In those cases where I was successful in limitedly confronting parents and mothers and at the same time accepting them with respect, sympathy and liking, the mothers started to fill the space offered by me with their own problem definitions and dared to take the first new steps in dealing with themselves and later also with the children. If the mothers are successful in conveying their own neediness to me, then they no longer have to burden their own children. One mother repeatedly told me how she was able to react much more coolly, calmly and consequently to her children after having spoken to me.

It may appear to be contradictory that I dedicate so much space to mothers at this point where the main concern in the Erziehungsbeistandschaft is an offer of aid for a child with development problems. However, the evaluation of my investigation

shows quite clearly that the problems of the children first ease off when the mothers venture to unburden and to work out their own problems with the children, with themselves and with other members of the family. This knowledge has in the meantime led to a conceptional change. Besides the family sessions, I now offer the mothers individual sessions much earlier and with much more time and, comparable to the small groups for children, I will offer pedagogical psychotherapeutical small groups for mothers and parents in the foreseeable future. A phase with individual sessions is however required both with the children and with the adults before integration into a group appears to be meaningful.

Two central problems have however become intensified in these conceptional changes.

In the first place, the Erziehungsbeiständin can very quickly get into a situation of loyalty conflict if she is in a conflict-oriented process both with the child and with the mother. In my investigations, these loyalty conflicts arise particularly in work with juveniles. The loyalty conflict approaches the stress capacity of the Erziehungsbeiständin if the use of violence is actually practiced by the mother and not, as often is the case, by the father who is divorced or living separately. In the case of a consequent continuation of this family-orientated approach to work in the Erziehungsbeistandschaft, the setting up of future team structures which facilitate common work with two or more colleagues on one case cannot be avoided. In spite of this very necessary relief through team structures in the Erziehungsbeistandschaft, an Erziehungsbeiständin will however not be spared having to withstand ambivalences and contradictions in the work and to bring them into a healthy flowing equilibrium. In the EB we will always be confronted with those clients where the roles of culprit and victim are just as mingled as the roles of those seeking help and those turning down help. I must include the parents simultaneously in the responsibility as mother and father and provide rooms in which the neglected child, which the parents carry in their soul, can rest and feel protected.

The second problem is the relatively high case numbers. If individual offers are to be made in all cases for parents and children, as well as maintaining joint family sessions and family leisure periods, then a reduction in case numbers must come about. I consider it to be unthinkable to work with more than 10 families simultaneously. Not the children but above all the families should be counted, if it is also so clear in the future as shown here, that a similarly intensive work with parents and the children has to be pursued. Ideal, but hardly implementable in the foreseeable future, would be a financing of the work based on the time intensity required by the problems of a child and its family, and not on the number of cases to be processed.

Evaluation of the supervision and therapy records of the Erziehungsbeiständin has quite clearly shown that own unprocessed personal subjects of the Erziehungsbeiständin can hold up or hinder the development in the clients. In working with people, where overstepping limits is the main question, it is particularly important for the Erziehungsbeiständin to be very sensitive to her own personal limits and to develop adequate limiting strategies. An Erziehungsbeiständin must absolutely be in the position to care and look after herself before she is in the position to care for clients. Phantasies of powerlessness and omnipotence which occur have to be exposed as such and, if possible, converted into constructive feelings of power. In those cases where I was involved in personal feelings of omnipotence or powerlessness, my direct access to the client was barred. In those cases where I am still fighting with my own fetters, I can only offer very limited support in the struggle of my opposite number.

At this point I would once again like to confirm how important an intensive process of self experience is for social workers in the Erziehungsbeistandschaft. Therefore a further aspect which speaks in favour of additional therapeutical qualifications in the Erziehungsbeistandschaft.

An Erziehungsbeiständin should also have a group room available possibly for all days of the week. The offer of time for group work

and family work must be made very flexible since schools have been shifting their times more frequently to the afternoons in recent years. Two afternoons in the week with time limitations, as were available to me, have proven to be insufficient.

In the case of a work approach which makes use of creative media, a sufficiently large material room or cupboard in the immediate facility of the group room must also be available. It would be desirable if an additional smaller room were available for giving homework assistance.

I have also experienced the behaviour and procedures of the administration as being a central factor for the working capability and the quality of the work. In those cases where the administration either suppresses or ignores the creative potential of the social workers and their endeavours for qualitative standards in the work, the seeds of frustration are sown which, sooner or later, will have a restraining effect on the success of the counselling activity.

The dimension of the necessary help offer is in my opinion completely underestimated both on the part of the employers and on the part of the Erziehungsbeiständins when creating and making organizational and methodical outline conditions available. In general, deviant behaviours are indicators for setting up an Erziehungsbeistandschaft. Behind this, in almost all cases, there are life long histories of the massive use of violence and the misuse of power in the mental, physical or sexual area or forms of completely insufficient satisfaction of the most elementary basic needs.⁴⁶ This problem or phenomena affects children and parents equally.

In my opinion, an effective concept with these clients cannot get around a family-orientated work approach which includes the parents or mothers equally in the help aid. However, family-oriented as I understand it, goes beyond the current understanding of the inclusion of the social environment and family and is not to be

⁴⁶ In my opinion, it is advisable to speak of Insufficient Satisfaction of Elementary Basic Needs so as to avoid the rather degrading character of conventional terminology.

confused with therapeutical family counselling in the classical sense. Intensive individual promotions and counselling offers must be made available to the mothers or parents and to the children. The individual offers must be built up on a human image which must include the depth-psychological and the systemic character of human problems. Identity-promoting counselling and group offers, which the members of the family have experienced separately, should then also be tested in the company of and on the instructions of the Erziehungsbeistandin on an inner-family communications level within the framework of family sessions.

The concept to date of the Erziehungsbeistandschaft with respect to the intensity of offers for parents appears to me, however, to be still sufficient for older juveniles who already have the main phase of puberty behind them and are clearly showing tendencies of leaving the parent family. A conceptional separation for older juveniles on the one hand and children and younger juveniles on the other hand is presented here.

6.2 Examples of the progress in dance therapy sessions with children in small groups.

Since I am going to go into closer detail on the evaluation of the functions which are brought about through the integration of dance, movement and other creative forms of expression, I would also like to make a few basic observations in advance.

During the second phase of the observation period, more changes in behaviour and steps in development in the clients were clearly observed. I think this is mainly due to the fact that the application and conversion of the new action concept was executed by me with increasing certainty during the further progress. Disturbances caused by unprocessed personal conflicts of my person reduced considerably. I see a further success-triggering factor in the breaking away from a kind of "methodological glorification". Whilst I on the one hand offered more courageous and offensive creative forms of expression on all intervention levels, the courage

to likewise do without these creative methods also grew if a verbal intervention appeared to be more appropriate or had the effect of producing less anxiety. I had to above all come to terms with the situation that it was often only the small movement or rather the painted picture or a role play and not the "big" dance which took me forward in my work with clients.

The progress of the sessions described in the following all refer to the group of the 7-9 year old children. At the time of starting the investigation I had already been working with this group for approximately one year. Therefore, the group was no longer in the initial phase. Group rules and the framework of cooperation were in the meantime familiar to the children and had become relatively well established. The question of "belongingness" had in the meantime also been clarified for most of the children. This applied in particular to those children who had been together with me for 10 days on a children's recreational scheme.

On looking through all plans, progress records and evaluations, a few sessions stood out where success had been achieved on consistently working through a central subject and in which clear development steps were to be seen in the children or in the child. Disturbances and interruptions, as often occurred during sessions, were to a great extent absent during these sessions. A closer analysis of these session progress showed clearly that the subjects came at exactly the right time and in exactly the right sequence in which Staub-Bernasconie has classified her methods of working and tasks in the case of social problems. This agreement leads one to assume that the sequence of Staub-Bernasconie's methods of working also indicate the progress of possible group phases.

Most of the selected sessions also happened here during the second half year of the observation period.

6.2.1 "Perceive and be perceived" as shaping of awareness

It was the ninth session after the main summer holiday. Ja., An., St., Ag. and Stn. took part in this session, only Fa. was not present.

All children came into the group room with a low energy level. After arriving, most of the children sat down or just stood around, whereas they otherwise immediately used the free space for lively movements. I took advantage of this quiet mood to talk about the plans for the approaching Christmas period. We gathered in a circle on sofa cushions in a small room next to the movement room. At the end of the discussion, the children appeared to be virtually stuck to their sofa cushions. I picked up this message and, as frequently happens, deviated from my original planned movement tasks. I asked the children to take their sofa cushions with them into the movement room. As always, the children were supposed to follow their quite personal movement impulse to the first music and to include their large sofa cushion as much as possible in their movements. At the end of the first music all children were lying on their sofa cushions. Ag. had placed her cushion on the table and Stn. lay with his cushion half hidden behind the big blackboard. Right from the start, Stn. was the biggest outsider in the group who, up until now, could only find contact to the other members of the group through argument, bodily attacks and "unhappy" clashes.

I took up the completely different ways of the children of lying on their cushions in that I mirrored them with my body and requested all children to follow my example and to try out the methods of their fellow group members of lying on cushions. After the group had tried out and experienced all individual forms of lying on their own bodies, I now gave them the task of improvising movements on their cushion. The favourite movement of each child was likewise taken up and mirrored by the entire group. The same thing now took place with a movement sequence which led to getting down from and back onto the cushion. The children wanted to play "statues". Every time when the music stopped during this dance, the children froze like a statue in their movement. Today, of course, the statues always froze on the

sofa cushions. For the first time, all children were without exception successful in doing the exercises together and thus were able to perceive themselves and all other members of the group a little bit more consciously. Even Stn. had not detached himself from the joint exercises, which he otherwise did. It was then even possible to lead the children more intensively into contact and into mutual perception. Statues were now created in two's on one cushion. In a last step, we pushed all cushions together in order to form a big group statue. However, Stn. announced himself at this point with his otherwise usual retreating manoeuvres, but this time without starting an argument in advance. He wanted to take his cushion out of the middle of the large mat of cushions. I pointed out that this would make a hole in our mat, whereupon Stn. pushed his cushion back into place and joined in with the group figure. During this session, Stn. was successful for the very first time in remaining in contact with the entire group. In spite of the distance to the group (his cushion lay a little behind the blackboard at the beginning of the session), he had found a way of indeed remaining in contact with the group via the movement. In the end it was possible for him to make what was for him a large step towards the group. It was likewise also possible for all children in this session to make body contact, which run very gently, and this time did not degenerate into pushing and shoving and small nasty tricks. We even sang a song together in the final circle.

A few weeks later, perception of the own person and the others in the group had been so far developed that a group improvisation with ribbons was possible. An., Ja., and Stn. created the improvisation together. During the course of the improvisation, each child became more creative and more experimental in finding quite individual patterns of movement, ideas of movement which I introduced from the outside were also taken up. At the same time, all three children also constantly maintained contact with each other. They reacted to that which the respective partner offered and a continuous movement dialogue came into being, as would be desired in all improvisation classes. Stn., our "escapee", remained completely integrated although the entire improvisation phase extended over a period of about 20 minutes. I can still remember this session quite well, the

session in which I ascertained with a glad heart that the children conducted themselves as quite normal, non-problem children. I believe that the children had a similarly happy experience with each other because two of them asked me during this session if we could meet for two hours in the future instead of only one hour.

St. had already excluded herself from the group activity at the beginning of this session,. During the first half of the session she simply rested and rocked on the "physioball", and in the second half, during the group improvisation of the others, she thankfully accepted my offer of crayons and paper for drawing.

I always place great value on the situation that no child should feel compelled to take part in group activities if, for whatever reason, the child is not in the mood. The children are always invited to take part, but they make the decision themselves to accept the invitation. It appears to be quite possible in this way, without actually getting into action with the group, of being quite consciously in contact. This was at least the situation on that day for Stn. because she moved up very close to the group in our final circle. An. expressed his conflict which he had with his sister Ja. shortly before the end of the session by keeping a distance of a couple of steps from the rest of the group in the final circle.

This final circle, which I always insist on at the end of a group session, is always a good diagnostic instrument as to how the individuals stand to the group at that moment, meaning in respect to closeness and distance and "belongingness" to the group.

6.2.2 "Personal themes find forms of expression" and smooth the way to changing the model

Ja., An. and Fa. took part in the next group session. Fa. was completely over-excited on this day, threw swear words around him and he was driven to downright wild, uncontrolled movements. This aggressive mood had an infectious effect on An.

The small trampoline, the physioball, a tyre and a metal bucket were ideal materials for getting rid of this aggressive potential without getting free of it in contact with the members of the group. I blocked the request of the children for the inclusion of further material, because they radiated a boundless dynamism today, and it appeared to be more sensible to bring it into a tangible and visible form. Fa. had the idea of jumping from the table onto the trampoline. I picked up Fa.'s idea and expanded it. I suggested setting up a circuit using the material in the room which up until then had only been individually used by individual children. The sequence of the circuit was set up by all of the children. The circuit started off with by jumping from the table onto the trampoline and from there they had to do a rolling jump over the physioball into the room, then jump into and out of the tyre and then finish the circuit with a drum roll on the metal bucket. When Fa. went around the circuit, he always made thrusting movements which reminded of sexual intercourse and threw rather obscene terms referring to sexual organs into the room. During the next sessions, indications repeatedly arose with Fa. which deepened the suspicion that Fa. had been sexually abused.

The mood to go round the circuit happened almost spontaneously with Ja. and An. I prompted the children to quite consciously use, to enlarge, to diminish the sounds and vocals they generated. A voice play using one's own name was to take place in a further step, in another step one of the children began to go through the circuit with a self-composed song. An idea which I also asked the other children to pick up. Quite personal subjects now found expression in these songs. Ja. sang about being alone and of her wish to be a ballerina, Fa.'s song told about an invincible superman, about omnipotent phantasies which, in the case of a sexually misused and thus also a completely defenceless child, represent an important survival strategy. Fa. always had the urge not to finish the circuit but to break off in the middle. With the help of my motivation and stimulation he too succeeded more and more often in finishing the circuit. The increasing drum plays on the metal bucket awoke in me the idea of continuing the session with rhythmic music instruments. Now that all children had let their aggressive potential run free

and had shaped it and through this had come into contact with very personal subjects, a rather calm and somewhat melancholy mood set in. We all gathered around the physioball resting our backs on it. The ball thus functioned as a backrest and support for the individuals and of course established a connection to everybody. All children now succeeded in listening to individual improvisations made with the musical instruments. Ja. and Fa. began once again to compose songs. These again revolved around their personal subjects, which they had broken off during the movement play in the circuit. An. also refused here, as previously during the circuit, to reveal his subject in words. But obviously, like the other children, he was deeply involved in his own thoughts and feelings. This session was marked by a very great readiness for very personal communications and in the last phase also to listen to each other and to that which each individual had introduced or revealed. This session opened for me the possibility, particularly with respect to Fa. and Ja., of further pursuing the exposed themes and to jointly seek with Fa. another way out of the powerlessness than through flight into omnipotent phantasies and to find a way for Ja. to get out of her loneliness.

In previous group sessions, the children had never been so clear and direct with introducing their personal subjects. Now that the models reigning in the heads of the children become clear I can receive clear intervention indications for necessary or desirable model changes.

6.2.3 Action training concerning "expansion of the movement repertoire"

The session last described was followed by a few months in which the children appeared only very irregularly at the group session. The previously described ambivalent attitude of the parents or mothers towards the Erziehungsbeistandschaft always had a hampering effect on the group process and the development of the children. Because of the repeated and frequent absence of the children, I quite often had the feeling of being thrown back to the beginning of the group work.

Subjects or closeness and trust which had emerged were always repressed and had to be built up from new again.

Ja. in particular remained alone with her loneliness, but I was able to continue to work on Fa.'s subject, without going into closer detail here on the very difficult progress.

O., a very shy, reserved boy, who had suppressed all aggressive impulses over a long period of time, came to this session with an urge for movement unusual for him. During the warming up phase he said that he had brought a lot of energy with him today. Of course, An. became quickly infected and the two of them dashed with sudden and vigorous movements through the room. Quite different with Ja. and Na. They let themselves be guided by rather light, gentle movements. I first of all gave all of the children an imaginary partner in their hand with the intention for the boys to conduct a fight and for the girls to go for a walk through a fairy land of their own imagination.

It is important that all children have the possibility of letting their own movement impulse run free, even if a group agreement cannot be established at the beginning. It was O.'s idea to include the heavy iron coat stand in the dance to prove their strength and energy. The boys then started to push the heavy coat stand through the room really using a great amount of energy. The girls now jointly continued their walk. This walk led to a "mobile" coat stand upon which they now sat. This now meant an even greater challenge for the strength of the boys. At a later stage I asked the children to change places with each other. In this manner, my wild boys bursting with energy found quiet, calm movements on their coat stand journey and the girls had to mobilize energy and strong movements in order to push the boys. In the end, it was a bit easier for the girls to experiment with strong movements and for the boys to come to terms with lighter forms of movement. However, O. was still possessed with strong and rather wild movements during the course of the whole session, which I also encouraged since these movement qualities were a completely new discovery for him on this day. The final round took a little bit longer on this day. Every child was

rocked on the large physioball in the middle of the group to a requested song as farewell. Even O. became calm during the final round and was once again in the position to gather in his excessive energy (bottled up over the years) so as to be able to tackle his homework in the homework assistance period which was on his program at the end of the group session.

In the following session I continued to work on the experiences of light and strong movement qualities based on the picture of a stormy and calm sea. It was once again revealed that an emphasizing or exaggeration of the rather familiar movement qualities opened particularly well access to the perhaps less presented counterpole. (here: light / strong).

6.2.4 "Offences and drawing the line" help in the case of exchange problems

An. came 10 minutes early today. As always, his clothing was totally dirty. He told me that he had not been to school today. His mother had taken his sister to the psychosomatic child clinic and in the meantime he had to take care of the other brothers and sisters. He also expressed the wish of wanting to go back to the clinic. An's conflict was to once again become the central theme during the session.

