

Chapter 1 : What Are the Theories of Group Work Dynamics?

US psychologist Abraham Maslow's A Theory of Human Motivation is a classic of psychological research that helped change the field for good. Like many.

What is a group? How are we to approach groups? In this article we review the development of theory about groups. We look at some different definitions of groups, and some of the key dimensions to bear in mind when thinking about them. As we will see they can be very small – just two people – or very large. They can be highly rewarding to their members and to society as a whole, but there are also significant problems and dangers with them. All this makes them an essential focus for research, exploration and action. In this piece I want to examine some of the key definitions of groups that have appeared, review central ways of categorizing groups, explore important dimensions of groups, and look briefly at the group in time. The significance of collectivities like families, friendship circles, and tribes and clans has been long recognized, but it is really only in the last century or so that groups were studied scientifically and theory developed. Soon North American sociologists such as Charles Horton Cooley began to theorize groups more closely – and this was followed by others looking at particular aspects or types of group. A further, critical, set of interventions came from Kurt Lewin; who looked to the dynamic qualities of groups and established some important parameters with regard to the way they were to be studied. As interest in group processes and group dynamics developed and accelerated most particularly since the 1950s the research base of the area strengthened. Not unexpectedly, the main arenas for the exploration of groups, and for building theory about them, have continued to be sociology, anthropology and social psychology – but they have been joined by contributions from biology, physics, management and organizational studies, and political science. As well as trying to make sense of human behaviour – why people join groups and what they get from them both good and bad – the study of groups has had a direct impact on practice in a number of areas of life. Perhaps the most obvious is work – and the contexts and practices of teams. But it has also acted as a spur to development in those fields of education, therapy, social care and social action that use groups to foster change. Some social psychologists, for example, looked at the ways in which, for example, working in the presence of others tend to raise performance. Allport. Others looked at different aspects of group process. Kurt Lewin, for example, found that nearly all groups were based on interdependence among their members – and this applied whether the group was large or small, formally structured or loose, or focused on this activity or that. However, even more significant than this for group process, Lewin argued, is some interdependence in the goals of group members. To get something done it is often necessary to cooperate with others. Others might look to communication and face-to-face encounters. Homans, purpose Mills, structure and so on. Hundreds of fish swimming together are called a school. A pack of foraging baboons is a troupe. A half dozen crows on a telephone line is a murder. A gam is a group of whales. But what is a collection of human beings called? Thus, a group is defined as two or more individuals who are connected to one another by social relationships. When people talk about groups they often are describing collectivities with two members a dyad or three members a triad. For example, a work team or study group will often comprise two or three people. However, groups can be very large collectivities of people such a crowd or religious congregation or gathering. As might be expected, there are differences in some aspects of behaviour between small and larger groupings see below, yet there remain significant commonalities. This goes beyond some surface similarity such as height or eye colour. In groups we expect members to be connected in some meaningful way. Forsyth. We also must recognize that the relations linking members of groups are not of one type. In families, for example, the relationships are based on kinship, but in the workplace, they are based on task-related interdependencies. In some groups, members are friends, but in others, the members are linked by common interests or experiences. Nor are the relationships linking members equally strong or enduring. Some relationships, like the links between members of a family or a clique of close friends, are tenacious, for they have developed over time and are based on a long history of mutual influence and exchange. In others, the ties between members may be so fragile that they are easily severed. Each individual member of the group does not need to be linked to every other person in