First of all the children warmed themselves up and then they discovered the difficulty in finding a movement on a spinning top which did not upset their balance. During this session, the children had difficulty when they had to come into contact with the other members of the group. A heavy, thick balancing rope also lying around in the room was quickly changed by An. into a snake which he draped around his neck. After he had made friends with his snake. he began to chase the other children playfully with it. The children appeared at last to come into contact via the subject of hunting and being hunted. In addition to this, the idea of the snake appeared to trigger off a great fascination and a lot of phantasy in all children. After the children had played freely, I suggested they

dance a small story around the snake. Each of them should think of a role for themselves that they would like to play. Na. then promptly changed himself into a another snake, O. wanted to be an elephant and An. slipped into the role of the snake charmer. My request for the children to select a starting position for the dance caused all of the children to build a small house, thus a safe, protected starting point for the anticipated adventure. The following story brought about many small encounters in different combinations. In the case of children like O., the step towards another child frequently only occurred after I had clearly and explicitly gone up to the child in advance and introduced the exchange of movements. The story during this session turned into a battle. Of course, this was only a make-believe battle in which there were no blows and no injuries. The children were so far under control today that they were able to keep the battle on the playful level. Of course, there were "injured". And it was obvious for me to transport the injured to hospital and there doctor and care for them. O. was admitted to hospital first and then came Na. An., whose sister had in reality gone to hospital today, remained battling and wild right to the end. It was difficult for An. to respect the decision of the other children during the game to have themselves well looked after in hospital. He penetrated fighting into the hospital. This then caused me to clearly define and divide the group room. There was a hospital and a battle field. I clearly marked the boundary between the battle field and hospital with strips of cloth. I also made An. the offer, who must by now be exhausted from the battle, to recover in hospital. However, he was not in the position to accept this offer. Thus, during the further course of the game I changed my position between the hospital, where I was the nurse, and the battle field where I was the opponent of An. so that he could fight out his battle.

Upon reflection it appears to me as if the physically conducted battle in the game was a symbol of his inner conflict, a conflict between An.'s wish to go to hospital himself and the request of the mother not to leave her alone under any circumstances with taking care of the other children. Meaning his fight between personal needs and the needs impressed from outside.

When the final round was announced An. did however indeed decide in favour of his own personal needs. He laid himself down next to Na. and O. and we conducted our final round in the hospital today. All of the children were once again "well cared for" by me and today we sang a final song together as a goodnight song in the hospital. The children once again composed a few of their own verses for the song.

In the evaluation notes concerning this session I had recorded that the contacts and the relationship exchanges between the children were above average today. In addition, An. had at last succeeded once during the group session in feeling his needs and, even if very limited in time, satisfying his personal needs. Unfortunately, it was not possible during the EB to guarantee the satisfaction of An.'s needs for more care and attention of his mental wounds in real life. His mother suffers from a chronic mental disturbance which always blocks her against decisive changes in the family and in the care of the children.

6.2.5 Symmetrical exchange relationships arise

A session in which only O. and Na. turned up led to a very intensive exchange relationship.

Na. coughed very badly during the warming up phase. I asked her if the coughing would get worse if she were to exert herself more. Na. replied in the affirmative to this question upon which I suggested a very peaceful music which would act like an invitation to slow and gradual movements. Out of consideration to Na., O. also agreed to the very quiet music. After a few warming up movements, I once again suggested the "statue" dance, which we had not done for so long. Today, I allowed a lot more time in space for standing still like a statue when the music stopped in order to allow Na. sufficient pauses between movements. The figures were intended to be large, small, wide, on the floor, stretched etc . I then gave the instruction to make contact with the partner, through eye contact, through body contact, through mental contact and any other freely found forms during the stop phase. O. developed for example the idea

of coming into contact with via a rope which touched both Na. and O. at different points. I varied the time spacing so that phases also occurred in which the stops and thus the making of contact followed very rapidly. An increasingly very conversational movement improvisation arose out of the statue dance, which then on the other hand went over into the telling of a relationship development. Agreements were met between the two without any words. The two of them lay down on the beach to sun bath, went for a walk together, built a hut together. A dialogue was generated from the momentary contact and from that a common movement story. At the end of the improvisation I suggested painting a picture of the jointly experienced improvisation. Faced with the choice of either painting an individual or a joint picture, the two agreed spontaneously to paint a picture together. During this session the two of them had been successful in developing a lively, symmetrical exchange relationship. At the end of the session they told me the story behind the picture:

O.'s house catches fire and is burned down. O. ask Na. whether he can move in with her. Na. then takes O. in to stay with her. Na. and O. had decided during this game to be there for each other in the case of need.

After this group session, O. and Na. began to meet each other outside the group session. Up until that point in time, both of them had great difficulty in getting friends. Consolidation of the relationship on the movement and expression level appeared now to continue in real life for both of them.

The sessions always ran consistently and revealed development steps in the children where success had been achieved in taking up the impulses with which the children had arrived and transforming them into experienceable and visual creative forms of expression. The disturbances radiated by the children were quite often too strong, or I did not succeed in combining the in part very contrary needs into a joint group session. In the pedagogical-therapeutical work, one has to above all depart from the classical pedagogical structure

of the session, even when this structure must always be present as orientation at the back of the mind.

During the comparison of picture analyses and movement analyses I discovered that there were both overlaps and supplements in the statements. But I have never experienced that the statements of movement and pictures were contrary.

6.3 The help process of a family:

In the interplay of small group work and family sessions

In the interaction of dance therapy and family therapy

Making contact/first talks

Mrs. W. represents the many single parents who come to me not because they have the feeling that they cannot cope any more, but because the Youth Welfare Office has send them. On the other hand however, the Youth Welfare Office had been informed by the school of the unruliness of the eleven year old son Heiner with the request "to do something". Drawing the line, which Mrs. W. was no longer able to do herself, had been taken over by the Youth Welfare Office. My colleague from the office had been "successful" in convincing Mrs. W. that an EB was necessary in order for her to get the upper hand of the problems with her son.

Mrs. W. had armed herself very well for the first talk. She was noticeably overweight and flooded me with a lively torrent of words. However, behind these words I detected a tenseness and a tightness in the chest. The surfaces of my hands became moist. My countertransference allowed me to perceive the excitement of this woman and her endeavours not to let me look behind the scenes. Heiner was very small for his age. His round face was striking and had a very feminine effect and he had a great similarity with the mother. Where were the masculine identification figures in his life? It was obviously very difficult for Heiner to sit still during the talk. He fidgeted with his hands and legs and constantly pushed

something to and throw. Mother and son sat close together and Heiner commented on or frequently added to what the mother had said. I assumed that there was an involved relationship between mother and son with diffuse function and generation limits behind all this.

The mother led me to believe that at the moment everything was running smoothly between her and her son. Even the school had not been in contact with her for a long time. Actually, I could have gone at this point because I was not getting a mandate. However, I had contrary information from the Youth Welfare Office. I was successful in motivating Mrs. W. to talk about how the separation with her husband came about, how the Youth Welfare Office has threatened to place the child in a home at that time when the very great alcohol problems of the child's father had led to constant arguments within the marriage, to debts and to night long drinking bouts with friends. Even she had increasingly succumbed to passivity and alcohol at that time. However, the threatened removal of the child gave her strength to separate from her husband, although he constantly threatened her with beatings. Instead of looking for current problems, meaning my mandate, I led the mother to understand: "I see how it has been very difficult in your life for you and I admire what you have done in spite of these terrible conditions in your life". I saw a visible relaxation in the mother's body. She loosened her folded arms slightly and now began herself to talk about the current stress which she had with Heiner in doing his homework, about his weakness in reading and writing, his impertinence towards her and about the constant complaints from the teacher in whose class Heiner constantly interrupted the lessons.

The mother was first prepared to talk about her problems with the son after I had signalled that I was able to see her personal distress and needs as well as her strengths, and above all respected her as a person and mother and that I had no intention of touching on the sore point of a failed mother. I could now make my offer of help. I emphasized in particular that this was a voluntary offer, that only she could maintain as she, the mother, wanted it. Thus, I returned the decision competence to the mother which had been taken away from her by the Youth Welfare Office. This is an important step

needed in creating a minimum of self motivation, the basis for a promising EB.

One year after starting the EB:

Mrs. W. moved with her son into the flat of her new life partner, Mr. K., who lived there with his thirteen year old son Frank from the first marriage. Mr. K. is a shift worker with the German Federal Railways.

Mrs. W. also ensured that Frank was included in the EB and in the small group, which Heiner had been visiting regularly for a year. Mrs. W. informed me that Frank went only very irregularly to school, found it difficult to make friends and the permanent arguments between the two boys was unbearable.

Before I could hold the first session with the newly assembled family, Frank was admitted to a children's psychiatric clinic because of the acute danger of suicide. During his two months stay in the clinic, Frank took part in my group sessions during those times when he was allowed out of hospital for a short period.

1st small group session

The group was composed of five juveniles from 12-15 years old. Frank belongs to the two new members, Heiner belongs to the three "old" members who have been coming to the group for a different periods of time.

In contrast to most of the new children who initially react reluctantly or boycott my movement offer, Frank took it up immediately and tried very hard to make contact with me. Already quite big and overweight for his age, he had the effect of a giant baby on me. His movements were often very awkward and coordination difficulties were visible. A sophisticated movement analysis, which was carried out at a later time based on video recordings, showed

clearly that Frank's movements were absolutely determined from the flow. The movement flow flew completely freely and uncontrolled through his entire body, torso and his limbs. His arms and legs flew uncontrolled rather in those directions where the pure mechanical flow of movement drove them. During this initial phase, Frank actually showed none of the further movement qualities (time, space, weight - see item 4.6.1.2 and 4.3.4.2) clearly and visibly. I had to assume that his feelings were neither suppressed nor controlled. Like a baby, his actions were controlled almost instinctively from emotions or, in other words, simply subject to the flow of emotions. Frank also showed surrendering tendencies towards contact persons always when he was lying completely open on his back. The association to a baby was very clear from this background. However, a flaring up of efforts (movement qualities apart from flow) was individually observed. Thus, he now and then showed weakly marked sustained movements, or showed a direct strong blow of the fist. This gave me the indication that the basic ability to show efforts or rather movement qualities was present but was only seldomly activated. I had to assume considerable development retardations in the cognitive area, possibly also a learning handicap. The lack of direct and indirect qualities (space effort) suggest a lack of exploring and investigating abilities and therefore poor thinking. The rare moments when Frank showed the time-effort it was just very sustained (no suddenness at all) and dominated by the uncontrolled flow. Frank seems to come to a decision only after much hesitation. And his low capacity for commitment seems to be even further reduced by the the domination of his feelings. His feeling of identity or self-concept were probably only very weakly formed and body limits were presumably hardly present (weight effort). His transient use of weight efforts (strong and light) indicate low intention and cabability of determination and confrontation.⁴⁷ His body attitude remained static, particularly the complete torso. His relationship to himself therefore also appeared rather static, inflexible and uncontrolled. Because of this high degree of uncontrolled flow shown by Frank, I had to assume that unknown movements would always hide a danger of losing balance. Frank constantly looked for reference points on the outside to which he could perhaps hold on to. He

47 Concerning the interpretation see item 4.6.1.2

watched me almost all the time, however, always returned his attention to objects or materials in the room. When he concentrated on an object, the relationship to the rest of the room disappeared into the background. Thus, he seldom had a complete overview. He hardly paid any attention to his brother or other members of the group. Within the actual sense of the meaning, he seldom showed adapting movements. Thus, focus and contact were maintained via his eyes. He changed his line of vision and the direction in which his body pointed, but his body showed hardly any shaping. It appeared to be too difficult for him to take up the movement impulses of the others. Naturally, this indeed requires a conscious activation of ones' own effort and movement qualities. However, when I mirrored Frank's movements this increased his motivation to expand his own movement repertoire or to become more flexible in his body attitude. But efforts continued to be absent and thus also the development and knowledge of his own personal posture and attitude.

In a friendly sounding-out manner, Frank and Heiner used every opportunity to mutually annoy each other. Heiner was now much more active than before during the entire progress of the group, although as always he tended to frequently withdraw. His retreating and blocking were documented not only through his distance from the group but he also avoided the "eye" of the camera. Obviously he did not want to be seen. During one of the subsequent sessions, he lay for example for more than 10 minutes completely motionless on a table with his head downwards, beyond the camera, then turned on his side to face the group again, in order to then conquer large areas of the room at a later point in time. Heiner appeared to first of all need the retreat in order to be able to take space in a second step and/or be able to make contact with the room and the outside world. After a withdrawal manoeuvre, he related not only more clearly to the room but also looked for contact to me and other members of the group via eye contact and through matching and approaching gestures. The relatively frequent shaping in the area of spreading/narrowing also indicated his strength with respect to mutual communication. Advancing and retiring could always be seen, whereas rising and sinking occurred rather sparingly. The lack of self- confidence in the interaction derived here was always

confirmed by Heiner through suitable verbal expressions. However, he appeared to have the ability of matching to situations and people. Just like Frank, Heiner always referred to one individual object. But he changed his focus here much more frequently and moved himself through a greater area of the room, whereas Frank rather took roots at one fixed location. Heiner was thus multifocal and single focal aligned. Therefore, I suspect that Heiner has further developed capabilities in the cognitive area.

The tendency for Heiner to hide himself and withdraw is a constant subject. The entire torso extending to the upper arms and the thighs is held constantly in a contained bound flow, the lower body is still evading and tilted backwards. Quite in contrast to Frank, Heiner's feelings are in contrast rather suppressed and very controlled. The uncontrolled flow in the lower arms, hands and legs is indicative of problems in making relationships. Similar to Frank, Heiner showed only little drive. Of all the drives, Heiner showed sustained movements most frequently. He makes decisions but he needs a lot of time to execute them. He starts movements with a distinct effort which, however, disappears more and more during the course of the movement. Thus, an internal participation which is definitely present is withdrawn. It was also frequently observed with Heiner that he stopped or took back a movement flow during its progress by tensing his muscles. Abilities in all areas and internal participation in action sequences which are definitely present must obviously always be hidden or taken back. In a situation in which Heiner was clearly attacked, he was for example in the position to execute a movement with a clear, direct, sudden and strong quality. The efforts not shown by Heiner tempt one to assume more development deficits than perhaps are present. He was apparently always braked by a force not to show his full potential. Nevertheless, I had to assume in his case that there was also a clear deficit in the cognitive area and in his identity development and that he always avoided clear decisions. When it comes to making a decision, he always fades out the initial internal participation and control over impulses during their execution.

7th small group session

The subject of violence and exceeding boundaries escalated. A young girl told me how she had been threatened by her mother's friend in the previous night. I expressed my concern and gave a clear indication that this massive use of force was totally unlawful. This then set off a verbal avalanche of violence experienced by the individual children. Frank reported how he himself had been a victim of brutal beatings and mental harassment by his natural mother and her various friends. Heiner told how he had often been witness to his natural father beating his mother. All five members of the group told of equally brutal and frightening experiences. At the end of this session I also felt myself completely distressed by the violent experiences of the children. I was not able to get rid of this feeling during the session.

Reflexion

This feeling of distress accompanied me for several days and made it clear to me that I had permitted too much violence during this session, even if it was only verbal. I had not been successful in setting up limits for the protection of my person as therapist and for the protection of the children.

During a role play at a counsellor's meeting I protected and limited myself from the flood of demands and provocations from the young people by creeping under a "blanket". This symbol of the protecting and limiting blanket around me helped me from now on to arrive more quickly and more clearly at drawing of necessary limits in critical group and family sessions.

8th small group session

The children reacted similar to me in the role play. During the warm-up phase they provoked each other, deliberately started arguments so as to be able to withdraw from the group activities one

after the other. One went to the blackboard, another went to the harmonium and two even disappeared behind the curtain. The children's accounts of violence from the last session still appeared to hang in the middle of the group room. I detected anxiety from all sides. In the meantime, I now knew from the reflexion of the last session that refuge in withdrawal is inevitable in the case of experiencing so much violence. I requested the children to make sounds with their voice from the places where they were. They should then experiment with high and low tones and then with vocal rhythms in a next step. After that, I drew the attention of the children to the voices of the others. The group then became the echo of the voices of the individual. A careful contact was made through the voice from the safety of the hiding place. Apparently, the children in their hiding places were starting to feel more secure and less threatened than at the beginning of the session. More and more children showed readiness to react to the voice of the others. I therefore then made the suggestion to let the vocal rhythms of the individual children follow one after the other and if possible without a pause. In the meantime, Rosa and Heiner peeped more and more often out of their hiding place. I then also encouraged the others to continue their vocal rhythms when any part of the body peeped out. We then began to change hiding places and to look for new hiding places. First individually and then finally all together. The readiness to show more of themselves and to offer more for contact and communication grew in small steps. In the end, more and more young people were able to leave their hiding place and to search for movement in the room accompanied by their voices. When we gathered together at the end of the session for the final circle the tension and anxiety had been reduced so far that nobody wanted to provoke an argument and we were able to sing our final song together.

9th small group session

It was important in this session to impart a lot of security, clear structures and limits. Likewise, the needs expressed by the children

to talk more about their experiences of violence in our session had to be taken into consideration.

At the beginning of the session, I gave a detailed description of the entire sequence of the session. I made the last 15 minutes exclusively available for the usual grumbling. Even protests were contained within limits today: "Miss Hensel, are you in a bad mood today?" "But I'm not going to paint afterwards". The young people were in agreement. We run through the room together, concentrating our attention first of all on the room and then on the own feelings. Do I want to move quickly or slowly? Each of them found their own preferred pace. We experimented with different body postures during walking. After that, we looked for variations and pleasant timing to get down to the floor and then to become upright again. In the end, we remained lying on the floor and went on a phantasy journey: everybody changed into a seed and then into a plant.

Surprisingly, nobody refused to draw the plant during the subsequent painting session today. Everybody showed their own picture to the group and told us about those things that damage the flower or endangers its growth. I detected here the theme of extreme violence on a symbolic level. Frank's plant was not a danger to anything. This expression appeared to me to be rather a denial of reality, since his life in the new family was still involved with very many problems. Heiner's plant did not have any clear identity, it was something between a flower and a tree. He had drawn it on the blackboard and could therefore be certain that his picture would have to be rubbed out. Once again, a clear statement about his person had been evaded or, in this case, quite positively wiped out.

There was no grumbling at the end of the session today.

13th small group session

As had already been indicated in the previous sessions, the mutual provocation between Heiner and Frank had in the meantime grown in aggressiveness and seriousness. Today I had to intervene really hard

in order to avoid a violent clash. Heiner quite frequently moved counter to the group. He was probably preoccupied with questions on the subject of power and control (Bender, 1991). Frank, in contrast, quite deliberately took himself away from the group, moved alone and for the first time also avoided contact with me. The question of belonging to the group appears to be not yet clarified for him (Bender, 1991).

1st joint family session with family W./K. at home

This session took place only a few days after the 13th group session. Frank had in the meantime been released from hospital. He was presented to me by the members of his family, hopelessly bowed, as a hopeless case which could not be changed. His belongingness in this family was standing on weak legs. All of them had begun to think aloud about a home placement. All of them appear to have overlooked that Frank had lost weight, was more tidier, his movement efforts in the meantime were a little more distinct, the giant baby had slowly begun to change into a teenager. Frank's flight from his present conflict at his practical training place was the only thing the family could see. However, my eyes were directed instead at our sitting arrangement. Five of us were sitting together on the corner seat in the kitchen. We were sitting so closely together that I was not able to use my typical hand gestures without occupying the kinesphere of my neighbour. Was there a high degree of involvement in the family (Minuchin) and was there insufficient room for individuality and autonomy? The father and mother sat the furthest away from each other, Mrs. W. next to the son of her friend, Mr. K. next to the son of his girlfriend, and then only half on the sofa, perhaps half on the way to the outside. Had father and mother already taken over clear parental functions? The following discussion confirmed that the above described observations of movement and body language give an indication of the problems in the family. The father had almost completely withdrawn from his responsibility for his son Frank. The stepmother, on the other hand, had taken over the entire responsibility, including feelings of guilt for the failings of the natural mother. Heiner, for his part,

energetically supported the mother in "bending" Frank into shape. I made this role distribution very clear to the family and requested Heiner and the mother to give back a part of the responsibility for Frank to the father. Mr. K. is after all the sole possessor of the parental rights for Frank and only his decisions and requirements are in the end decisive for Frank. It is of interest to note that in the previous group meeting those central themes had also emerged which were currently topical for the boys in the family. Frank's concern was belongingness and for Heiner it was rather the overtaxing support of his mother in bringing up the older brother, therefore a question of power and control. These parallels permit the assumption that system-inherent problems can be transferred to another systemic context, similar to the classical transference processes (see 4.6.1.3) from one person to another.

2nd joint family session in my office

The father and mother sat down on their own accord together. Other than during the first session, Mr. K. sat upright, expressed himself to the events concerning his son without being prompted. Frank had constructively overcome his conflict at his practical training place. Mrs. W. had been successful in getting rid of a bit of responsibility for Frank and felt relieved. There was no talk about hopelessness and home placement. Only Heiner seemed to be depressed today. Nobody really knew why.

It first became clear to me in reflexion that he would no longer be needed by his mother as the child rearing help because of to the new initiative of the stepfather. Presumably the question had arisen for him whether he was still important, was still needed in the family in spite of his loss of function. And once again the question of belongingness appear to be insufficiently clarified.

14th small group session

Heiner was now suddenly the only one to dance with sticks during the creation of a group choreography, whereas the rest of the group all used ribbons. However, he made the experience of being an important component part of the total work in his outside position.

20th small group session

Heiner and Frank no longer annoyed and provoked each other in the group, but rather tried to avoid direct contact with each other. They had by now repeatedly made the experience that there is sufficient space for each of to let their own very different unique characteristics run free in the joint improvisations via movement or rhythmic instruments.

Frank in the meantime has been going regularly to school, his performance had greatly improved and he was satisfied with it. Instead of avoiding conflicts, he now named these more frequently and asked for help in the school to look for possible solutions. Heiner's weakness in reading and writing had slightly improved. Disturbances during lessons had also reduced to a minimum. He was however not too happy about these successes because he wanted to be an even better pupil.

4th joint family session at family W./K. at home

In the countertransference I felt a severe tenseness in the abdomen, almost painful, as well as severe palpitations. During the course of the discussion I learnt that Mrs. W. was at the moment off sick due to abdominal problems. However, she was at the same time the person who constantly prevented positive agreements being made concerning who would relieve her when, where and how. It became clear to me during this session that she always radiated "double-bind" messages. Mrs. W. felt herself found out in my interpretation: "You have led me into a labyrinth of problems and stresses and called for help.

Every time when I offer you my hand or the hand of your friend you reply I will manage on my own. However, at the same time you also feel yourself overtaxed with coping in your labyrinth. It is as if you are sitting tightly in a mouse trap. And Mr. K., Heiner and Frank are also sitting in the trap because they do not know how they ought to help somebody who cannot accept the help."

During the reflection I once again detected the palpitations and the tenseness in the abdomen. It became suddenly clear to me that Mrs. W. was the only woman living in a relatively small flat with three males. She had been beaten by her divorced husband, her father had always been very authoritative and dominating. Was it not possible that this woman had a terrible fear of the male superiority in her home?

5th joint family session in my movement room

The family were given the task of actively creating the counselling setting themselves. The mother ensured that we sat in the furthest away corner in the room with a large table between us. Whereas in the domestic setting our sitting very close together had made it very difficult for the view of the individuals and their individuality, the distance in my room now took over exactly that same function. A great part of the bodies remained hidden behind the table. The camera and the seated group were so far away from each other that the recording was hardly suitable for clearly identifying movement efforts and qualities in particular. Obviously, the family still needed a lot of protection and non-identification.

During this session we looked at the family pictures together which the boys had drawn in the group session. This made the family conscious of two central family problems:

1. Heiner's picture showed very clearly that Frank in the meantime was setting the tone in the family. He was larger and sturdier than the parents and Heiner. The exercise in the small group on the subject of leading and following in which Frank had documented his preference for leading occurred to me in this

connection. Even Heiner was bigger on the picture than the father and mother. From the point of view of the children, particularly Heiner, the parents had obviously still completely insufficiently documented and demanded their own position of power.

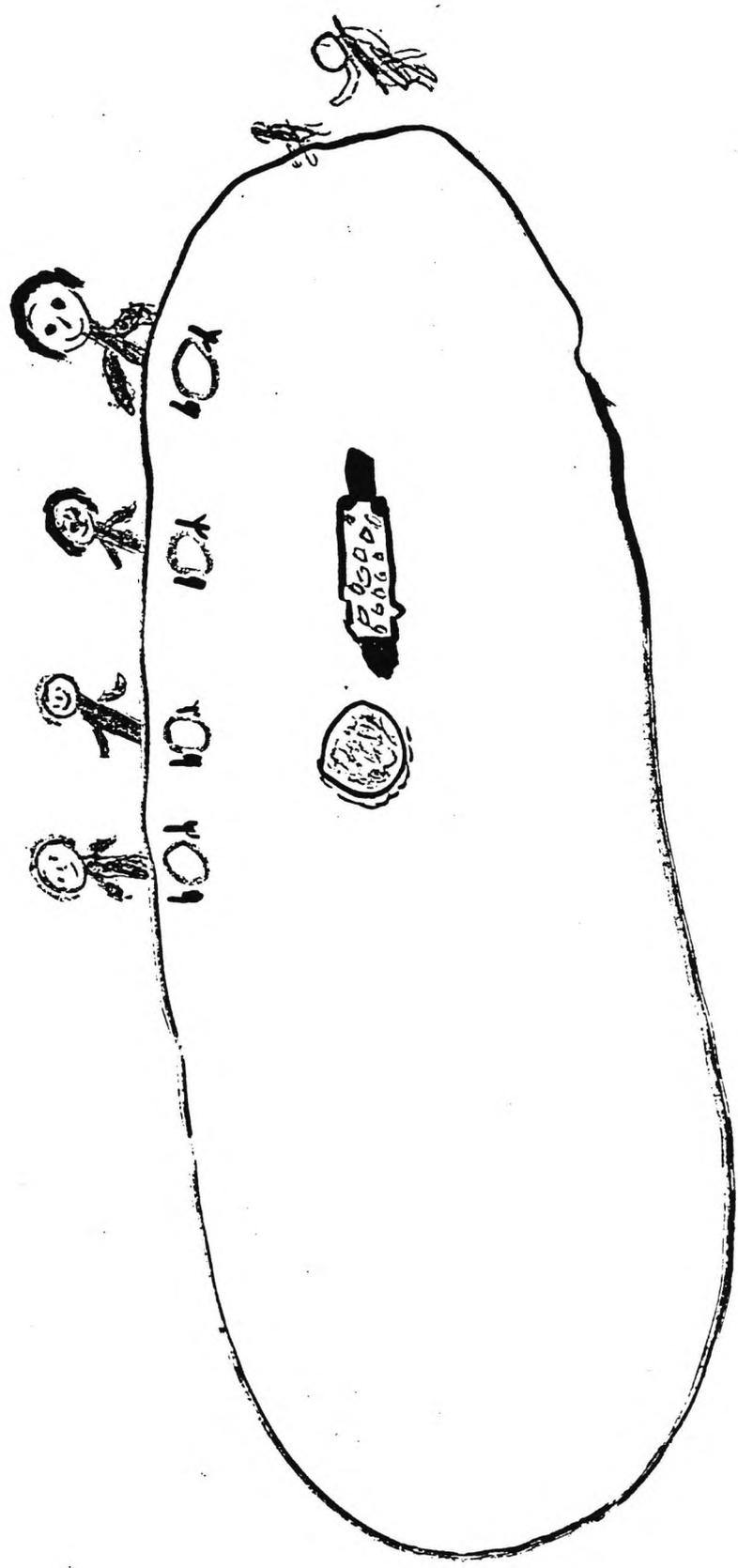
2. Each member of the family was very industrious and busy. However, all had the feeling of not being seen in their endeavours for the family, and not being properly appreciated.

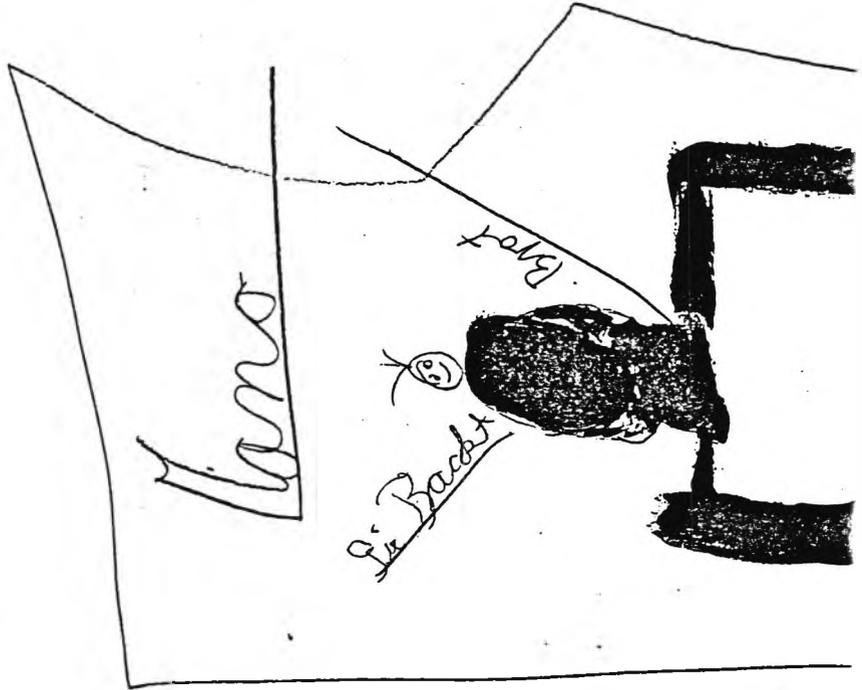
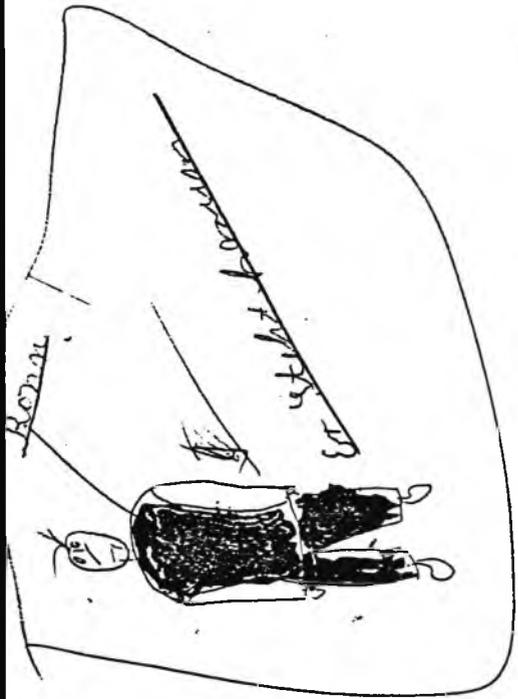
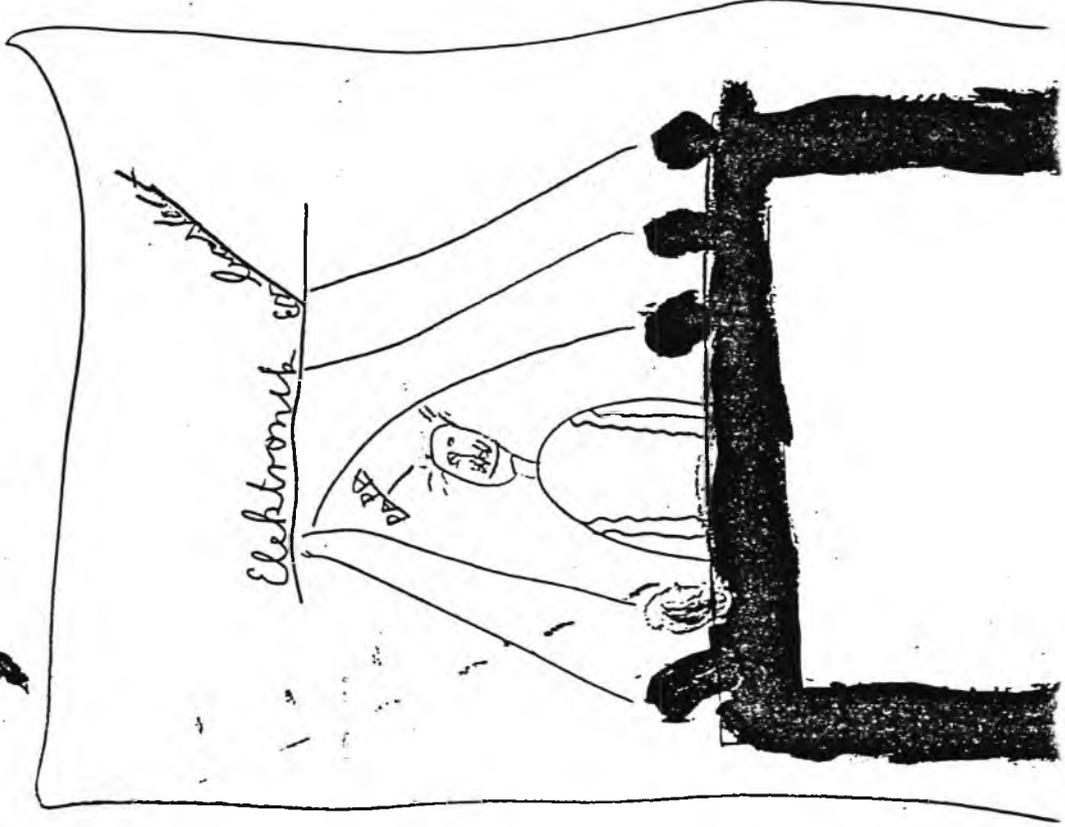
Nobody was however aware of how much all of them contributed to remain hidden and unidentified, and this was only revealed to me first through the analytical movement evaluation and through extensive observation and analysis of film material.

Behind the involvement initially diagnosed by me further indications of the isolation of the individuals in the family system appeared in Frank's picture. Apart from himself, Frank had drawn all members of the family within a frame. In this manner, all of them were clearly separated from each other. Father and mother did not have any legs so they could not walk, similar to Heiner's picture and in the real discussion situation, the legs disappeared behind the table. However, Frank and his brother had legs. It also became clear during the movement analysis that Mr. and Mrs. K./W. were completely static in their movement attitudes and how the two boys clearly stood out with a more flexible body attitude. However, Frank's legs did not have any feet and thus also perhaps no contact to the floor. The self-image from Frank reminded me of "Freddy far-off" who threatened to fall into the water with one of his next steps. He was the only person in the picture who was not surrounded by a frame. Once again there were also parallels here to the message of the movement analysis. Frank showed a very uncontrolled movement flow and can extremely seldom bring an active control over his motions into action. He is a subject of free flow. He lacks body boundaries and control and protection functions. Frank is dependent on these control functions being demanded and pre-lived by his reference person.

The parents are, however, as before still in a too weak position to adequately take over this function. Hands, a central part of the body for making contact, are lacking in all family members, both in Frank's and Heiner's picture. In the last session, I saw the family in a mouse trap with the aid of systemic diagnosis, a look at the symbolic of the movement and picture language confirmed the great motionlessness, but emphasized much more explicitly the isolation as well as the lack of communications and the unrelatedness.

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8th joint family session in my movement room

Frank was missing today because he was taking part on a country hostel outing organized by the school . All positive behaviour changes in the family always end with the mother like today. Once again she felt herself so severely burden and overtaxed through the arguing of the two boys that she considered the prospect of a common future as a family as being hopeless. She was thinking about separating from her friend who, however, did not share the pessimistic attitude of his girlfriend. He said he had clearly gained competence during the last few months in bringing up the children and now felt much more capable of coping with the demands. The two boys always declared themselves ready, either jointly or alternately, to keep the mother under pressure through arguing and difficulties at school. I asked Mrs. W. what it was like for her as the only woman living together with three males. She could speak about it today and said that she was sometimes frightened when the boys went for each other in violent outbursts of temper. I thought to myself without actually saying it: Maybe she is more frightened by the violent temper of her friend which would probably become visible if the two boys would no longer argue in her favour. I changed the subject from the fear of the mother to the subject of about how the individual members of the family protect themselves when the behaviour of one of the others becomes threatening, when personal limits are not respected. Heiner has developed a strategy which protects him. He ignores the others and goes away. Mrs. W. shouts and experiences that this behaviour offers her no protection whatsoever. Mr. K. had been able to protect himself occasionally, but does not know how he managed to do that.

The family then agreed to go on to the movement level. Today Mr. K. felt most confident for a new experiment. He stood up so as to look for a space in the room. The task was then to clearly mark out his personal space around him with strips of cloth on the floor. The other members of the family were then asked to overstep these marked limits. Mr. K.'s reacted completely without motion and words to this overstepping the limits. I asked him what he felt like. He said he felt oppressed and I sensed a wildly beating heart. I then let

Mr. K. have the other members of the family move so far away until he no longer felt the pressure. Heiner passed comment on that which had just happened: "That could be our living-room when visitors come." The movement exercise had visibly mirrored the family dynamism, above all in a completely live and realistic manner.