the group. In some cases, such as groups based on ethnicity, race, or gender, the connection linking members may be more psychological than interpersonal. But no matter what the nature of the relations, a group exists when some type of bond links the members to one another and to the group itself Forsyth Some definitions of a group Conceiving of a group as a dynamic whole should include a definition of group that is based on interdependence of the members or better, the subparts of the group. As so defined, the term group refers to a class of social entities having in common the property of interdependence among their constituent members. Dorwin Cartwright and Alvin Zander John C Turner This said, it is possible, as Jarlath F. Benson has done, to identify a list of attributes: They are not some random experience and as a result they have three crucial characteristics: To this we might also add, as both John C. Turner and Rupert Brown have pointed out, groups are not just systems or entities in their own right but exist in relation to other groups. Types of groups There are various ways of classifying groups, for example in terms of their purpose or structure, but two sets of categories have retained their usefulness for both practitioners and researchers. They involve the distinctions between: Primary groups are clusters of people like families or close friendship circles where there is close, face-to-face and intimate interaction. There is also often a high level of interdependence between members. Primary groups are also the key means of socialization in society, the main place where attitudes, values and orientations are developed and sustained. Secondary groups are those in which members are rarely, if ever, all in direct contact. They are often large and usually formally organized. Trades unions and membership organizations such as the National Trust are examples of these. They are an important place for socialization, but secondary to primary groups. This distinction remains helpful especially when thinking about what environments are significant when considering socialization the process of learning about how to become members of society through internalizing social norms and values; and by learning through performing our different social roles. The distinction helps to explain the limited impact of schooling in important areas of social life teachers rarely work in direct way with primary groups and of some of the potential of informal educators and social pedagogues who tend to work with both secondary and primary groups sometimes with families, often with close friendship circles. Planned and emergent groups Alongside discussion of primary and secondary groups, came the recognition that groups tend to fall into one of two broad categories: Planned groups are specifically formed for some purpose either by their members, or by some external individual, group or organization. Emergent groups come into being relatively spontaneously where people find themselves together in the same place, or where the same collection of people gradually come to know each other through conversation and interaction over a period of time. Cartwright and Zander The development of natural groups might well involve some intention on the part of the actors. More recently the distinction between formed and emergent groups has been further developed by asking whether the group is formed by internal or external forces. Some benefits and dangers of groups As can be seen from what we have already reviewed, groups offer people the opportunity to work together on joint projects and tasks they allow people to develop more complex and larger-scale activities. We have also seen that groups can be: However, there is a downside to all this. The socialization they offer might be highly constraining and oppressive for some of their members. They can also become environments that foster interpersonal conflict. Furthermore, the boundaries drawn around groups are part of a process of excluding certain people sometimes to their detriment and creating inter-group conflict. For these reasons we need to be able to appreciate what is going on in groups and to act where we can to make them more fulfilling and beneficial to their members and to society as a whole. Some key dimensions of groups Those engaged in the systematic exploration of group processes and dynamics have used different ways of observing group behaviour and gaining insight into the experience of being part of groups. Perhaps the best known example of this was William F. Others have used more covert forms of observation, or looked to structured and overt observation and interviews. All this research, and the contrasting orientations informing it, has generated different ideas about what to look out for in groups and, in particular, the forces impacting upon group processes and dynamics. I want to highlight five:

Chapter 2 : Theory | Define Theory at www.nxgvision.com

George C. Homans's classic volume "The Human Group" was among the first to study the small group as a microcosm of society. It introduced a method of analysis and a set of influential theories that cut across areas of specialization on the personality, community, and industry.

A theory may explain human behavior, for example, by describing how humans interact or how humans react to certain stimuli. Social work practice models describe how social workers can implement theories. Practice models provide social workers with a blueprint of how to help others based on the underlying social work theory. While a theory explains why something happens, a practice model shows how to use a theory to create change.

Social Work Theories There are many social work theories that guide social work practice. Here are some of the major theories that are generally accepted in the field of social work: It is premised on the idea that an effective system is based on individual needs, rewards, expectations, and attributes of the people living in the system. According to this theory, families, couples, and organization members are directly involved in resolving a problem even if it is an individual issue. New behavior will continue if it is reinforced. According to this theory, rather than simply hearing a new concept and applying it, the learning process is made more efficient if the new behavior is modeled as well. Erikson believed everyone must pass through eight stages of development over the life cycle: Each stage is divided into age ranges from infancy to older adults. This social work theory describes the personality as consisting of the id responsible for following basic instincts, the superego attempts to follow rules and behave morally, and the ego mediates between the id and the ego. In healthy individuals, these stages contribute to creativity, wisdom, and altruism. In people lacking healthy ego development, experiences can lead to psychosis.

Social Work Practice Models There are many different practice models that influence the way social workers choose to help people meet their goals. Here are some of the major social work practice models used in various roles, such as case managers and therapists: Rather than tell clients what to do, social workers teach clients how to apply a problem solving method so they can develop their own solutions. Social workers and clients collaborate together and create specific strategies and steps to begin reaching those goals. In the story, the client is not defined by the problem, and the problem exists as a separate entity. Social workers assist clients in identifying patterns of irrational and self-destructive thoughts and behaviors that influence emotions. The model includes seven stages: This social work practice model is commonly used with clients who are expressing suicidal ideation.

Chapter 3 : HUMAN BECOMING THEORY: BIOGRAPHY

TOWARD A UNIVERSAL THEORY OF THE HUMAN GROUP: Sociological Systems Framework Applied to the Comparative Analysis of Groups and Organizations. TOWARD A UNIVERSAL THEORY OF THE HUMAN GROUP: 1.