9th joint family session in my movement room

We started off with a discussion round about the current feelings of the individuals and about any possible subjects that we should work through today. Frank stressed that he also wanted to talk about positive events. All four members of the family actually confirmed that there had been little arguing at home since the last session and hardly any "complaining" on the part of the parents. However, the mother could not leave this positive information standing on its own without reporting about Heiner's "new" "old" problems at school.

As was the case during the last sessions, more matching gestures between father and mother on the one hand and Heiner and Frank on the other hand were to be observed. In spite of the disputes between the brothers and between the parents, are always presented as a problem, a new solidarity and clarification appeared to be taking place between the brother subsystem and parent subsystem.

I suggested that we once again pick up the central subject from the last session. All members of the family had more or less great difficulty of perceiving and clearly showing personal boundaries and to ensure the necessary acceptance and the protection of these personal boundaries. Therefore, there was no basis whatsoever for the acceptance of individuality and autonomy. The intention today was for all members of the family to lay down and to clearly and visibly mark their personal space in size and shape with strips of cloth, ribbons etc.

Heiner's space was on a table behind the floor-length curtain and was closed off at the sides with the large physioballs. Heiner could not be seen. His space and himself were in a hiding place.

Frank sat on a table (which by the way had wobbly legs) clearly visible in the middle of the room. His boundaries were the edges of the table. He thus claimed the smallest space. Both the father and mother gave themselves a larger space than the children. They marked it off on the floor with cushions and a rope. The mother abandoned her personal space during this working unit in order to sit down. I requested her to satisfy her personal requirements without leaving her personal space.

Whereas the children had only shown little effort so far, there was no indication whatsoever for a movement effort during the entire session both for Mr. K. and for Mrs. W. Particularly in the case of Mr. K., no reference at all to the space could be observed. At my request for them to leave their own space and visit another member of the family, the mother showed a blocking gesture. The movement analysis also showed that Mrs. W. showed blocking gestures at every offer of or every request to make contact, regardless of which member of the family was meant.

After my request for the members of the family to visit each other, Heiner made the remark that he had found a good space. "My mother and my father won't come here anyway, at the most Frank." The defence against contact and presentation of one's own internal attitude was so concentrated in this family and was radiated in a closed and massive form from each member such that it had taken on an unbearable dimension. During this session I unconsciously did the same as the family was doing so as not too consciously to have to bear the enormous distance and the suppression of individuation and of making contact: I gave them permission to exceed the boundaries of the others without permission. A "family dance" promptly started. Heiner jumped up, went to Frank and started to annoy him. Although the argument between the two increased in intensity and threaten to become a danger for the curtains, the father and mother remained in their constantly presented static and closed "body movement"/attitude. They became rather even more static. During this session, nobody moved themselves without being asked to by me. They all reacted to me, but not to each other. Only the argument between the boys had its own dynamism, once I had given them permission .

Frank's reaction was very interesting when I told him not to leave his personal space when Heiner annoyed him. Frank promptly laid himself down on his back in his space with an absolutely open attitude in the whole of his body. Frank always took up this surrendering position in the group sessions. It was only during the analytical evaluation of the movement in the entire context that I first comprehended that this was the core of Frank's secret which he used to protect himself from attack. Due to his uncontrolled movement flow and the completely unprotected open attitude, Frank always reminded me of a baby. And there are probably only a few people who would attack a defenceless baby. During the further course of the session I distributed a few tasks to the members of the family which crystallized in the following: Mr. K. and Mrs. W. had to date not sensed any motivation for individual spaces, but only a common space. When the mother and father moved together, the boys moved apart, arguing only verbally until Frank destroyed Heiner's boundaries. The destruction of the boundaries triggered off annoyance and anger in all of them, however, which was not expressed in any verbal or body language. This was first expressed when I asked quite positively what feelings this process had triggered off in the individuals.

At the end of this session, the father had recognized of his own accord that he would have to energetically intervene in order to clamp down on the destructive arguing of the two boys.

10th joint family session in my movement room

I once again asked all members of the family to create their own personal space and to clearly mark the boundaries. Differences could be seen in comparison to the last session. Today Heiner took up practically half of the group room for himself, which made him easily visible, and he had given up his hiding place behind the curtain. He began to play football with his back to the parents.

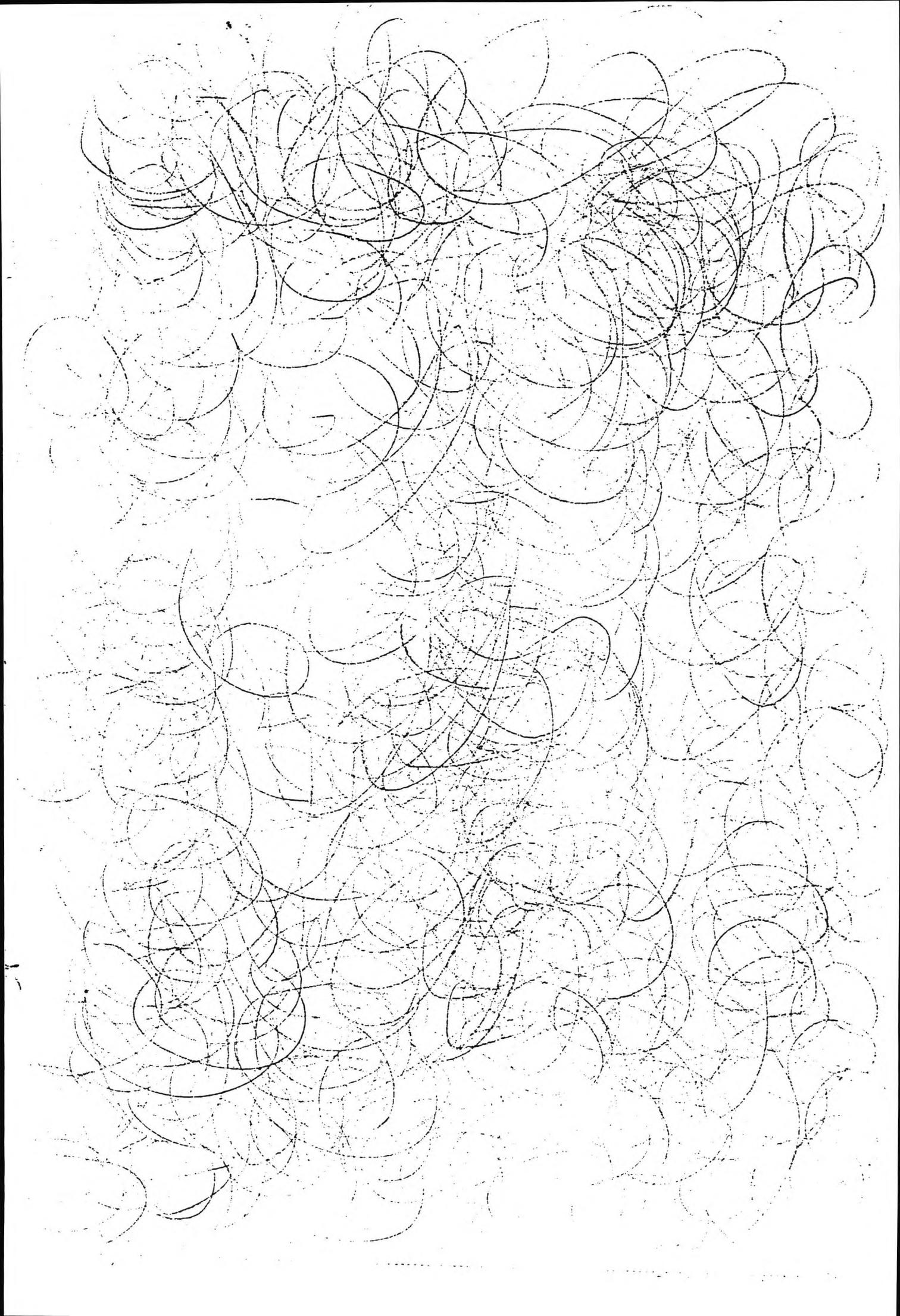
Frank took an even smaller space than during the last session. This time the space was on the solid floor and the boundaries were very

clearly marked by strips of cloth with striking colours. For the first time Frank also had his clear framework. He was apparently gradually beginning to accept control and limits.

Today, father and mother laid their spaces next to each other and could thus also sit next to each other and thereby document their unity, at the same time protecting their personal space. However, the boundaries of the mother were so vague so that their lines could not be clearly recognized. I therefore asked the mother to make her boundaries much clearer. I had to repeat this request once more before her boundaries were really clearly visible. She used one of the boundaries from her friend to limit her own space. Whilst it was apparently very difficult for the mother to make her personal boundaries and thus also contact possibilities visible, the father used the intervention to revise his own boundaries. He decided on his own initiative to strengthen his boundaries with further chairs and ropes. Today, his movements showed a weak awakening of efforts. Sustained movement, meaning that action became more controlled, and direct movement with a clear focus in space indicated that Mr. K. had begun to develop his own internal participation and attitude to his actions. Today, within the "protection" of his clear boundaries, he abandoned the completely closed body attitude to a great extent in favour of an opening attitude.

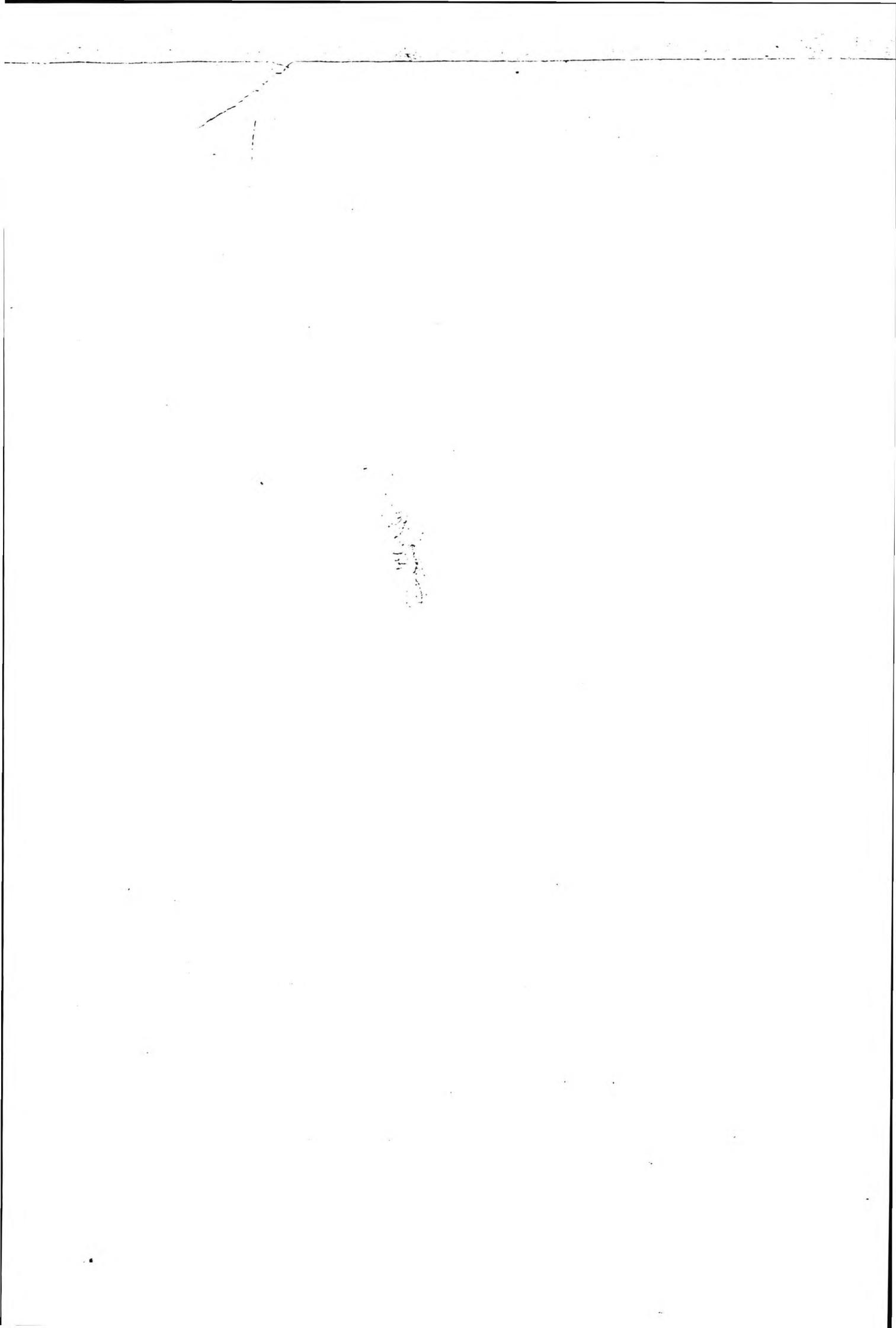
As a further necessary measure set from the outside I declared it to be forbidden for the duration of the entire session to take away the boundaries of the other members of the family or to enter into the space of another person without permission.

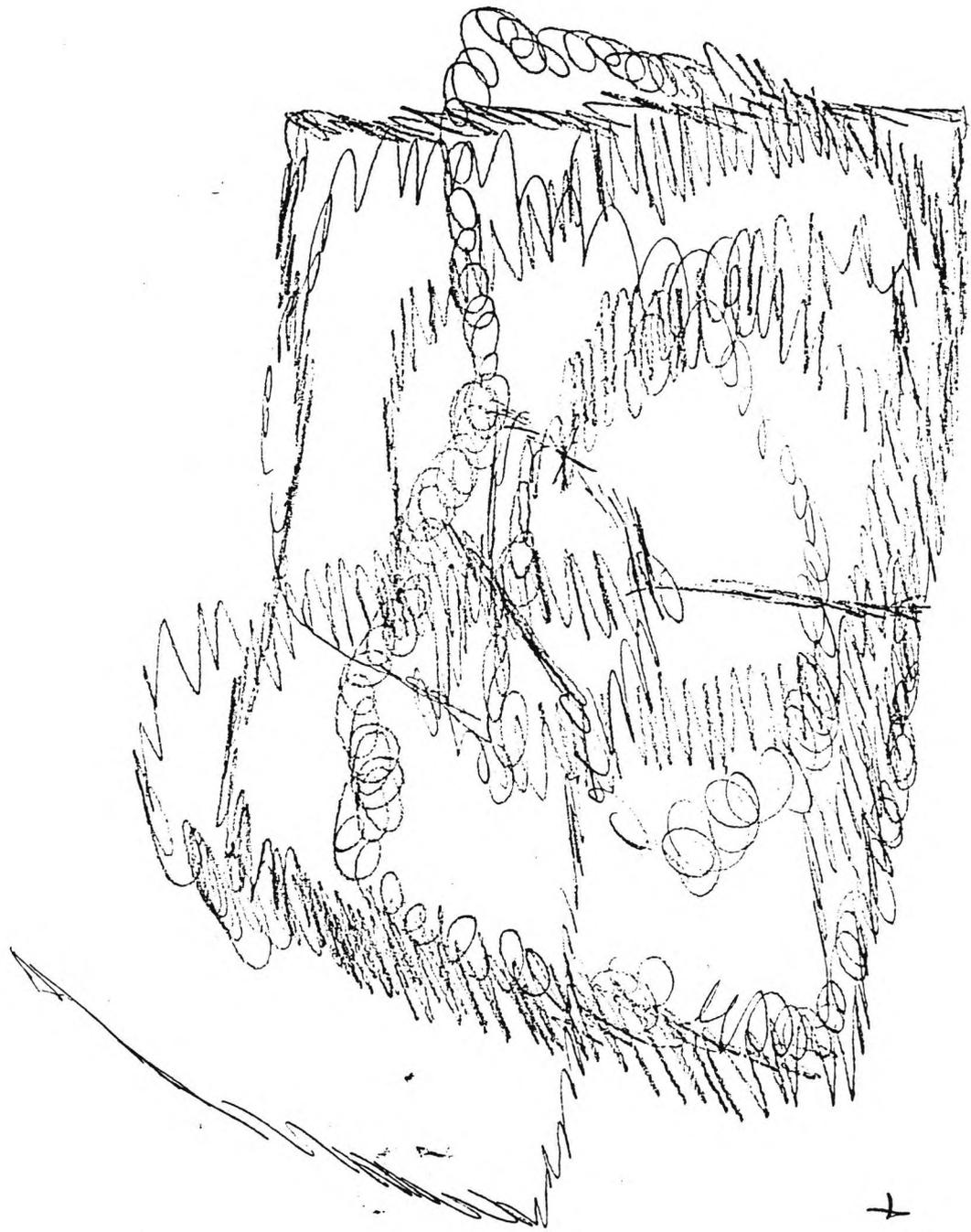
I had decided for today to first of all give the members of the family time to get to know their own personal space. The central exercise in this phase was to make a scribble drawing with the eyes closed. The drawing hand should be guided by thoughts, feelings and the internal pictures. At the end of this exercise, each of them had to write the first word that went through their mind at the top of the picture.





Das war ein Scherz
Das war Spiel.





Kalt

Both the mother and Frank used the colour violet. This could signify an indication for the need for control, or of being controlled or supported (Furth, 1988). Their pictures as well as Heiner's picture gave the impression of the lack of boundaries. The necessity to work on the clear drawing of boundaries was confirmed here.

The mother's encircled circles awoke in me the association to "her" mouse trap.

The pink colour used by Heiner could possibly mean health or solution of a problem. The small patch of colour on the large empty background indicates perhaps that the problem-solving potential in the family is indeed present, but that it is still too small or that it is not allowed to be larger.

The father's picture had a clear outline within which a lively interlinking of circles and lines could be seen. The words written on the pictures were: "cold", "peace"/"quietness" and "that was a bloody awful game". The situation which they had just gone through was not a game but the bitter reality of the relationship in this family.

The drawing of limits and the consciousness of the inner space seemed however to lead to an increase in liveliness or to a dissolving of rigidity. The movement analysis clearly revealed that shaping in space occurred for the first time to greater degree for the mother during painting, repeated advancing and retiring, rising and sinking. She even put down her crayon with a sudden and direct effort.

The members of the family were then given 3 minutes to once again make the attempt to visit the other members of the family.

This time they had the opportunity during the visit to look at the pictures made by the others. Therefore, a positive form of making contact was available as a choice which, in its rather less direct way, tended to be less fearful. The father used this exercise to visit all members of the family one after the other and to look at

their pictures. He spent the end of the visiting time in his girlfriend's space. The mother as second person then set off on the way to her friend, sat down listlessly behind her friend with a free, heavy flow in her torso and stayed there rigid and motionless for the rest of her time. This behaviour now also led to a maximum increase of movement rigidity and blocking gestures on the part of the children. They remained in their spaces and did not even visit each other.

At the end of the session, I offered a verbal reflexion of that which they had just experienced. All of them decided to remain seated in their personal spaces during the final round.

Father: "I had the feeling of needing to find closeness to somebody".

Mother: "I was disappointed that none of the children visited me in my space. I had not reckoned on that."

Frank: "I believe I was able to relax".

Heiner: "I wanted to do something which I was not allowed to do, I wanted to play with the harmonium. Then I thought about whether I should go or not. But I am the son and would have to go for that reason, perhaps Miss Hensel thinks that I have nothing to do with the mother. I was racking my brains the whole time whether I should go or not."

Once again I offered Heiner the opportunity to visit his mother and he actually went to her. This caused Frank to sink even deeper into himself. He had become disappearingly small and he had not been so successful today in expressing his feelings as clearly as Heiner or his father.

11th joint family session at home by family W./K.

We met during the session to look at the video recordings of the last 6 family sessions together. This session was intended to serve the purpose of drawing up and evaluating an intermediate balance as

to whether the joint work had led to positive changes from the point of view of the family.

At the beginning of the session all four members of the family sat on the corner couch in the sitting room. Quite different to the situation of about a year ago, a lively activity began immediately: "Move over a little bit". "Are you sitting comfortably enough?" "Perhaps we should get another chair." Without any intervention from the outside, the individual members of the family took heed and care of each other, paid attention in particular to ensure that there was sufficient space, meaning also sufficient personal space for freedom and protection. It was above all of interest that the mother had taken the main initiative at this point. She was after all the person who always had the greatest difficulties during the previous session in setting her boundaries. The last two sessions, in which we mainly worked with dance and expression therapy, were the most exciting for all members of the family. During the video of the previous session, the children simultaneously mobilized resistance, started to fool around and felt bored. The children's arguments in this family served to conceal the great isolation and distance, the strong fear of contact for all of them, which had become clearly visible and detectable to them all in the last session. There is a good reason for the proverb: "She was petrified with fright." And exactly just that had happened: Petrified by fear, apparently a basic problem for all members of the family, fear to show themselves, fear of the lack of protection, fear of injuries. I also learned during one of the later contacts to the family that the father had also had a violent father in his original parent family and he had protected himself at that time from blows by staying inconspicuously in the background among the many brothers and sisters.

However, this family had now become irrevocably aware that not only the children had a problem but that the father and mother contributed in a similar active manner to the escalation of conflict and stress situations.

After we had looked at the video, I asked all of them individually what they had noticed with respect to their own person.

Heiner: "My reactions were the most interesting for me."

Miss Hensel: "Did you like them?"

Heiner: "I was quite satisfied with myself."

Since I have known Heiner I had never heard from his own mouth up to that point in time that he was satisfied with anything which had to do with his person.

Frank: "Many of the subjects we talked about are old rope.

Everything has become very much better."

Father: "I noticed my calmness. I think it is a good thing if somebody in our family is a bit calmer."

Mother: "I was much calmer/quieter at these sessions than otherwise."

Miss Hensel: "Which feelings triggered that off in you?"

Mother: "I am happy when I am sometimes a bit calmer and quiet."

Without having explicitly asked about positive changes in the family, all of them gave feedback about a positive change or perception with respect to the own person.

All of them were able to remember exactly the pictures that had been drawn during the last session, both their own as well as the pictures of the other members of the family. The clarification of distance on the movement level had thus led to a more discriminating perception amongst the members, even if it was still concealed.

The power relationships and roles also began to change in the family. Father and mother had come closer together, had formed a clear marital subsystem and were now clearly building up the parental subsystem. The father had grown more into the responsibility of bringing up the children and now felt himself distinctly more certain in his competence than at the beginning of the EB. The mother had learned to hand over a bit of responsibility and to recognize the significance of her own fear for the generation of conspicuous behaviour in the boys. The acceptance for autonomy

and individual differences amongst each other was growing in all four.

On the other hand, direct cooperative contact and interactions between the stepbrothers clearly increased in the next group session. Movements amongst the two boys were now more frequently being made with effort. There were fewer and fewer reports from the school about bad behaviour.

Six months later, the family spent its first holiday together in a relatively small caravan in mainly rainy weather. All of them returned refreshed and happy from their holiday.

6.4 The help process of a family in the interplay of family sessions and individual sessions, verbal and non-verbal creative interventions

Mrs. B is a very slim, somewhat extravagantly dressed woman. Her movements are accentuated by a strongly bound flow. Only very seldom does she accompany her contributions to our talks with body movements. It is quite obvious that her movement behaviour is very limited.

The first impression imparted by this mother to her counterpart is one of an apparently self-determined problem awareness. However, on closer inspection, her readiness to do everything to help the children reveals her extremely strong tendency to self-negation and self-abasement.

The 9-year old M., the problem child, is the son from her first divorced marriage. In the meantime, M's father is living together with a different woman. Mrs. B has also been living for several years with a new companion. The four-year old D. is a result of this relationship. Mr. G. is a long-distance driver and only stays with the family at weekends.

Mrs. B sees herself as a single parent. Even during further co-operative work, Mrs. B's companion slipped into the background for

me so far that I temporarily forgot that a father is also living in the family.

Mrs B. presented the relationship of her son M. to his father as a problem. The father is very unreliable. She said he always makes promises which he then does not keep, and has no consideration for his son's feelings. On one occasion he gave away a rabbit that belonged to M. Mrs. B. is always finding new explanations and excuses for the misbehaviour of the father in order to reduce the suffering of her son. She even assumes the lawyer's function in the case of the father for M. and continually tries without avail to convince him to somehow satisfy the needs of his son. M. always vents his frustration about his father on his mother. In spite of his unreliability, the father is placed on a high pedestal as seen by M., is the greatest and better parent. Mrs. B. supports this unreal ideal of the father because her endeavours maintain the hope that the father will indeed keep all of his promises one of these days.

Mrs. B. wants her aim in the EB to be that she no longer has to be the mediator for her son. M. ought to learn to turn directly to his father with his needs and wants.

A new problem crystallised during the initial contacts which severely shook my image of the family's basic stability. The suggestion or even the decision is repeatedly made by M. himself or by the father that M. should permanently move to the father. In spite of the fact that Mrs. B. has the sole legal rights for the care of child, they are now suddenly talking about real dates for M. to move to the father. In general, Mrs. B. left the decision to her son or the father. "Fortunately" I can rely on the unreliability of the father, who backs out from such decisions when he is really pinned down. M. must really have the impression of not knowing today where he will be living tomorrow.

Mrs. B. makes it very clear how helpless and unreliable she is when she has to make clear decisions in her capacity as the person with parental rights. She shifts the responsibility which she herself should bear onto the child's shoulders.

In addition, M. is also a child without any friends, has considerable achievement problems in school and fluctuates between provocation and disturbing lessons on the one hand and a complete lack of drive on the other hand.

First family session with Mrs. B, M, and D. in my rooms

M., D. and Mrs. B. entered the group room more curiously than cautiously. In contrast to the mother, the two boys gave an effect of being strong and stocky. Without hesitating they went straight to the physio-balls and started to play with them. It was quite easy to get the mother involved in a game with everybody. However, after a few seconds this game turned into something similar to a barrack square on which D. and M. using a commanding tone of voice repeatedly attempted to influence how the other was supposed to behave. The mother assumed a passive role in these events.

D. was equipped with a very low level of frustration tolerance. If something did not run according to his wants or if he was not immediately successful in what he was doing, he grumbled and left the game.

If M. felt that he was not having success with his wishes or commands, he immediately retired considerately. The degree of destruction caused by M.'s considerate measures became clear during the next practice. I requested all three to draw a picture on the same sheet of paper. Before M. had even started to make his first line on the paper, almost the whole sheet had been filled by D. and the mother. Both of them kept on drawing in the little piece left to M. Only after I had verbalized this process as an observation did M. start to protest and began at least to defend the small space left to him.

In conclusion we considered the entire work and everybody had the opportunity of passing their comments on the picture. D. had drawn a house with a door knob but without a door. He told us that his father was in the house. Presumably there was no door for H. through which his father would be attainable for him. Mrs. B

painted her ideal family in which a daughter should be present. M. told us about what he would have painted if there had been enough time and space for him. Apart from a small difference (nest in a tree), his picture would have been identical to that of his mother. It was apparent that M. had too little time and space to develop his own identity.

Second family session in my rooms

M. wanted to paint and D. wanted to play with the musical instruments. Once again, the mother did not intervene at any point but let the children make the decisions. Both children wanted to be close to her. But on each occasion they were at the opposite end of the room. Thus, the mother ran between them obviously torn by the situation. The noise produced by the musical instruments caused the family to become a bit closer.

M. complained: "The noise made by the musical instruments is too loud for me." I picked up the subject. I placed a bell in M.'s hand which he should ring if the united playing of mother, D. and me should become too loud. After that every one of us had to ring the bell and thus symbolically demonstrate that we had reached our personal pain level. It was revealed that the mother had the most sensitive ears.

With the aid of the bell the mother succeeded for the first time in signalling her limits. As was confirmed in a later session with Mrs. B., it was completely unknown for her up till that point in time to include her own needs in a relationship and not even to expect consideration with regard to her own person. She had only ever lived to satisfy the needs of her husband and the children, just like the example set by her mother.

It was also of interest to note that D. did not use the bell, in spite of the deafening noise. Apparently he no longer felt a pain limit. There were also no limits, no clear contours in the family picture which H. drew during this session. (see page 207) Only the door knob on the house, the "motif" which had already appeared in

his earlier drawings, had a clear round shape and clear limits. In the limitless chaos, all other colours and shapes were intermingled with each other. There were no people from his family in the picture which he was supposed to draw.

Even M. drew a picture without people. (see page 208) M.'s picture showed a black house, an empty swing and half a tree trunk. The tree, as commented by M., had been broken off. M. was very dissatisfied with his picture, and in the end painted black stripes through it and also wanted to throw it away. This auto-aggressive aspect also became very apparent during the work with creative media. On request, he allowed me to take his picture and hang it up.

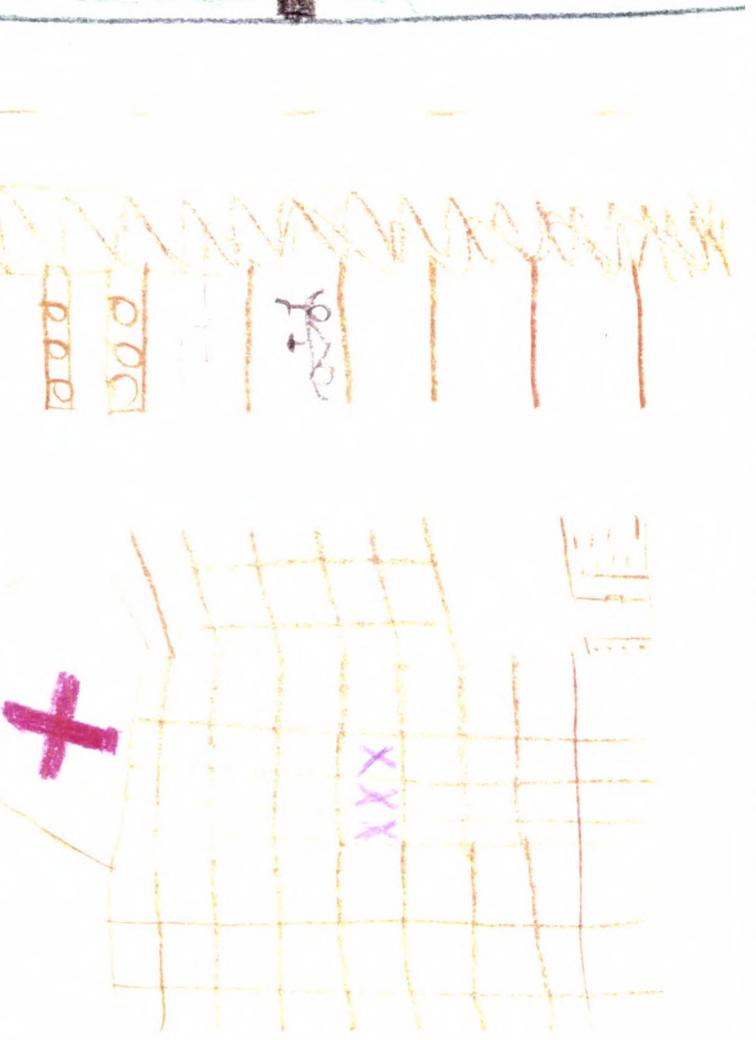
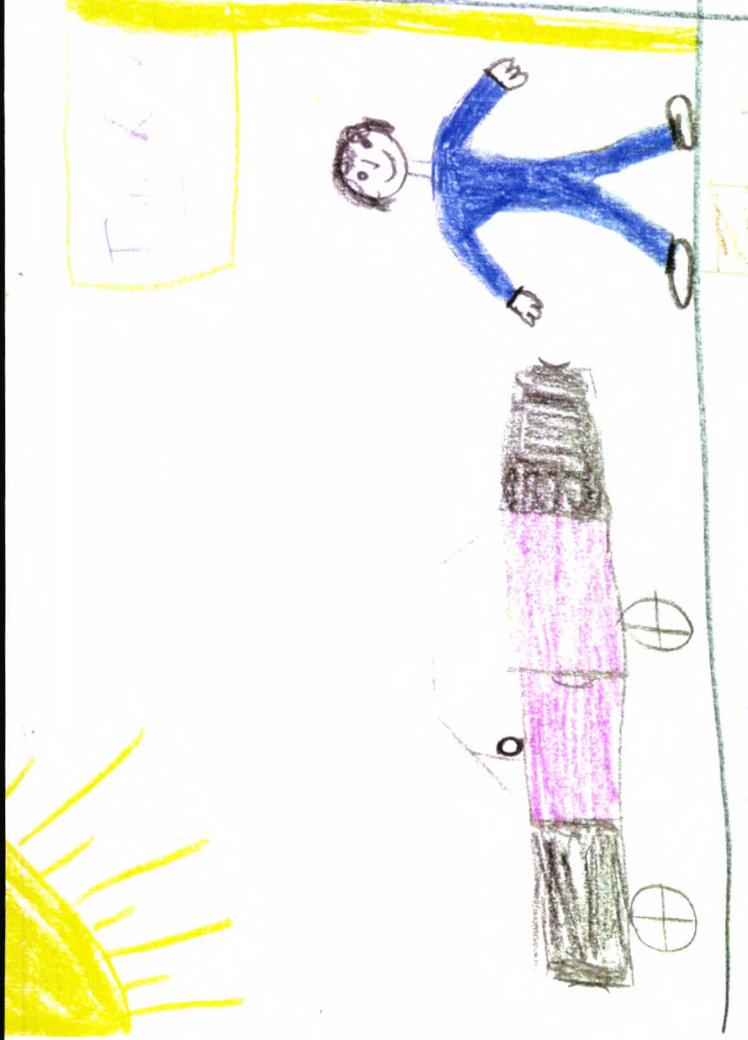
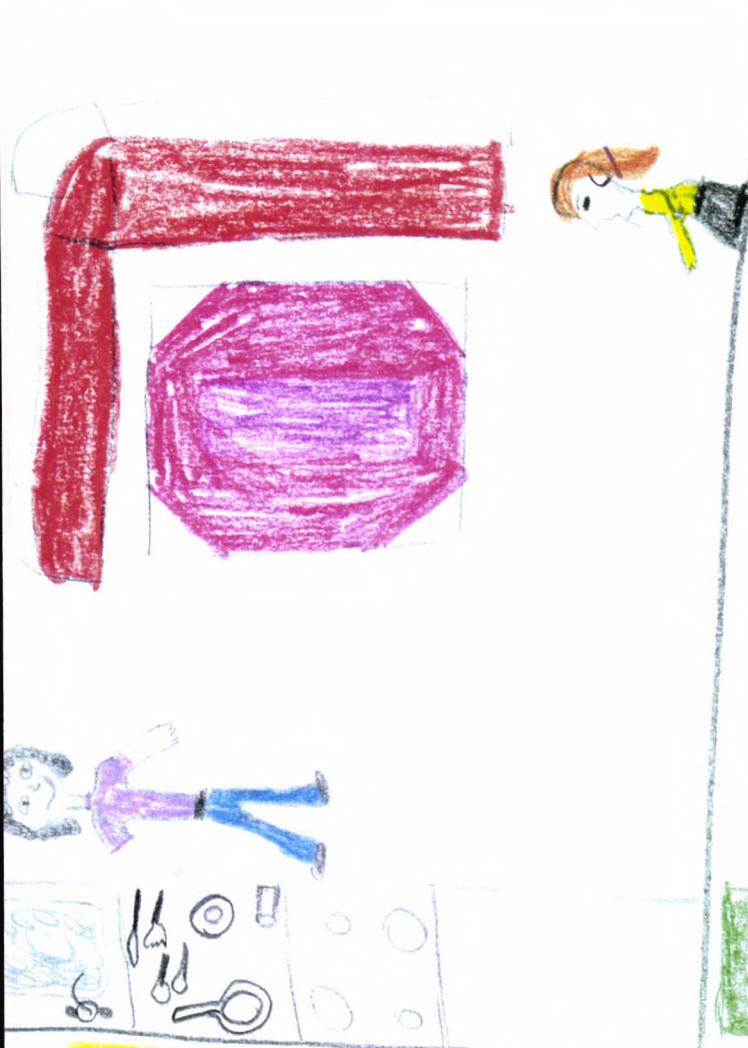
On the family picture made by the mother, of her own childhood, the family members were isolated in separate rooms. (see page 209) Her father was not visible, only the hospital in which he was lying at that time. A clear parallel to her own son became apparent here, a son whose father was in a house without a door. During later sessions, I learnt that the fathers had not had a supporting or helping function either in her original family or in her present family. Mrs. B. describes men who played and play a decisive role in her life-history and in her present life as being in principle more like children.

The family pictures are full of further topics which I cannot select as central themes and cannot deal with comprehensively either here or in the actual help process because this would go beyond my scope.

During the countertransference I really felt how these pictures were charged with emotion. Aggression and anger rose more and more to the surface.