Scientific evidence shows that the physical and behavioral traits shared by all people originated from apelike ancestors and evolved over a period of approximately six million years. One of the earliest defining human traits, bipedalism -- the ability to walk on two legs -- evolved over 4 million years ago. Other important human characteristics -- such as a large and complex brain, the ability to make and use tools, and the capacity for language -- developed more recently. Many advanced traits -- including complex symbolic expression, art, and elaborate cultural diversity -- emerged mainly during the past , years. Physical and genetic similarities show that the modern human species , *Homo sapiens*, has a very close relationship to another group of primate species, the apes. Humans first evolved in Africa, and much of human evolution occurred on that continent. The fossils of early humans who lived between 6 and 2 million years ago come entirely from Africa. Most scientists currently recognize some 15 to 20 different species of early humans. Scientists do not all agree, however, about how these species are related or which ones simply died out. Many early human species -- certainly the majority of them -- left no living descendants. Scientists also debate over how to identify and classify particular species of early humans, and about what factors influenced the evolution and extinction of each species. Early humans first migrated out of Africa into Asia probably between 2 million and 1. They entered Europe somewhat later, between 1. Species of modern humans populated many parts of the world much later. For instance, people first came to Australia probably within the past 60, years and to the Americas within the past 30, years or so. The beginnings of agriculture and the rise of the first civilizations occurred within the past 12, years. Paleoanthropology Paleoanthropology is the scientific study of human evolution. Paleoanthropology is a subfield of anthropology, the study of human culture, society, and biology. The field involves an understanding of the similarities and differences between humans and other species in their genes, body form, physiology, and behavior. Paleoanthropologists search for the roots of human physical traits and behavior. They seek to discover how evolution has shaped the potentials, tendencies, and limitations of all people. For many people, paleoanthropology is an exciting scientific field because it investigates the origin, over millions of years, of the universal and defining traits of our species. However, some people find the concept of human evolution troubling because it can seem not to fit with religious and other traditional beliefs about how people, other living things, and the world came to be. Nevertheless, many people have come to reconcile their beliefs with the scientific evidence. Early human fossils and archeological remains offer the most important clues about this ancient past. These remains include bones, tools and any other evidence such as footprints, evidence of hearths, or butchery marks on animal bones left by earlier people. Usually, the remains were buried and preserved naturally. They are then found either on the surface exposed by rain, rivers, and wind erosion or by digging in the ground. By studying fossilized bones, scientists learn about the physical appearance of earlier humans and how it changed. Bone size, shape, and markings left by muscles tell us how those predecessors moved around, held tools, and how the size of their brains changed over a long time. Archeological evidence refers to the things earlier people made and the places where scientists find them. By studying this type of evidence, archeologists can understand how early humans made and used tools and lived in their environments. The process of evolution The process of evolution involves a series of natural changes that cause species populations of different organisms to arise, adapt to the environment, and become extinct. All species or organisms have originated through the process of biological evolution. In animals that reproduce sexually, including humans, the term species refers to a group whose adult members regularly interbreed, resulting in fertile offspring -- that is, offspring themselves capable of reproducing. Scientists classify each species with a unique, two-part scientific name. In this system, modern humans are classified as *Homo sapiens*. Evolution occurs when there is change in the genetic material -- the chemical molecule, DNA -- which is inherited from the parents, and especially in the proportions of different genes in a population. Genes represent the segments of DNA that provide the chemical code for producing proteins. Information

contained in the DNA can change by a process known as mutation. The way particular genes are expressed -- that is, how they influence the body or behavior of an organism -- can also change. Evolution does not change any single individual. Instead, it changes the inherited means of growth and development that typify a population a group of individuals of the same species living in a particular habitat. Parents pass adaptive genetic changes to their offspring, and ultimately these changes become common throughout a population. As a result, the offspring inherit those genetic characteristics that enhance their chances of survival and ability to give birth, which may work well until the environment changes. Human evolution took place as new genetic variations in early ancestor populations favored new abilities to adapt to environmental change and so altered the human way of life. Rick Potts provides a video short introduction to some of the evidence for human evolution , in the form of fossils and artifacts.

Chapter 4 : Human Relations Theory by Elton Mayo | ToolsHero

George C. Homans, the human group and elementary social behaviour. George Caspar Homans () is widely regarded as the father of social exchange theory. Two of his many books, The Human Group and Social Behaviour: Its Elementary Forms are considered world-classics in sociology.

Anthropology , Human evolution , and Timeline of human evolution The genus Homo evolved and diverged from other hominins in Africa, after the human clade split from the chimpanzee lineage of the hominids great apes branch of the primates. Modern humans, defined as the species Homo sapiens or specifically to the single extant subspecies Homo sapiens sapiens, proceeded to colonize all the continents and larger islands, arriving in Eurasia ,â€™60, years ago, [19] [20] Australia around 40, years ago, the Americas around 15, years ago, and remote islands such as Hawaii, Easter Island , Madagascar , and New Zealand between the years and The gibbons family Hylobatidae and orangutans genus Pongo were the first groups to split from the line leading to the humans, then gorillas genus Gorilla followed by the chimpanzees genus Pan. The splitting date between human and chimpanzee lineages is placed around 4â€™8 million years ago during the late Miocene epoch. Each of these species has been argued to be a bipedal ancestor of later hominins, but all such claims are contested. It is also possible that any one of the three is an ancestor of another branch of African apes, or is an ancestor shared between hominins and other African Hominoidea apes. The question of the relation between these early fossil species and the hominin lineage is still to be resolved. More recently, however, in , stone tools , perhaps predating Homo habilis, have been discovered in northwestern Kenya that have been dated to 3. During the next million years a process of encephalization began, and with the arrival of Homo erectus in the fossil record, cranial capacity had doubled. Homo erectus were the first of the hominina to leave Africa, and these species spread through Africa, Asia, and Europe between 1. One population of H. It is believed that these species were the first to use fire and complex tools. The earliest transitional fossils between H. These descendants of African H. The earliest fossils of anatomically modern humans are from the Middle Paleolithic , about , years ago such as the Omo remains of Ethiopia and the fossils of Herto sometimes classified as Homo sapiens idaltu. The most significant of these adaptations are 1. The relationship between all these changes is the subject of ongoing debate. The earliest bipedal hominin is considered to be either Sahelanthropus [39] or Orrorin , with Ardipithecus , a full bipedal, [40] coming somewhat later. It is possible that bipedalism was favored because it freed up the hands for reaching and carrying food, because it saved energy during locomotion, because it enabled long distance running and hunting, or as a strategy for avoiding hyperthermia by reducing the surface exposed to direct sun. However, the differences between the structure of human brains and those of other apes may be even more significant than differences in size. The reduced degree of sexual dimorphism is primarily visible in the reduction of the male canine tooth relative to other ape species except gibbons. Another important physiological change related to sexuality in humans was the evolution of hidden estrus. Humans are the only ape in which the female is fertile year round, and in which no special signals of fertility are produced by the body such as genital swelling during estrus. These changes taken together have been interpreted as a result of an increased emphasis on pair bonding as a possible solution to the requirement for increased parental investment due to the prolonged infancy of offspring. Archaic human admixture with modern humans , Early human migrations , Multiregional origin of modern humans , Prehistoric autopsy , and Recent African origin of modern humans By the beginning of the Upper Paleolithic period 50, BP , full behavioral modernity , including language , music and other cultural universals had developed. Since , evidence for gene flow between archaic and modern humans during the period of roughly , to 30, years ago has been discovered. This includes modern human admixture in Neanderthals, Neanderthal admixture in modern humans, [53] [54] Denisova hominin admixture in Melanesians [55] as well as repeated admixture from unnamed archaic humans to Sub-Saharan African populations. They inhabited Eurasia and Oceania by 40, years ago, and the Americas at least 14, years ago.

Chapter 5 : Human - Wikipedia

The Human Group Harcourt, Brace & World, New York, George Casper Homans (born in Boston, Massachusetts, August 11, - died in Cambridge, Massachusetts, May 29, , age 78) was an American sociologist, founder of behavioral sociology and the exchange theory.

Research background[edit] Primatologists have noted that, due to their highly social nature, primates must maintain personal contact with the other members of their social group, usually through social grooming. Such social groups function as protective cliques within the physical groups in which the primates live. The number of social group members a primate can track appears to be limited by the volume of the neocortex. Beginning with the assumption that the current mean size of the human neocortex had developed about , years ago, during the Pleistocene , Dunbar searched the anthropological and ethnographical literature for census-like group size information for various hunter-gatherer societies, the closest existing approximations to how anthropology reconstructs the Pleistocene societies. Dunbar noted that the groups fell into three categories—small, medium and large, equivalent to bands , cultural lineage groups and tribes —with respective size ranges of 30–50, — and — members each. Correspondingly, only groups under intense survival pressure,[citation needed] such as subsistence villages, nomadic tribes, and historical military groupings, have, on average, achieved the member mark. Moreover, Dunbar noted that such groups are almost always physically close: In dispersed societies, individuals will meet less often and will thus be less familiar with each other, so group sizes should be smaller in consequence. Dunbar, in *Grooming, Gossip, and the Evolution of Language* , proposes furthermore that language may have arisen as a "cheap" means of social grooming, allowing early humans to maintain social cohesion efficiently. Without language, Dunbar speculates, humans would have to expend nearly half their time on social grooming, which would have made productive, cooperative effort nearly impossible. Language may have allowed societies to remain cohesive, while reducing the need for physical and social intimacy. For example, developers of social software are interested in it, as they need to know the size of social networks their software needs to take into account; and in the modern military, operational psychologists seek such data to support or refute policies related to maintaining or improving unit cohesion and morale. It is not an average of study averages but a repeated finding. Criticism[edit] Philip Lieberman argues that since band societies of approximately 30–50 people are bounded by nutritional limitations to what group sizes can be fed without at least rudimentary agriculture , big human brains consuming more nutrients than ape brains, group sizes of approximately cannot have been selected for in paleolithic humans. Gladwell describes the company W. Gore and Associates , now known for the Gore-Tex brand. By trial and error , the leadership in the company discovered that if more than employees were working together in one building, different social problems could occur. The company started building company buildings with a limit of employees and only parking spaces. When the parking spaces were filled, the company would build another employee building. Sometimes these buildings would be placed only short distances apart. The company is also known for the open allocation company structure. All in all, we devote about two-thirds of our time to just 15 people.