After the two sessions in my rooms it became clear to me that the misuse of power in various forms must also predominate in this family and that there was hardly any difference from those families where the manner in which they dress or the way the home is fitted out and decorated reveals the limitless chaos at first glance. In addition to the already known psycho-dynamic violence structure, I learnt several months later that psychological and physical acts of violence were gradually increasing in the relationship between Mr. G. and Mrs. B, that the children are often in physical danger in their arguments, and that various objects in their home were now and then broken, and that the family is very deeply in debt.

After the second joint session, we agreed on weekly individual sessions for M. and regular counselling sessions for the mother.

The mother needed long intervals between her appointments and only came every 3 to 4 weeks. In the cooperation with the mother, which was mainly on a verbal basis, I endeavoured to give her encouragement and "stabilize her backbone".

As with nearly all mothers, I made Mrs. B. aware of the fact that she had a right to fulfil her own wishes and satisfy her own needs; I also searched for and found behaviour modes that I was able to strengthen in a positive manner, and helped her to develop her own point of view, one that is not primarily determined by the needs of the family and not based on her conviction of having in any case failed as a mother. This personal point of view is necessary in order to show children their limits, but also to release children from the burden of responsibility which they are not yet mature enough to bear. Mrs. B is no exception if out of her own feeling of insecurity she lets her son make important decisions for his life instead of making them for him or jointly with him.

M.'s reaction to my offer of individual sessions was an almost complete lack of movement. For long phases he lay on the physio-ball or sat on the couch and gazed around the room. In the first session he drew pictures on the blackboard that were complete, did

not destroy them but wiped them out immediately after he had finished.

In the subsequent sessions it was the musical instruments with which I was able to make contact with him. With extremely long, silent intervals came solos and dialogues. M.'s playing was very quiet and soft. He could only be motivated to make louder sounds for very brief moments. On the movement level, M. presented predominantly light and sustained qualities paired with direct movements.

Increasingly M. did not turn up to his sessions. M. was sick, with his father, or the car had broken down. Then both the mother's individual sessions and M.'s sessions were cancelled without warning. Unreliability became the central theme in our therapeutic relationship as well. This was actually to be expected, because there was a father who never kept his promises, and a mother who constantly vacillated in her attitude according to what husband or child wanted of her.

When I asked about the reason for this unreliability in the therapeutic relationship, I learnt that the mother was at present experiencing her life as absolute chaos and all she wanted was to run away and hide. M. had started to voice suicidal thoughts. To find out whether he was acutely suicidal, I referred the mother to the local child and juvenile psychiatric clinic. However, he did not need to become an in-patient.

Mrs. B. then tried further escape manoeuvres by stating she wished to consult other counselling authorities, which in the end were comparable with what I had to offer. Confronted with this, Mrs. B. decided to continue our cooperation with renewed earnestness.

I arranged a joint session with her and M. to discuss the rules for our future cooperation. I told Mrs. B. and M. that I could not help with M.'s problems if she, and particularly M., turned up irregularly at the appointed times. My suggestion was: M. comes to me once a week for 45 minutes, and it is compulsory for him to turn up. The only exceptions are funerals, weddings and when M. is so

sick that the doctor can certify to me that he is unfit to travel. Should Mrs. B. fall ill, it would be possible to ask the grandmother to bring M. to his sessions. I emphasized once again that M. also has to come when he was not feeling well - he could then lie down and rest during the session.

Hardly had Mrs. B. accepted these new boundary conditions when there was a noticeable change in M. Had he previously been quite motionless in his seat, he now stood up suddenly and began more closely to inspect the room and the objects and balls strewn around. He played with the physio-ball and went to the blackboard to draw. Our further conversation did not appear to interest him any more, now that he knew that the appointments with me had gained in reliability.

In the further course of the session I was able to motivate Mrs. B. to draw pictures on the blackboard together with her son. Their joint drawing made their very destructive dealings with each other very clear. Each drew a picture of the other one, and criticized the other's picture only negatively. M. began to wipe off what his mother had drawn even before he could have seen it properly. M. destroyed the pictures of his person.

To prevent the drawings from being wiped out and possibly also to achieve a change in their attitude towards each other, I asked both of them to draw a portrait of the other on paper. In my sessions, pictures become personal property and may not be touched or altered by the other person unless the "owner" has given permission. M. crossed out his first version in order to make a better one. He spoke only about what he was not able to do. When the drawings were ready, I asked them to look at the picture the other had made. They were to tell me:

- What do I like about myself?
- What don't I like about myself?
- What do I like about the other person?
- What don't I like about the other person?

I forbade them to pass any comments on what the other had said.

Both M. and Mrs. B. did indeed manage to make negative and positive assessments of the portraits and to communicate these. However, their autoaggressive behaviour won through again in this session. Only a few minutes after the feedback, M. was only able to remember the negative comments made by the mother.

The new boundary conditions also had quite distinct repercussions on the individual sessions with M. From that moment on until the present day he turned up regularly and reliably to his sessions. His facial expression and gestures became more lively and more differentiated, and M. reacted more directly to my questions and suggestions. M. began recounting in detail his experiences in the family, school and leisure time. In one of the following sessions he filled the entire blackboard with drawings and only wiped one picture out. For the first time he drew people. I was fascinated by the variety of his ideas and execution of his pictures, and let him know how enthusiastic I was. Also, M. was for the first time evidently satisfied with his own work. And the pieces of music became more varied. It was now possible to work on building up M.'s self-awareness.

Some months later another crisis occurred in my therapeutic relationship with M. He did not turn up to one of his sessions and did not send an excuse. As I learnt later, the mother had asked the grandmother to drive M. to the session. The grandmother had, however, abruptly changed her mind because she did not want to leave D. alone, who was sick in bed and whom she had to look after as well. It promptly proved very difficult to bring M. to me for the next session. He complained of a headache and preferred to stay at home. There followed sessions in which M. again, as in earlier times, withdrew into himself. He did not take up any of my suggestions, and, lacking in drive, just sat in the corner. He agreed that the theme of today's session was: "I don't know what I'm supposed to be doing here."

What had happened to make it again impossible for M. to use and accept the offer of my session? From the meetings with Mrs. B. I knew that she discussed disagreements on questions of upbringing with M.'s father in M.'s presence. In such disputes the father

would make such remarks as: "You don't have to put up with that from your mother, you can get a solicitor."

The father showed solidarity with M.'s interests in order to deprive the mother of power, even in cases where the mother had drawn very helpful and supportive limits. No wonder M. started overstepping the limits more frequently. He began to steal, had more fights in the schoolyard, respected neither Mrs. B.'s decisions nor those of his teacher. I also knew from Mrs. B. that in the last months she had very seriously started to define clear limits for her son and did not any longer let him make all decisions on his own.

In the next individual session, M. again sat motionless in his place on the couch. I told him that I had thought about why he no longer knew what he was supposed to be doing here with me. I offered him several explanations as to why children who come to me sometimes did not accept my offers, including the one that father and mother sometimes expect of their children something completely opposite to what they were supposed to learn from me. M. showed no reaction whatsoever and continued to sit in silence and motionless on the couch.

I then suggested that he write down or draw on paper:

- What does Mama expect of me when I go to Mrs. H.?
- What does Papa expect of me when I go to Mrs. H.?
- What does Mrs. H. expect of me when I come to her?

"You decide what you want to do with what you have written down, whether to show it to somebody or keep it to yourself." It was possible for M. to agree to this exercise. However, he could not decide whether he wanted to show me what he had written or not. So I asked him to take his piece of paper home with him and look after it so that nobody would accidentally find it, until he had reached a decision himself as to who should see it.

At the next session M. greeted me with a beaming face. When I asked him, he told me that he had shown his mother the piece of paper

from the last session and had also discussed its contents in detail with her. He did not want to tell me anything about its contents. However, M. immediately grabbed the glockenspiel, and long dialogues between M. and me ensued by way of the instruments. We subsequently created a joint piece of music and also found our way to common rhythms. I asked M. to describe the pieces of music, and we discovered a parallel between his play on the instruments and his dealings with people. An extremely cautious and slow approach ended in highly imaginative and rich dialogues.

Mrs. B. proudly reported to me in her individual session that M. had shown her the piece of paper that he had drawn in his session. She felt personally upgraded by her son's trust in her, particularly because he had not shown the paper to anyone else.

Mrs. B. also told me of her efforts to be the person who draws the limits for M. and his brother. She is gradually beginning to win the struggle for power in the family. However, a phenomenon which I experience with nearly all families having similar problems, also occurred with Mrs. B. When parents no longer let children get away with everything, the children test the parents' credibility by presenting even more severe forms of overstepping the limit. For example, M. was recently even in trouble with the police when he deliberately broke a window pane in a public building.

In a role play Mrs. B. again made clear how different father and mother meantime react to their son's violation of the limits.

Mrs. B.: "M., you have to learn to keep within limits, you can't live without limits."

Mr. B.: "If you break something it doesn't matter, my insurance will pay for the damage."

Mrs. B. was fighting two battles: one with her son and one with her ex-husband. She lived in the belief that with her personal conviction she would only have a chance of being taken seriously by M. if her ex-husband was of the same opinion as she was. I explained that with that basic attitude she greatly underestimated her own possibilities.

I discussed with Mrs. B. how unpromising her battle with her ex-husband seemed. Mr. B. had very clearly decided not to assume any responsibility for M.'s upbringing and to "stab her in the back" in her efforts to bring M. up. By contrast, M. would have good chances of changing his behaviour the more consistent and clearer Mrs. B. managed to stand by her own convictions.

During the discussion Mrs. B. had a vivid picture in her mind's eye of how she and the father, like a tug-of-war, pull at their son from different sides and exert pressure on him. A female colleague of mine said spontaneously that she was prepared to join the session in order to transfer this image into movement. My colleague played the role of the father, I the mother, and the mother herself slipped into the role of M. In a first attempt, Mrs. B. believed that she would "throw a fit" if the tugging continued. To the surprise of all concerned, M. (mother playing his role) gradually slowed down his movements and froze into a pillar of salt, while the two tuggers got more and more out of breath. "Entrapped" by the thought of keeping M. on their own side, the parents neither heard nor felt anything any more.

Mrs. B. seemed very concerned. She told me that up to then she had presumed that ultimately M. could only live with one of them and should only be confronted with one basic attitude for his life. I started a second exercise with Mrs. B. and introduced this with the words: a child cannot decide in favour of one parent and thus against the other. M. needs both father and mother. He cannot dissociate himself from one parent because after all parts of both parents live on in him. We divided the room symbolically into father's home and mother's home. I fetched M. (mother playing his role) from mother's home and brought him over to the father, then I fetched him back again to the mother and repeated the process several times.

The mother subsequently told me how she had fared this time in the role of M.: "I was looking forward to seeing B. (Papa) and was sad when I had to leave again. It hurt." The mother realized: in the first exercise M. had turned into a pillar of salt and was not aware of anything anymore. In the second exercise all feelings are

alive and clashes occur. Mrs. B. also realized how bad the situation had been for her son up to now. The second exercise signified to her an inundation in which everything at once wells up and also appears menacing.

I promised Mrs. B. that we could work out a way to dissolve the image of the pillar of salt so that Mrs. B, or M., does not have the feeling of being inundated. Mrs. B. wished for her son to be able to grow up with feelings, and also realized: "I simply need to let go of him."

For me it was fascinating to realize that over the last few weeks I had had precisely the pillar of salt M. sitting in my individual sessions. Words could never had made the mother's basic conflict in dealing with her son so clearly visible and perceptible. This last session with Mrs. B. made it evident that the children's possibility to change in their individual sessions was heavily dependent on the parents' ability to change.

In the subsequent individual sessions with M., we were able to pick up where we had left off before the last crisis. M. usually sat in "his" place on the couch, from where we conducted dialogues with musical instruments and increasingly by way of movement. In this period I picked up M.'s finger, hand and arm movements, which we augmented, further developed and integrated. The theme was discovery of the body, discovery of oneself. Now that the mother was no longer tugging at him he was able to begin discovering himself and developing his own identity.

Meanwhile, as a further objective of the EB, Mrs. B. formulated the stabilization of her position of personal authority vis-à-vis the children. Despite setbacks, she was beginning to feel more and more assured in her attitude towards the children's upbringing. Triggered off by our session with movement, Mrs. B. seemed not only to have succeeded in letting go of M. but had also lost the compulsion of having to change her ex-husband.

It was not long before Mrs. B. brought her present companion, Mr. G., along with her to the consultation sessions. It quickly became

clear that the disputes between them on child upbringing were due to numerous relationship problems in the partnership. Now that Mrs. B. had managed to free herself from the old relationship structures with her ex-husband, the space was now cleared to face the relationship problems with her current partner.

In the next individual session with M., after Mrs. B. had brought her partner with her to the counselling session, M. left his seat on the couch for the first time in over six months. What was even more revolutionary was the fact that he played with balls and made use of the room for the first time. The individual sessions with M. were never again so sluggish as they had been. Now that M. had started to discover his body and the mother had reached the stage of being prepared to become involved in a relationship with her current partner, M. also began to make more use of the facilities in the therapeutic situation, and in particular to enter into a direct relationship with his surroundings.

He increasingly discovered the facilities on offer in my room and developed an impressive measure of creativity and imagination. It was a real joy to see how much energy and creativity this child had. His drawings had changed quite strikingly (see page 220) as well as his brothers' had. (see page 221) M. too soon showed joy and pride in his own achievements. There were hardly any signs of an autoaggressive tendency. His school also reported better results and positive changes in behaviour.

In the last phase of the observation period, I worked with the whole family in different constellations (Mrs. B. and Mr. G. alone; Mrs. B. and Mr. G. with both children; mother with M.) on the subject of how each person can deal with anger and disappointment without physically hurting anyone else or destroying objects. - A topic on which really all members of the family, and not only the symptom carrier, will have to work intensively.

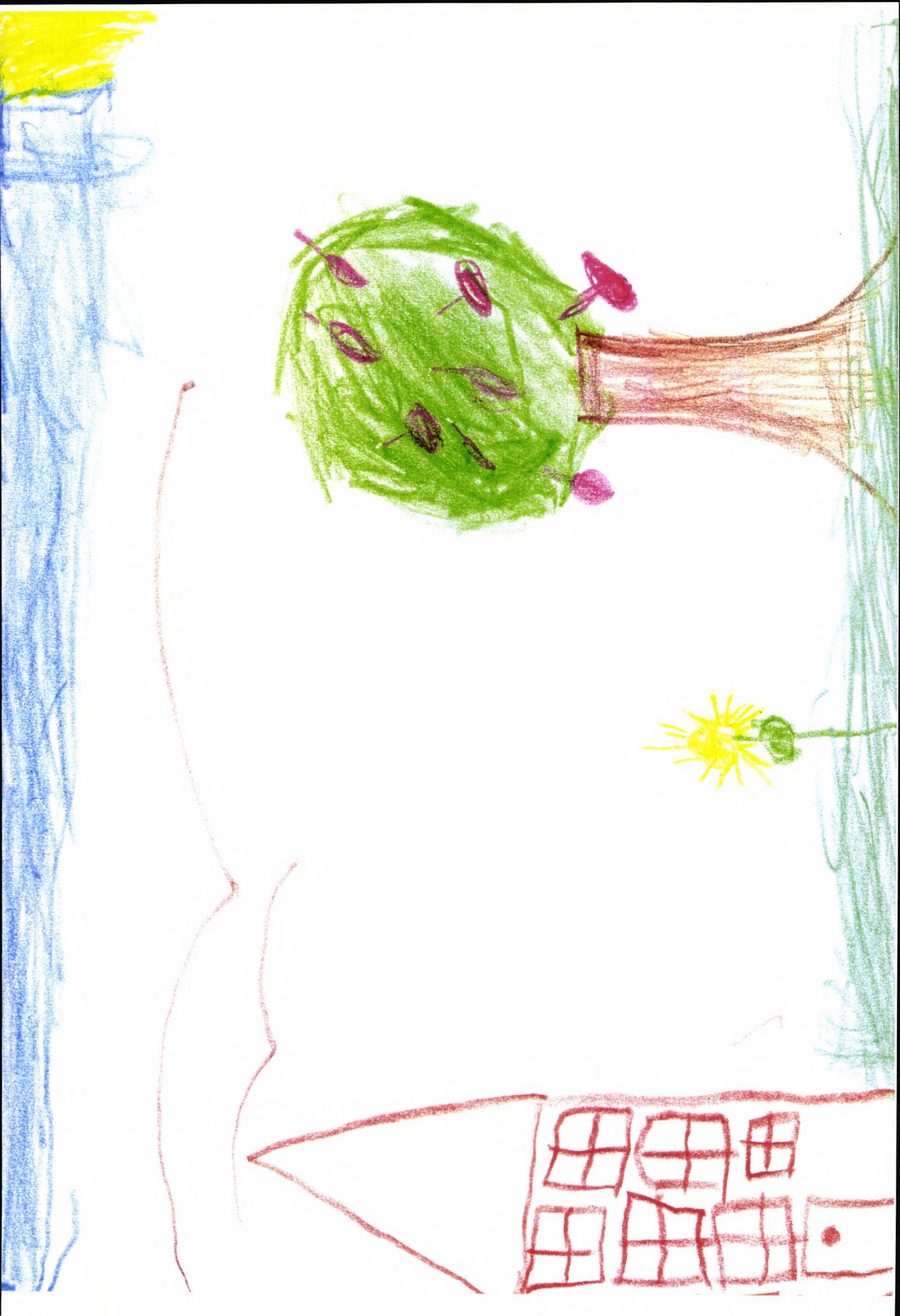
The help process up to now has made the following points nicely clear:

- The strengthening of the mother's self-awareness and "backbone" in individual discussions is often a basis or precondition for the willingness to work on the actual family problems in a conflict-oriented way.

- The dependence of the children on the parents' willingness to develop their own identities. In nearly all families with whom I have worked together, the conspicuous behaviour of the children declined significantly at the time when the parents became aware of their own intra- and inter-psychic problems and began to work them out. The children then no longer needed to serve as a buffer zone for the parents' problems.

- How important it is to respond flexibly to the current needs of the family in the offer of methods and counselling settings.





6.5 Three-phase model of the process of dance and expression therapy in small groups with children and juveniles

Thanks to the extended period of observation it was possible to record and compare a total of five small group processes with children and juveniles. Due to this comparison, phases were identified which all groups ran through.