Chapter 6 : Dunbar's number - Wikipedia

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Psychologists and psychiatrists consider mental conflicts to arise from the unconscious. Psychotherapy considers that when there is conflict between the conscious and the unconscious minds, between reason and emotion, then this conflict can produce mental tension. But we saw that conflict within the mind arises when people are being misinformed or misled by reason into inhumane behaviour, and when they are being manipulated through their emotions into behaving inhumanly without knowing why they are doing so such as blindly doing as told or as directed by the top. In other words, the conflict arises when one side attempts to persuade or manipulate people into behaving inhumanly, and these attempts are then being resisted by the other side. We saw that creativity depends on unexpected and suddenly arising ideas in form of thoughts and images, and all of unknown origin and unknown purpose. Right or wrong, constructive or destructive, divine or demonic, objective or subjective, reality-based assessment and evaluation or misleading viewpoint and political propaganda. Freeing, liberating or enslaving. We saw that people receive ideas by way of dreams of unknown origin which present information primarily in the form of images. Here communication is by images which are language-independent. Hearing voices is just like hearing people talking, like listening to people who may know much or little, are constructive or destructive, aim to support or aim to destroy. Summarising Ideas, thoughts and images, are being received from unknown sources. Such information can be right or wrong, constructive or destructive, divine or demonic, objective or subjective, reality-based assessment and evaluation or misleading viewpoint and political propaganda. We also saw that an unknown factor is operating and determining how people live together, causing people to have to struggle for a better life in all organisations, communities and countries. And that conflict is arising when one side attempts to persuade or manipulate people into behaving inhumanly, these attempts being resisted by the other side. The way in which a group mind acts can be illustrated by considering a particular problem on which an individual is working. To the individual it seems that he or she is evaluating alternatives. Supplementing this process are intuition and inspiration, namely thoughts and ideas and the gaining of immediate understanding, outside the knowledge and experience of the individual. These are communications from interested or concerned telepaths. To the individual it seems that new ideas and understandings suddenly pop up in his mind from nowhere. The size and composition of a personal group mind would depend on what was being done at the time and would have a limited range. When the problem is of sufficient interest to community, country or humanity then the telepathic minds around the person can communicate with others and these to others further on, until a solution is found and passed back. Whether or not this takes place depends on the problem and on its interest to the community or to humanity at large. To the person concerned the result of such co-operation, of such a one-ness of the human mind, is inspiration and intuition, ultimately of benefit to others. Country-wide telepathic communication depends on the interest of the country concerned and on how it is organised. It uses the language of the country. World-wide telepathic communication can take place across cultural and language boundaries by images and emotions, while awake or when dreaming, independent of language and across national boundaries. A hidden struggle is taking place by telepaths against those telepathic minds who dominate and manipulate others or who wish to do so. Telepathic group minds are formed and reformed in accordance with what the group mind is concerned with. There is a telepathic continuum which spans the planet, of telepathic group minds in contact with other group minds who are in turn in contact with still other group minds out of reach of the first group mind, and so on around the planet. This question of struggle is not only that one is first pulled one way and then another, being also a struggle against that which wishes to oppose the work, to prevent the ideas being sorted out, expressed and published. A scientist, author, artist, indeed any individual, knowingly or unknowingly part of the telepathic group mind, may then have many telepaths working through him to get done what he is trying to do. Those who are interested co-operate by

contributing thoughts. Some are for a particular argument, some are against. Some move him one way, some in another direction. He has to decide between alternatives. This process applies equally well to reasoning and evaluating as it does to the way one feels about the matter, whether one considers it to be desirable or undesirable, good or bad. But there are those who are against the work being done and oppose it, who try to prevent the work from being completed successfully or from being done at all, attempting to neutralise, blanket-out, overpower or misdirect thoughts from the other side. This is the cause of struggle and the conflict. What an individual is doing and the extent to which this is important to those around him, to the welfare of his community, to human beings elsewhere, determines the co-operation he gets from telepathic group minds. It also determines the resistance he meets, the struggle and conflict he experiences in his mind. We have here a hidden struggle between opposite factions which clearly accounts for the feeling of resistance and mental struggle so strongly felt by those who are creating. The hidden struggle explains our lack of progress in social relations and human welfare. The struggle is against hidden antisocial manipulations. This is illustrated by the way people who become aware of what is taking place are being discredited so as to discredit what they are saying about what is happening to them. They are apparently being discredited to prevent the population from finding out about antisocial manipulations or compulsions which favour telepathic manipulators at the expense of the population. An additional unknown factor is operating and determining how people live together, causing people to have to struggle at all levels, organisations, communities and countries, for a better life. So it appears that the unknown factor which is causing people to have to struggle for a better life, which is opposing them and holding them down, consists of hidden antisocial manipulations of people by telepathic manipulators. Important subject areas have remained controversial and are subject to confrontation and strife. Subjects such as psychology and psychiatry, mental health and mental illness, sociology and economics. What these subject areas have in common is that they are about, or relate to, the condition of the people. They are about matters such as oppression and exploitation, freedom and independence, well-being and social security, work, pay and profits. So the immediate questions which arise are why is it that these manipulations are not public knowledge and how have they been hidden for so long? The content and mode of expression of received messages reflect not on the receiver of the message but on the sender or senders. But the voice-hearer is blamed for the content and mode of expression of the messages he receives. These deceptions are common factors but in addition those who become aware of telepathic manipulations are being discredited so as to prevent the evidence of their experiences becoming public knowledge and being investigated. Symptoms of mental illness can be seen as violation of social norms, that is as socially unacceptable behaviour. These norms themselves may be completely irrational as, for example, were those of the Nazis. Any sane person who objects stands the risk of being called mentally ill by those who are insane themselves, and thus of being confined to a mental hospital by the insane. He may be correct but is led into expressing his correct suspicions in a way which enables others to class him as irrational psychotic. In other words he is made to express his correct suspicions of persecution in a way which enables others to call him mentally ill so as to discredit his statements or confine him to a mental hospital, or both. There are behaviour patterns which result from brain injury. But here we are concerned with behaviour which is nonconforming and the result of people becoming aware of, or the subject of, telepathic manipulation. For example, with the behaviour of a person who is beginning to hear voices. We are looking at mental disturbances experienced by some people which are apparently caused by others who have telepathic ability, imposed by or through the mind by telepathic interference or manipulation. We have seen that there is much which shows that this is happening. What we know about mental illness supports this conclusion. What we have seen is that: What we see here is a struggle between opposing factions. The incidence of schizophrenia appears to be roughly the same for Western and for primitive people. Few could listen to a schizophrenic patient without being struck by tone and sense: As with voice hearing, when people find unwanted thoughts popping up in their mind, or find themselves carrying out involuntary actions, they seek explanations and their search is directed away from the obvious explanation of telepathy and telepathic manipulation towards explanations which discredit the evidence of their real experiences. When they do think that telepathy could be involved, is the cause, they express this in a way which seems to discredit what they are saying. Telepathy, a much more obvious explanation of thought control

than radar or atomic power, is put forward only rarely. Many psychiatrists still spend their time convincing those consulting them that the fault lies within the patient. But conformity, eccentricity, abnormality and insanity are only points on a scale of nonconforming to the norms a community believes in, has been persuaded to believe in, or is compelled to believe in. As already pointed out, the norms of one society may be unlike those of another; what is normal in the UK can be eccentric and abnormal elsewhere. But nonconformity is too often called mental illness, no matter how right the nonconformist may be in his beliefs or behaviour, no matter how wrong the system. One needs to think of right and wrong from the point of view of who benefits. In Russia it was those who used the Communist party, the secret police, or the law of the land to maintain their rule, who enforced obedience by restricting the rights of the population. In Russia it was the ruling class which openly confined opponents to mental hospitals. In non-communist countries it is those who become aware of being manipulated telepathically whose statements are being discredited. This can only benefit a ruling class which uses telepathy to manipulate its population, and so leads one to conclude that this is indeed what is taking place. The number of schizophrenic patients in a town apparently depends on the degree of poverty in the area. Compared with professional people, there tends to be a much higher incidence of mental illness in working-class areas. Professional people working creatively depend on telepathic inspiration. They are consequently more likely to accept the reality of telepathy and telepathic manipulation. People have physical symptoms not caused by physical illnesses. All these disturbances could be caused by the kind of telepathic contact or manipulation that we have already discussed. Since psychiatrists treat those who do not conform to the norms of the society in which they practise, psychiatrists mould those who behave differently, or who have ideas which are not approved, into the standard form of behaviour. Those who experience disturbances caused by telepathic interference are being conditioned into disbelieving evidence pointing towards telepathy as a cause. Hence many psychiatrists are in effect persuading and conditioning the population into disbelieving statements which could prove telepathic activities, are being used as a means of discrediting statements which prove the existence and show the extent of telepathic activities. The medical record kept at a clinic or out-patient department may cause a man as much trouble in Russia as a court conviction. He says that this is a system of social controls which operates through placing of stigma. It applies not only to Russia but in Western countries as well, as the stigma of mental illness can close many doors, prevent upward progress, destroy promotion prospects. The danger lies in the expert using the police power of the state so as to impose his services on an unwilling client. The expert may be used to discredit and to punish, calling in the state police to assist when necessary, as is the case in the West, or he may condemn when told to do so by the state police, as is the case in Russia. Psychiatrists may hold on to their patients, refusing to remove the immediate stigma until they change their behaviour, until they stop thinking about telepathy and telepathic manipulation. It appears that some psychiatrists Fulfil the role of discrediting evidence pointing to telepathic manipulations. Discredit and keep away from opinion-forming positions those who are being made aware of existence of telepathic activities in our societies.