I describe the **first phase as limitless chaos**. This phase is characterized by a constant running-in and running-out of individuals from the group room on the basis: At least one person is on the run. Regardless of the rules they have just learnt, everyone tries to speak to me at the same time like a waterfall, without even trying to listen to each other. The main forms of communication are verbal or physical attacks, insulting or offending on the one hand or running away on the other hand. During the work with children and juveniles who are the victims of violence, two basic attitudes and reactions in dealing with a violent world become very clear. The persons concerned withdraw into either a really visible or invisible psychodynamic hide-away, or they themselves practise very aggressive violent-like attacks. Hide or strike (verbal or non-verbal) is the motto. Arguments or mutual communication are never achieved. A get-together turns out to be a pure cat-and-mouse game. And if you are "lucky", the breathing spaces last a little bit longer.

Emanating from these violent attacks the necessity arises to **draw of clear limits** which will then be the central point in the **second phase**. Boundaries not only offer protection against acts of violence, they are also the interface at which contact, touching and communication take place. This phenomenon can be most clearly illustrated at the physical contact level. The physical body limits are here the points at which physical contact and communication are experienced. Well-known patterns in dealing with violence are further presented but are increasingly understood in parallel as to be exceeding the boundaries. The central aid here is the making visible of limits by constructing huts and/or personal rooms with the aid of materials (such as ribbons and pieces of cloth). Repeated training in dealing with limits causes personal attitudes

to be slowly formed and reveals themes fraught with conflict. The ability to express these manners, attitudes and opinions develops very erratically and sporadically. Clear personal positions and clear limits first make clear forms of confrontation and communication possible.

They are typical for the **third phase** in which **individual delimitation** can be increasingly practised. Even in this phase, the group is constantly rudely interrupted by the old limit infringements and violent manners of the children and young people or it is questioned, but attitudes are gradually changing. There is a very clear impression emerging that an intensive action training in dealing with the drawing of limits and actual limits are laying the foundation for the development of social skills and relationship skills.

The degree to which individual children get involved in non-violent manners and reduced forms of violent manners always depends to a great deal on how far the manners change in parallel in the context of the family. In spite of repeated relapses into the old structures of violence, which always destroy or tear open the painstakingly formed limits, the readiness increases to accept new perception abilities, new attitudes and direct contact with other members of the group. The clearer the limits and the less often the destructive manoeuvres, the more possible it is to work more intensively on the equipment of the individual members of the group and to improve the exchange relationships (Staub-Bernasconie, 1986).

It is quite often a long way (1 year or more) before I can start working directly on the equipment. Apparently, an involvement with self and development of the self is then first possible when clear limits have created the necessary protection space. The question of belonging and of control (Bender, 1990) has to be continually reprocessed during the course of all the stated phases for some children and juveniles. If the feeling of belonging to the group has been clarified for all concerned then it is guaranteed that a new fundamental feeling of doubt will arise for one child, also with respect to the problems of control. Half of the children

always appear to have one foot outside. For the children and youngsters, not only is the question of fundamental belonging to the group resurrected but also the question of whether they still belong or should belong to a group that is changing its manners in an hitherto unknown way. The subsequent group process nicely illustrates how problematical the acceptance of new behaviours can be for the youngsters when these are contradictory to the behaviour expected of them at home.

6.6 Group process of dance and expression therapy with juveniles

This is a group of young people aged between 12 and 15 years. The group was newly formed in February 1994 and is made up of two "old" and four "new" young people: four girls and two boys. Two of the new girls are twins. The "old" members had already taken part in a group process, but in an other composition. The observation phase was 16 months. During the second observation phase I worked in a very smaller room of about 50 sqm.

1st phase: Limitless chaos

During the first common hour, O. presented his wishes to the group in mirror writing. D. took a long time until she announced herself. Her wishes led the group out of the group room (e.g. swimming). N. placed her sheet of paper in the middle covered up. Wishes would therefore either be presented covered up, delayed or encoded. The wish to meet outside the group room contains the intention of creating a greater distance between members of the group. The common subject was obviously the fear of being seen. Therefore, it is no wonder that the favourite game during the first few months was hide-and-seek.

Surprisingly, it was no problem at all during the first months to establish a circle as the basic form for meeting and expression. However, this came to a sudden end when H., our sixth member, was taken a bit later into the group. The girls in particular disappeared to the farthest corners of the group room, and from

then on I had to regularly point out during verbal and non-verbal exchange rounds that everybody had to sit in such a way that every member of the group can be seen.

Fear in the group noticeably increased due to the presence of H. (countertransference). Due to him the subject of violence familiar to all group members increased in quantity and intensity. It was extremely interesting to observe that with the increase in provocative verbal remarks and with the subliminal fear the willingness for physical movement reduced and the spacial distance between the young people became greater. When one or several children clearly took over the part of the aggressor this phenomenon could also always be observed on other group processes. The tendency, however not exclusively, was that the boys reacted rather hyperactively to the increase in violence and the threat of violence, whereas the girls reacted with a reduction in movement.

During the first few weeks, with or without H., members of the group time and time again alternately ran out of the group room to go to the toilet, to get material from the material room, to stand in a huff outside the door, etc., etc.

While working with the thick rubber band, where everybody should remain linked in a movement improvisation, the tugging and pulling in opposite directions did not stop and somebody also always lost contact with the band.

During this group phase N. painted in O.'s picture. The balloons used by the group members in another improvisation were almost always used by them for hitting each other. H. tested my dealing with rules, stole things from the group, openly showed his cigarettes, although smoking was forbidden and I had threatened to confiscate and destroy cigarettes.

I constantly repeated my few rules, only to experience a few minutes later how these were broken, whereupon I repeated the rules again. I certainly had the impression that I was running up against a wall and my words were falling on deaf ears.

The inability to feel and accept limits was also very distinct in the improvisation with musical and rhythmic instruments. First of all, everyone struggled and fought for the same instrument. When all of them had finally decided on their choice of instrument, an ear-splitting noise started in their joint improvisation. Each tried to play louder than the other and there was no reaction whatsoever to listen to each other. The solos were on the contrary hardly to be distinguished and hardly audible and ended before they had even really started.

This work with musical instruments made it very clear: in limitless and destructive dealing with each other individuals have no or hardly any chance to develop an audible, visible or tangible self.

If I was irritated at the beginning of my work when the children and juveniles reacted with immobility on my request to show a movement, it is clearer than ever to me today that this immobility is an expression in itself of how they experience their own person, their self. Violence produces fear and fear tends to paralyse.

In the 6th session I formulated the question for the first time: "How do you protect yourselves if something becomes too much for you?" The answer I received: Hiss and and make a hut. During the 7th session I worked on the question: "Where can you go to or withdraw if something becomes too much without having to leave the group room?" The children picked up the idea from the last session of making a hut. Typical for this phase of limitless chaos, building a hut was completed in the face of constantly changing coalition.

During the 9th session, the 2nd phase, during which attempts to set limits gradually became visible, slowly came into being.

2nd phase: Drawing of limits

After the discussion round held at the beginning of the 9th session, during which anyone who wanted to, as was the case every week, could talk about an experience from their everyday life, we

began as usual with an as free as possible movement improvisation to music. D. and N. fetched a blanket and built a hut together. The boys, O. and H. exercised with ball and racquet. After a while I asked the group to integrate into their movements using various materials the contact with other group members. Once again the well-known pattern of destruction was presented to me. The girls' hut was attacked by the boys' balls and racquets and was always in danger. The girls said that they were quite willing to make contact, but not that their hut should be in danger of being destroyed in the process.

I then requested all of them to build their own individual hut - "What should your house look like, from the inside and outside" - Sufficient materials for creating a hut were available (covers, strips, scarves). All now started to concentrate on their own personal house. They took their time and became more and more creative in their endeavours to build their houses. Only O. first started very late to build his house. All of them were partly successful in drawing clear visible limits with the aid of their houses. Door plates with names and requests such as "Welcome" were made. Entry to the houses was only permitted when granted by the owner. Boundaries set by the others were supposed to be or should become untouchable. Furthermore all of the juveniles painted pictures of their moods in their houses. Even the request to visit each other was accepted. Everyone visited other persons at least once.

H. continued to overstep his limits and violate the others' limits. He disfigured a cloth doll with a felt pen and announced to his female visitors that he would only receive them if they were naked. In spite of this, the individual doors today remained intact until the end of the session. At the end of the session, D. once again ran out of the room when a game was suggested that she did not want to play. However, before this she had been able to withdraw to the protection of her personal house for a longer period of time without having to run out of the room, and she had also been able to paint pictures for her home in peace.

During the following sessions, the building of houses was always taken up especially by the girls and H. always assumed the part of the destructive aggressor. Statements were heard such as: If H. comes again then I won't come to the group again", or by O: "H. doesn't even fit into our group". My reaction to this situation: "We will work out such manners amongst ourselves so that none of us has to go".

The spatially visible form of drawing limits made it easier for me to explain the theme of "exceeding limits" such that it was comprehensible for the children. Limits have to be visible or have to have a tangible existence right from the beginning, even if this is only temporarily possible at the start, in order to perceive them at all. In a next step it is then possible to train them on how to deal with limits, drawing of limits and exceeding limits and through this learn how to respect and accept limits.

In the 13th session I asked the group why D. had once again left the group room during the last session. The young people recognized the connection with the previous destruction of her house by H. I asked each of them individually how they would feel and react if somebody were to destroy their area of protection. N. like D. would run away. O. would try to also destroy the protection of the other persons' houses. H. would always rebuild his house.

During the discussion, D. retreated into her snail's house or provoked H. with verbal insults.

The differentiated dealing with drawing of limits and exceeding limits led during the next session to a separation between the boys and the girls in the group room. O. and H. divided off half of the room for themselves so as to be able to practise with cushions and trampoline high and long jumps in this space. D. separated off part of the room where a table stood, barricaded the table with chairs and in this "hiding-place" made one present after the other for her parents. N. fetched a game for which she really needed a partner. When I asked her what it was like to play the game on her own, she replied, "Good, because I only get annoyed in company".

Dealing with boundaries soon became visibly more cautious and the time frames in which provocation's, insults and exceeding boundaries taking place in the personal rooms set out by ribbons and chairs, became ever greater. In this manner, an atmosphere in which self and extraneous perception first became at all possible, was gradually developed.

In the final rounds of the sessions in which the girls and boys had pursued very different activities, I challenged them all to look at what had happened in the "rooms" of the others. The girls tried jumping, and the boys risked a glance at the artistic works of the girls. Even N. painted a lot and made many things during the following sessions.

In the 15th session, the girls tried a form of aggressive attack by laughing at the boys. All the juveniles were given the job of retiring into a corner with pencil and paper to draw and/or write about the following: What are my feelings, what happens to me when somebody laughs at me?

For the first time I felt the young people making contact with their own feelings. These were feelings of sorrow and rage. N. was already able to clearly verbalize her feelings, O.'s feelings could be seen in his picture. H. painted himself as a computer barricaded by muscles. He was apparently still cut off from his feelings.

The rough separation between the boys who preferred to rollick and play and the girls who wanted to make things and paint, remained intact during the following sessions. The developing personal spaces had first of all generated different interests of the boys and girls. In the case of conflict situations or in the case of exceeding limits, N. and D. always withdrew into a hide-away (out of the room (D.), under the sofa (N.) and retreat into an imaginary own world with O.). The feelings corresponding to the respective conflict (e.g. anger, annoyance, dissatisfaction) were successfully repelled by flight into a hide-away.

The twins turned up to only every 3rd/4th group session and therefore constantly missed the important sessions for the group

process. The level of anxiety in the group rose noticeably during the sporadic appearance of the twins. All members of the group were once again intensely preoccupied to keep the others in their controlled view and to lose sight of themselves. Likewise, a higher level of unrest once again prevailed during these sessions, a kind of relapse into the limitless chaos of the starting phase. No work on building up self-perception could be carried out during these sessions. The learning process of the juveniles regularly taking part in the group was clearly arrested because of the unreliable participation of the twins.

In the 19th sessions after a very long break we once again improvised with musical instruments. During a group improvisation D. clearly reacted with her instrument to my impulse. However, she was constantly interrupted by N. This was made particularly possible because N. and D. played the same instrument. In the feedback round they verbalized the conflict without persuasion. D. found N.'s interfering manoeuvre very disturbing. N. was also very discontented with the "to and fro" on the common instrument. My feedback: "Since neither of you allowed yourself to have your own personal instrument, both of you were always putting the brakes on your own impulses."

The long training phase in practising of limits and the demands to also respect these limits showed first tangible successes here. If until now exceeding limits was only simply practised and answered by counter-attack or retreat into a hide-away, a conflict was talked about and thematically differentiated here. Dissatisfaction was permitted and expressed. Nobody ran away.

The topic in the 20th to 27th sessions was on the subject of sexuality, because the boys kept on indulging in sexual innuendoes.

In the 26th session it was intended that the juveniles look for other terms for man and woman. The terms would then be sorted jointly according to descriptions felt to be positive (enhancing) or negative (degrading). The terrible balance did not even produce one single enhancing term. The juveniles themselves put terms under "positive" which are known throughout the country to have a

degrading character. I then put all the terms under the heading "negative" and then gave the young people the task for the next session to look for real positive descriptions for man and woman. Interestingly, it was H., who until then had always assumed the destructive part, was the only one to have two positive terms on his piece of paper (sweetheart and darling). However, during the common allocation of the terms into positive and negative he did not mention his terms.

During the 27th session it was possible, without constant heckling and without naming new negative terms, to write down positive terms for man and woman. The step into the 3rd phase, where individual delimitation makes possible communication and confrontation, happened in the following session.

3rd phase: Individual delimitation

In the 28th group session, H. expressed the wish today that he would like to go outside to play a game of hide-and-seek. The girls wanted to make a horror trail. The theme which spread was: "We are certainly not going to do what H. wants. We shall say no today. It was a matter of saying no, not of the content. N. and D. sat next to each other to demonstrate their solidarity. H. was standing next to the drums and started again and again to make a lot of noise with the drums and rhythm instruments. He got louder and louder but the girls consistently said no.

I decided not to intervene. I had the feeling the three of them were in the position to deal with this conflict alone, or even develop their own solution. H. received feedback from me: Your attempt to gain your aim through loud noise is obviously not working. Almost unnoticeably and slowly the exchange of blows to shout no and the attempt to gain conviction through sound level and force changed into a game, a game of bickering and squabbling.

H. started to throw cushions at the girls and then to bury them under a mountain of cushions. The first layer was the girls, followed by many cushions and covers. Finally H. hit on the idea of

lying on this mountain himself. Was H. trying here to symbolically suppress the noise of the girls with the cushions? He closed holes through which the squeaking sound of the girls could still be heard on the outside. The girls stopped seriously defending themselves. Rather, they supported H. in that he was able to build his mountain of cushions in another part of the room. All of them began to find fun in this process of building the mountain and in lying on top of and under each other. Their dealing with each other was very careful and considerate. All reacted immediately when I pointed out that certain movements could be dangerous. All took care not to physically injure each other, but they also did not make use of their usual tendency to verbally insult each other.

By various interventions I tried to entice them to change the roles. The offers were taken up. The girls were now on top and H. underneath. Whilst the girls were trying to free themselves instead of just staying still, H. tried to remain calm in his lower position. In the end, all of them were in agreement to play game of hide-and-seek together in the group room.

At the end of the session I offered a feedback round on the progress of the session. Both H. and the girls had the feeling of having won. A very considerate and close communication had been created from the confrontation of contradictory points of view. I told the group: "It was very nice to see how a common game generated from your argument, without any of you having to neglect your own point of view. You all managed to conduct the dispute without insulting or hurting each other. Afterwards you were all very considerate to one another and each of you appears to have had a very good time".

I had originally planned for this session to invent the beginning of a love story with the juveniles. Fittingly, I felt, a nice and peaceful contact between the group members had started in this session.

The development step forward was once again immediately followed by a step backward into the well-accustomed behaviour patterns. H.

brought a knife to the next group sessions, but it was easy for me to persuade him to give it to me.

I decided to take the twins out of the group because their irregular appearance always held up the process of the others and all interventions to achieve more obligation was always in vain.

H. asked if his friend B. could take over one of the group seats which had become free. After a joint discussion, the group was willing to accept B. in the group but only if he would not hurt them in the way H. had attempted to on many occasions. However, it was without question that H. felt his position of exceeding limits to be reinforced through the acceptance of B. B. and H. made an almost united front in their appearance and very strong aggressive impulses were also radiated by B. I thus registered a regression in the pattern of reinforced provocation and attack and infringement on the one hand, and intensified retreat on the other hand.

An escalation took place in the 31st session. During the greetings phase, even before the session had officially started, H. tried to hold on to D. and apparently held D. too tightly. Today, D. was not just satisfied with running out of the group room. She left the building and could not be found. Such a situation had not previously occurred. After a short discussion, H. decided to go and look for D. D. reappeared in the group room at the very moment when H. had left the room to look for her. She had unnoticeably crept back and secretly listened to the effects set off by her disappearance. Now H. stayed out of the house, although O. had already told him that D. was back again.

I felt a personal helplessness caused by the radical withdrawals just been carried out. In this extreme form, it becomes crystal clear through forms of violence exceeding limits that strategies are set free to leave the contact, to leave the contact with oneself and the contact with others. Radical withdrawals set off helplessness in the opponent because an opponent no longer exists.

When H. finally returned to the group, I requested all of them to write down what had happened, how they as individual had

experienced the situation and how they had felt. D. said: "Nobody listens to me. I say something but the others don't hear it". I can really imagine that the situation arises where everybody stops talking if nobody is listening. D. really mirrored my thoughts. How often had I repeated my rules together with the group during this year - apparently unheard. I objected: "I can quite well imagine that a person will stop talking at some point in time if nobody ever listens to you. But if you always run away in conflict situations then you will always be unseen and unheard. Something can only change in the way you see it if somebody clearly sticks to their standpoint on the one hand and somebody listens to you on the other hand".

In the end it was possible to look for clear forms by means of which I can inform the others that something is going too far for me. I confronted the girls with the situation that their remarks are very contradictory. Sometimes they say verbally, "stop it", but in spite of that they enticed non-verbally to continue. O. only pointed with his finger at the "bad H." and then retreated. I urged him to preferably occupy himself with the question as to how he was going to stop H. if he was to go a step too far for O. I repeated again that I wanted to learn with them how to express personal opinions and needs and how to work out personal conflicts without somebody running away or hitting out verbally or non-verbally. During this session all of them faced the conflict discussion after the radical withdrawal of D. Through the work in this group it became ever clearer to me how far away these "fighting" children were squatting in their hide-away. All of them have developed strategies to avoid contact and to hurt each other. To try and make a constructive approach to other people appeared to be like making a journey to the Far East for these juveniles.