A group of ideas, assumptions, and generalizations that interpret and illuminate the thousands of observations that have been made about human growth. In this way, developmental theories provide a framework for explaining the patterns and problems of development.

But many Americans believe that God or a supreme being played a role in the process of evolution. White evangelical Protestants are particularly likely to believe that humans have existed in their present form since the beginning of time. There also are sizable differences by party affiliation in beliefs about evolution, and the gap between Republicans and Democrats has grown. These are some of the key findings from a nationwide Pew Research Center survey conducted March April 8, , with a representative sample of 1, adults, ages 18 and older. The survey was conducted on landlines and cellphones in all 50 U. But in other large religious groups, a minority holds this view. Those saying that humans have evolved over time also were asked for their views on the processes responsible for evolution. Of the white evangelical Protestants and black Protestants who believe that humans have evolved over time, most believe that a supreme being guided evolution. Views About Evolution by Party Affiliation There are sizable differences among partisan groups in beliefs about evolution. Republicans are less inclined than either Democrats or political independents to say that humans have evolved over time. The size of the gap between partisan groups has grown since Differences in the racial and ethnic composition of Democrats and Republicans or differences in their levels of religious commitment do not wholly explain partisan differences in beliefs about evolution. Indeed, the partisan differences remain even when taking these other characteristics into account. For more on the link between party and evolution, see our Fact Tank post. Views About Evolution by Demographic Group The Pew Research survey varied the exact wording of the question about evolution to better understand public views on the issue. Beliefs about human and animal evolution tend to vary by gender, age and education. Men are somewhat more inclined than women to say that humans and animals have evolved over time. Younger adults are more likely than older generations to believe that living things have evolved over time. And those with more years of formal schooling are more likely than those with less education to say that humans and animals have evolved over time. About the Survey This report is based on telephone interviews conducted March April 8, , among a national sample of 1, adults, 18 years of age or older, living in all 50 U. Interviews were completed in English and Spanish by live, professionally trained interviewing staff under the direction of Princeton Survey Research Associates International. A combination of landline and cell random digit dial RDD samples were used to reach a representative sample of all adults in the United States who have access to either a landline or cellphone. Both samples were disproportionately stratified to increase the incidence of African-American and Hispanic respondents. Within each stratum, phone numbers were drawn with equal probabilities. The landline samples were list-assisted and drawn from active blocks containing three or more residential listings, while the cell samples were not list-assisted but were drawn through a systematic sampling from dedicated wireless blocks and shared service blocks with no directory-listed landline numbers. Both the landline and cell RDD samples were disproportionately stratified by county based on estimated incidences of African-American and Hispanic respondents. The survey questionnaire included a split-form design whereby an additional 2, adults were asked a different set of questions, including the questions on animal evolution reported above. The total number of interviews conducted was 4, Thus, the data collection involved two simultaneous surveys; where the same question was asked on each form, the results of the two forms can be combined to yield a representative survey of U. Several stages of statistical adjustment or weighting are used to account for the complex nature of the sample design. The weights account for numerous factors, including 1 the different, disproportionate probabilities of selection in each stratum, 2 the overlap of the landline and cell RDD sample frames, and 3 differential non-response associated with sample demographics. Statistical results are weighted to correct known demographic discrepancies, including disproportionate stratification of the sample. This means that in 95 out of every samples drawn using the same methodology, estimated proportions based on the entire sample will be no more than 3. Sampling errors and statistical tests of significance used in this report

take into account the effect of weighting. In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. An additional 2, respondents were asked questions about animal evolution.

Although the term is generally applied to behavior within governments, politics is also observed in all human group interactions, including corporate, academic, and religious institutions. Many different political systems exist, as do many different ways of understanding them, and many definitions overlap.

To see his final draft, click here: If you want to see evidence of group selection, look at small groups in competition, which is where group-selected traits are most likely to be found. First, focus your inquiry on altruism and define altruism as behavior in which one individual bears a net cost that creates a net benefit for other individuals within the group. Then bring individuals into the lab to interact with strangers in temporary groups that are not put into competition with other groups. Unless you flip the intergroup competition switch. Both groups engaged in some mild tribal behaviors that would be useful if the group were to encounter a rival group that claimed the same territory. The Rattlers then challenged the Eagles to a game, which was the start of a weeklong series of competitions that Sherif had planned from the start. As Sherif described it: Both sides created flags and hung them in contested territories. Were these acts altruistic? I think the opposite of selfishness in evolutionary terms should not always be altruism. For the purposes of the present debate, it should be groupishness. Rather, mental mechanisms that encourage individuals to do things that help their team succeed, despite some cost to the self, are the most likely candidates for having come down to us by a path in which group-selection played a part. Groups in which genes for groupish psychology co-evolved with cultural innovations for effective groupishness such as initiation rites and body painting probably outcompeted groups that lacked either the genes or the cultural innovations to maximize the effectiveness of those genes. In sum, I fully agree with Pinker, Coyne, and other critics of group selection that humans are not pervasively altruistic. The experimental literature on altruism does not require group selection to explain it. Intergroup conflict and cooperation: University of Oklahoma Institute of Group Relations. Social categorization and intergroup behaviour. *European Journal of Social Psychology* Vol 1 2 , The native language of social cognition. A Developmental Perspective on the Moral Dyad. *Psychological Inquiry*, 23, He studies moral psychology, with a particular interest in the moral emotions, such as moral disgust and moral elevation. In his current work he is examining businesses as complex multi-level organisms that have cultural and institutional features that can be more or less hospitable to ethical and unethical behavior.

Chapter 9 : Theories Used in Social Work Practice & Practice Models

Dunbar's number is a suggested cognitive limit to the number of people with whom one can maintain stable social relationships—relationships in which an individual knows who each person is and how each person relates to every other person.

After reading you will understand the basics of this powerful management tool. Until that time, there was only talk of Scientific Management, which mainly focused on productivity, efficient division of labour and workers as an extension of machinery. This movement saw workers in a different light; they were now seen as thinking beings with needs, who liked to receive attention. Companies realised that attention motivated employees and even allowed them to get more out of themselves for the benefit of the organisation. Prior to this trend, Elton Mayo already started an experiment in the Hawthorne plants in ; the Hawthorne experiment. There was a great deal of discontent among the 30, workers in the Hawthorne plants in Chicago in the early twenties of the last century. This was somewhat peculiar, because this phone parts plant already acted extremely progressively towards its workers through pensions and sickness benefits, something which was almost unthinkable in this period. Elton Mayo and his assistants, including Fritz Roethlisberger, conducted research into changing working conditions. They experimented with light, duration of breaks and working hours. A group of women were exposed to either more or less light. It turned out that, regardless of the amount and duration of lighting, this had a positive effect on their performances. The same was true for rest periods; shorter or longer breaks both led to an increase in labour productivity. Personal Attention The conclusion drawn from the Hawthorne research was that giving attention to employees resulted in improved performances. The group of workers who were involved in the search felt their voices heard and experienced a feeling of greater personal freedom. The workers were pleased that their assistance was requested, which they believed led to their higher job performances. Moreover, during the study, senior officials regularly visited the workplace, making the workers feel like they belonged to a certain elite group. This personal attention stimulated the group to work even harder together and give their all for the organisation. Collaboration in an informal group is also one of the main aspects of the Human Relations Theory. Elton Mayo concluded that the needs of workers were often based on sentiment belonging to a group and thus having a sense of value and that this could lead to conflicts with managers, who mainly focused on cost reduction and efficiency. And thus he came to the following final conclusions: Individual employees must be seen as members of a group; Salary and good working conditions are less important for employees and a sense of belonging to a group; Informal groups in the workplace have a strong influence on the behaviour of employees in said group; Managers must take social needs, such as belonging to an informal group, seriously. The fact that personal attention led to improved performances was a completely new perspective. The term workers is gradually replaced with employee, which more explicitly implies that these people are thinking people who can positively contribute to the organisation. Characteristics Starting in the s, a definitive different approach to management emerges. Employee behaviour is placed centrally and the Human Relations theory places strong emphasis on the fact that organisations consist of groups of people. Human Relations supporters thus replace the mechanistic perspective on management with a people-oriented perspective. Every person is unique and therefore unpredictable. Their behaviour is complex and to fully understand them it is important to recognise their personal motivations. Soft side The way employees think and act at work is not only influenced by rules, procedures and requirements imposed by management. This soft side consists of emotional or irrational logic and can strengthen rational logic, but at the same time also weaken or eliminate it. Rational logic focuses on production and effectiveness, and both can thus diametrically be opposed to each other, which in turn leads to internal conflicts and dilemmas. Complex humanity The complexity of human behaviour increases even more if an employee indicates his desires and knows when he will make certain decisions. From a behavioural perspective, employees can also decide what behaviour they prefer and how this behaviour manifests itself. As a result, there is no single pattern that can automatically be associated with a specific situation. Every person is very much different in terms of character and behaviour. Everyone has different values, standards and desires,

which results in demonstrably different behaviour. This complex humanity is an important factor in guiding employees. It is therefore the task of managers to identify the individual needs of employees and act accordingly. This is the essence of the Human Relations Theory. Do you recognize the practical explanation or do you have more additions? What are your success factors for good employee attention and boosting related performance? Share your experience and knowledge in the comments box below. If you liked this article, then please subscribe to our Free Newsletter for the latest posts on Management models and methods. More information Mayo, E. The social problems of an industrial civilisation. The human problems of an industrial civilization. Hawthorne and the western electric company. Concepts and Cases, How to cite this article: Human Relations Theory by Elton Mayo. Retrieved [insert date] from ToolsHero: Your rating is more than welcome or share this article via Social media!