The 32nd session once again began with a long discussion phase on the subject: How do I communicate my "stop" to the others. Today, D. succeeded very clearly and emphatically in stating her personal opinion and wishes. She stopped H. with her forceful words: "It's now my turn to say what I've got to say". Even O. attempted, if more timidly, to stop H. from interrupting. Unlike his normal conduct, H. had considerably longer phases during which he listened

without passing comments. N. did not take an active part in the discussion, however, she did not interfere and signalled through her glowing cheeks that she was taking an active part in the happenings.

During the second half of the session all of them wanted free movement improvisation (in the meantime, all of the young people had started to bring their own music to the group). N. and D. fetched a big rope and started to jump with it. It didn't take long until O. joined in. Shortly after H. also took part. For the second time after more than one year of the group process after the breakthrough in the 28th session all members of the group were engrossed in a common activity which brought them together and did not separate them like, for example, the frequently requested hide-and-seek. The ability of the individuals to set personal limits and to deal with confrontation (deal with conflicts, clarification of points of view, making decisions) had led to forms of being together without the use of violence.

A friendship developed very slowly between D. and N., a friendship in which they also began to meet each other during their leisure time. D. and N. had until then severe problems in building up a friendship with those of their own age.

In the 33rd session, all of them had the urge after a lengthy improvisation work with skipping ropes to play tug-of-war. An undercurrent of aggression had been discernible from the beginning of the session. And a really violent incident did occur. O. intentionally let go of the rope and thus caused B. to fall down. H. revenged himself for his friend B and also let go of the rope so as to cause O. to fall down. During the verbal appraisal of events, H. went so far as to wish that O. would break his neck. O. said that B. and H. had already threatened him on the way home with a beating up. For the "thousandth" time I made it clear that I would not tolerate in the group the threat of murder or of beating.

I needed a substantial period to ponder over the situation and also the supervision by colleagues in order to comprehend why the potential to violence always increased again when the young people

had taken a development step in the direction of non-violent confrontation and communication. During the discussion with my colleagues I tried to imagine what it must mean for a young person when she learns in the group that overstepping limits can hurt and cause other negative reactions, that respecting the limits of others can lead to nice and caring forms of conduct, but also the situation when at the end of a session they have to return to drinking and fighting parents, where the best method of survival is to feel and notice as little as possible, and endure as much as possible. A 9-year old once told me with pride and beaming face that in the meantime he was able to stand more beatings than previously. The perception of children damaged by violence is undoubtedly distorted. If I put them on the right path, then life at home will probably be unbearable.

For children and juveniles, whose parents do not even attempt to look for non-violent forms of dealing with others through the EB, it is virtually excluded that they will get involved in anything leading to an increase in self and extraneous perception. This situation applied quite categorically to H. Therefore, it was not surprising that I sensed a great deal of anxiety and unrest when I requested all of them in the 34th session to pick a place where everybody could see each other so that they could provide feedback on the progress of the last session and on the threats of violence expressed. All of them behaved like excited chickens, were unsettled from the motor aspect and were apparently not in a position to sit down and keep still and listen. I informed them that I intended to speak in any case. I expected so much quiet that those who wanted to listen would also be given the opportunity to listen. All of them were required to fetch something so as to convert the compulsion for movement into a non-verbal form of expression. I was once again happy of being in the position to offer dealing with creative forms of expression. Without this offer of converting energy into non-verbal forms of expression it would never have been possible for me to provide my feedback.

O. immediately took the coloured pencils and started to sharpen them. The girls fetched wool threads and started to pleat and knot, and sat next to each other on the couch. B. and H. again ran to and

fro in the room and made a lot of noise with their voices. H. sat very close to N. or D. I repeatedly asked: "Is it OK when H. is so close to you? How much room do you need in order to listen?" The girls wanted much more room and I did not refrain until H. had moved to the required distance. All suggestions of occupation made by H. and B. only made noise and I had to reject them. Even my suggestions did not land on fertile ground until I offered them plasticine. They then sat down at the same table and began modelling. The kneading movements made by H. were visibly strong and had a very aggressive character. Massive resistance was emanated especially by H. He had hardly settled down after moving through the room before his mouth was in action. He jumped up time and time again and once again ran through the room and then came back to "his" plasticine. At the best I was able to say something before H. started his next disturbing manoeuvre. I needed the full session in order to give my feedback, which was as follows:

"I expect quite clearly from you that you deal with your conflicts and problems without hitting each other and without injuring each other, regardless of whether with words or your bodies. I can very well understand that you are sometimes so annoyed that you would preferably want to kill somebody. This thought and the related feelings of rage, hate, annoyance, despair are allowed here. But I cannot and will not allow you to convert this thought into action. Together with you I will look for forms of expression that are not destructive. I know what I expect from you is exactly the opposite of that which many of you have experienced or are still experiencing at home. I can quite well imagine that it can be very confusing and strenuous to live between completely contradictory rules. But it may perhaps still be possible to try some of the new things without giving up the old things".

At the end of the session I requested the young people to write down or draw which expectations I want from them and which expectations parents or other adult attachment figures want from them. H.'s energy level once again increased. He ran backwards and forwards in the room, began to kick the ball against the wall and in the next step started to throw the plasticine around. He used so much force that the plasticine stuck to the wall and also damaged

it. In spite of repeated requests, H. did not stop and I felt myself compelled to suspend him from the next session, and then to clarify in an individual session whether he would in future be in a position to abide by the group rules and not disturb or destroy anybody or anything.

During our individual session H. surpassed himself. For the first time he spoke several clear and complete sentences one after the other in which he imparted his opinion, his thoughts and his experiences. Previous to this, the only thing to be heard from him were jokes, provocations and vulgarities. H. said that in earlier times he had always to put up with everything and then two years ago he made up his mind to defend himself. H. said he was prepared not to use violence in the group, and even not to insult the girls with words. But H. also wished that in future the others would respond much more to his suggestions. It was interesting to note that he began to produce suggestions which I had already experienced in the group, for example, "We can all sit down in such a way that everyone can see each other and discuss what we want to do.

With the help of H., in the following session the group remembered their decision-making process in the 28th session and found this to be exemplary.

Via various individual sessions, O. arrived at the objective to learn in the group how to defend himself. A differentiated problem awareness now set in step by step for all concerned and created the basis for the future of working with all juveniles on personally formulated learning aims in the group. The "relapses" will certainly accompany us through to the end of the group process. Thus, H. did not come to the last session before the summer holidays and informed us briefly that he would probably not come in future anyway - and that after all the troublesome work with him. During an individual session with the mother it was revealed that H. thought he could not come any more because he had started an employment which begins at exactly the same time as the present group sessions. He therefore probably thought it would be better to go of his own accord before he was sent away. Therefore, the group

will continue to survive with all four "old" and with possibly two new members.

6.7 Status and other functions of dance and expression therapy in the overview of various counselling settings

In the same way as in the small groups, I work in individual sessions with children almost exclusively by means of creative forms of expression. Again and again I offer the most varied forms of expression and let the children choose for themselves. Creative forms of expression assume a central function in all phases of the individual sessions with children. They constitute the main form of communication and are throughout used as an instrument for diagnosis and intervention. Mostly the children head for drawing on paper or on the blackboard, the play with musical instruments, and the role plays. Dancing and moving to music are as a rule mainly done with the inclusion of materials standing ready in the room or can be fetched from the material room (e.g. trampolin, scarves, balls). Boys in particular like to create fighting situations. They very often suggest competitive games and sometimes think up and develop their own contests.

In the initial phases of regular individual sessions, some children are very uncommunicative. They tend to hide and tell little of themselves. Independent of the motives for being uncommunicative, even the slightest movements and postures are sufficient for the observer to be able to mirror in a verbal or non-verbal manner and so establish contact with the children. For example, I am currently in the build-up phase of individual sessions with a 10-year-old girl. As a rule she turns away from me and passes the time sitting or standing in silence, declines all offers I make, and at most tells me at the end of the session that she is "pissed off" by these sessions. To this girl I repeatedly describe in words what I see of her and what I don't see. Her eyes are often turned away from me, so that she is not even in a position to perceive bodily reflections. Only very, very slowly does she change her position in the room and allow me to view her from different angles. In the

meantime she has reached the stage where she reacts to my questions by nodding or shaking her head.

For a 10-year-old boy I had to hold the first sessions at home. For months on end we played table games, then football, and now he works with plasticine and draws pictures with increasingly more creative forms of expression. Or, when moving to music, he assumes the most varied roles. Evidently, the approach to people who have been the victims of violence can only be achieved in extremely small steps and begins with little movement.

The greater the fear of concentrating on oneself and/or the person opposite, the less willingness there appears to be to move and express oneself with creative media. In the initial phase of individual sessions, therefore, possibilities of using less creative forms of expression should be offered, as needed.

In family sessions, creative forms of expression, particularly in the initial phase, serve as diagnostic instruments. In the first family session in my rooms I always let all members of the family paint family pictures. Everybody paints their own particular family: the parents draw the family they grew up in at the time when they themselves were as old as their children are now. I also observe the manner in which the children head for the play materials. In addition, I note the extent to which combined activities with mother, father and children are possible, e.g. ball games, drawing, making music or dancing. Typical structures of communication then quickly become apparent. Up to now all families have accepted these offers and have made it considerably easier for me to make a diagnosis of important biographical events and current underlying conflicts and taboos.

In the work with adults - mainly individual sessions with a single parent are conducted - verbal counselling techniques predominate. Only sporadically do I also offer non-verbal creative interventions:

- role play
- drawing pictures

- mirroring of postures, shadow movements
- expansion of the movement repertoire
- translation of metaphors and symbols into movement

I often apply such non-verbal intervention techniques only after we have been working together for several months, when initial signs of trust have developed. They elucidate personal intrapsychic conflicts or relationship patterns, and also allow access of the client to new behaviour patterns. The work with non-verbal, creative forms of expression is very direct and full of confrontation, because as a rule it lays bare unconscious material. For the protection of the client, this form of intervention should therefore only be applied when the persons concerned are self-motivated and wish to change their personal behaviour or life situation and are also willing to tackle painful experiences by bringing them out into the open.

In these later phases of the help process, in which the parents have clearly struggled through to reach a self-defined problem awareness, I also hold selective sessions with parts of the family, when concrete disturbed relations, e.g. between mother and daughter or mother and son, are worked over. In this case too, non-verbal techniques are the better choice in order to render the disturbances more readily visible and processable.

For example, Mrs. L. and her daughter reported on their reciprocal efforts to court the other's favour. In one of their first joint sessions I instructed them each to choose a geometric figure and to include this figure in a picture they were to draw together. The daughter and mother decided (without saying anything) to divide the picture exactly down the middle and set up a partition between the two halves. Each draw her own picture, screened off from the other. In the making of a "joint" picture there was no sign of any effort to approach the other. When drawing, both were so anxious not to be observed by the other. How can I gain the favour of something that I cannot see and am not allowed to see?

In one of the next sessions they were asked to build their own personal rooms. However, they were only prepared to build a common

room - meaning, they did not allow of any individual rooms. After both had spent a while together in their common room, I asked them to try what it would be like to be alone in the common room. Both found that it made no difference to either whether the other was in the room or not. Mrs. L. commented on the experience: "With D. it's just the same as with my first husband: it's like talking to a brick wall. With D. it was like that from the beginning. When I picked her up as a baby, she always cried; when I put her down she stopped crying." It became clear how deep the disturbance in the relationship was, and how far it extended back into early childhood.

It has turned out that all help processes for individual families have taken very different courses with regard to the selection and sequence of counselling settings and methods. Consequently the greatest possible flexibility would seem to be indicated, both in regard to the form of counselling and in regard to the use of various verbal and non-verbal methods.

Chapter 7

Final consideration of the integration processes

There are many parallels between the origination of a work of art and the course of a social pedagogical psycho-therapeutical help process. Both cases are concerned with a creation process. A work of art is originated on the one hand and, in the most favourable cases, a Self grows and unfolds on the other hand.

Numerous ideas, improvisations and workpieces come into being on the way. Some are rejected in order to make space for new ideas and workpieces. Aspects are discovered and pushed backwards and forwards until the parts of the puzzle correctly fit into each other and produce a whole. Each client is missing a different part of the puzzle for her Self or for the functionability of her family and so, in spite of all the common ground, there will never be "the" course of aid and "the" methodological offer which will always work with everybody. Evaluation of creation processes will presumably have to accept that certain part aspects will remain inexplicable.

However, in spite of this, knowledge concerning the legitimacies in the counselling process can be deepened and expanded by means of qualitative research methods, such as the discovery-oriented practical research applied here. The presented investigation produced numerous settlements for the work range of the Erziehungsbeistandschaft.

The integration of:

social work	and	psycho therapy
depth psychology	and	system theory
dance/movement/creative expression and techniques	and	verbal counselling

has clearly proved worthwhile in the practice of the framework investigated here.

Similar to the backbone of a person, dance and movement functions as a red thread which symbolically, but also really tangibly, best of

all brings the individual parts together and hold them together(see also chapter 1).

The greatest resonance was brought about in the case example described during the sessions directed at movement, and which were apparently also responsible for many clarification processes on the relationship level. I know from my own experience, both from my personal development and also from my work and evaluation of families, that knowledge and the dawning of consciousness processes on the physical and movement level always contain a quite different dimension and depth than that detected or recognized purely instinctively or mentally. The body appears to lose nothing and movements speak to us in a clarity which is incomparable. This incomparability may also perhaps belong to one of those phenomena which cannot be examined right down to the last detail.

It is quite certain that movement analysis opens the gates to personality structures and unconscious material, but it also gives information about systemic legitimacies, in our case about the "family dances". A clear instruction to future research projects lies in the systematic, analytical recording of movement of systemic, structural progresses (typical power constellations, communication structures, defused and rigid boundary limitations).

The start of an Erziehungsbeistandschaft is quite often characterized by very little movement and few movement efforts on the part of the clients. Fear reigns where abuse and violence dominate, and fear leads many people to become rigid. The inclusion of further non-verbal forms of expression, which trigger off less fear than movement, was thus an important and necessary addition in the action concept for the EB (particularly for adults). It would also be of interest here to diversely research into which forms of expression appeared to be more favourable and more helpful when. Particularly non-verbal forms of expression open gates, uncover the covered, help to discover and expose. However, this exposing must always be preceded by the setting up of a limiting and protecting framework. It is an important main task of the Erziehungsbeiständin

to create the protecting framework, and the client then fills the space created by the framework step for step with his own Self. The Erziehungsbeiständin always accompanies this process in an interplay of limiting confrontation and protecting and loving care.

It cannot be assumed that a family can assemble their family puzzle or their individual puzzle into a rounded-off whole simply through the offer of the Erziehungsbeistandschaft. But clear contributions can be made towards shaping the total picture. Besides the readiness and motivation of those affected, the number of parts which can be fitted into the puzzle are always very dependent on the readiness and ability of the social worker to look at the exposed pieces of the client's puzzle and to be able to withstand the feelings exposed. The social worker and therapist sees and processes in an other person always only that which she has learned to see and to bear in her own life. Based on my complete observation notes I was able to very clearly ascertain that the focal points of the observation always changed and expanded during the course of the investigation and clear parallels to the development of my personal subjects in therapy and training originated. Therefore, future research projects of this kind should then possible be conducted in a team since every researcher shows "blind spots" at different points due to her own personal history.

Working with families in which such a high potential of violence prevails as in the Erziehungsbeistandschaft, is always a great challenge to the own psyche of the respective social worker. The central significance of relieving the strain of the working conditions and of the intensive self-experience of the social worker for the success of Erziehungsbeistandschaft must lead to a wider acceptance and increasingly infiltrate into the training and the making available of boundary conditions through the respective employer. Supporting research projects would also be of considerable use here.

According to my evaluations, the action concept of psycho-therapeutical social work proves to be quite clearly transferable to

other ambulant child rearing aid offers, of course, with partly changed weighting for the individual offers.

Further conceivable research questions resulting from the presented research project are:

Are the action approaches, developed in the first place for work in the case of the misuse of power as well as for insufficient satisfaction of elementary basic needs, also suitable in a similar manner for work with sexually abused children and mothers?

Is the family-oriented approach confirmed, particularly the strong inclusion of the parents on a broad basis and from the point of view of those concerned? This question applies in the end to all findings of this investigation since they do not have a representative character.

What changes are produced when the Erziehungsbeistandschaft is conducted by a team and not by a single person?

In some families, a clear transference of the system-inherent problems of the child within the family to the small group situation was observed. This gives rise to the question whether categories of systemic transference phenomena and systemic defence mechanisms can in principle be ascertained and developed?

It also appears important to me to further develop the diagnostic procedures, based on movement and other creative forms of expression, in their practical conversion capabilities within the scope of ambulant child rearing aid. This here is a question of the feasibility of video and team evaluation not only for the practical aspect of research but also for the practical aspect of counselling, since this form of diagnosis does indeed considerably accelerate the recognition process with respect to the problematic in the family.

However, research projects which gather and evaluate knowledge about the difference between the suppressing and limiting use of power are most urgent from my point of view. The loss of values and

orientation is not only to be observed in disturbed families but increasingly in society as a whole. It is perhaps one of the most important current tasks and challenges placed on social work to develop and demonstrate forms of drawing boundaries and retaining structures for living together, which simultaneously avoid suppression and discrimination for certain classes or families members and group members.

How do we limit and retain/hold our living together without suppressing and injuring each other?

I would like to end the integration of dance and creative expression in the Erziehungsbeistandschaft, which is successful according to my feelings and comprehension, with the above question and the indication that the view towards our body and its movements can help us to find answers.

	<i>Resource Analysis</i>			
	resource of the facility	resource of the staff	resource of the clients	resource of the environment
available				
scarce				
missing				
to establish or produce				

Group: Name:	Session No.: Date:	Present:
Planning:	Progress-Record:	Analysis: <i>meaning + function of</i>
<p>Aim:</p> <p>methodical pre-observation: pre-thought</p> <p>material:</p> <p>music / accompaniment</p>	<p>a) socialworker's offers / countertransference b) client's offers / transference c) typical interaction pattern</p>	<p>a) client's offers b) socialworker's offers c) typical interaction pattern</p>

Name:		Age:	Sex:
Date:		Session No.:	
Efforts:		Indication to the Situation:	
weight / what			
space / where			
time / when			
flow / how			
preferred movement level:			
Shaping:			
rising / sinking			
advancing / retiring			
spreading / enclosing			
static /flexible body behaviour			
matching/ blocking gestures			

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