

Environmental and Cultural Predisposition of Human Behavior

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Abstract

The notion of groups is discussed in this article. Groups are a vast concept that are not just relevant to people, but also to other living entities than humans. When people have similar thoughts or experiences on how to meet their needs, group formation might occur. This article's objective is to familiarize the reader with the concept of groups and to explain how one can form a general description of groups by first comprehending the formation process, the formation of groups, the characteristics and types of groups, and other topics related to familiarizing oneself with and comprehending formal groups as well as the behavior of individuals within those groups.

Keywords: Group, Individual, Human

Introduction

It is impossible to separate humans from the communities in which they live. We as humans are members of a number of different groups, whether consciously or subconsciously. When we were initially brought into this world, we were members of a collective that was known as the family. Because of our birth, we are automatically members of a number of different organizations. In addition to being members of our families, when we are born in a town or village, we automatically become citizens of a particular religious community, citizens of an ethnic group or ethnic group, residents of our neighborhoods, residents of our villages, citizens of our towns or townspeople, and citizens of our countries. When we reach the next stage of development, we start to become members of peer groups, members of an organization, and members of other groups. This is in contrast to the early days of our lives, when our contacts are most likely to be restricted to those with members of our own family.

Once we are old enough to attend school, not only do we become members of a formal organization known as the school, but we also begin socializing with friends at school, as well as school employees and teachers. In addition, while we are attending school, we join a variety of organizations such as the Intra School Student Organization, the Youth Red Cross, Scouts, and so on. After we graduate from high school or college, we will eventually become members of a variety of other organizations in a wide range of spheres of life, including the economy (for instance, by becoming employees of a company), politics (for instance, by becoming members of a political party), religion (for instance, by becoming members of a recitation group or prayer group), the arts, and so on (for example, being a member of a music school). In addition to the many different classifications that have been discussed thus far, our many different organizations are going to be sorted into a variety of different categories, such as gender, blood type, age group, and so on.

It is evident from this that from the moment we are born until the moment we pass away, we are members of a variety of different organizations, even if we are unaware of this fact. It should not come as a surprise, however, that the phenomena of human grouping has always received a lot of study from sociology, psychology, anthropology, and other experts in the

social sciences (Bilger et al., 2006). The context for the debate in this paper is the same as what was said before, and this is true independent of the assignment that was provided by the professor. A person's attachment to a group, how the group influences and shapes one's self-concept, and how a person must adjust their attitudes and behavior according to values is an interesting discussion material for us to discuss, especially by us as a paper compiler and who will discuss it in a comprehensive manner. This is a topic that we will discuss in more depth later on in this paper. further information about this organization.

Group Overview

The concept of a group is rather general, since it may be applied not just to humans but also to other kinds of life. For instance, we are acquainted with the terms herbivore and carnivore, which refer to groups of animals that devour plants and meat, respectively. Another example would be the term omnivore, which refers to an animal that consumes both plants and meat. However, the focus groups that are covered in this research are the social groupings that these groups use in order to communicate with individuals.

A social group, according to sociology, is a collection of persons who have links with one another and interact with one another, which may lead to the formation of shared feelings.

In the thoughts of Josep S. Roucek and Roland S. Warren, a social group is made up of two or more people whose interactions may be understood by the people who are a part of the group as well as by the wider public. According to Achmad S. Ruky, a group is a collection of persons who interact with one another, are psychologically aware of the presence of others, and identify themselves as members of a group. In other words, a group is made up of people who are socially conscious of the existence of others.

The Process of Forming Groups

When people have similar thoughts or experiences on how to meet their needs, group formation might occur. After that, there will be the incentive to complete it, which will result in the establishment of the same objective, and lastly, the interactions that take place will culminate in the formation of a group. According to Abdul Syani, the human inclination that constantly desires to live together is the primary factor that leads to the creation of social groups. Communication is essential to the formation of human communities because it allows individuals to connect with one another and facilitates the exchange of psychological effects. There are two primary goals that drive a person to live in groups: the need to join with other people around him and the urge to merge with the natural condition that is around him. Because of these desires, humans are pushed to live in groups.

In 1965, Bruce Tackman was the first person to suggest using a model to explain how groups develop. This notion, once conceived of, has given rise to a great number of different hypotheses, thus it is clear that it is a valid explanation for how groups come into being. According to the model developed by Bruce Tackman, the following are the steps involved in the formation of a group: (1) The first stage is called "Forming," and it occurs immediately after the group has been put together and given a task. Members of the group have a propensity to operate independently, and despite the fact that they are acting in good faith, they are not familiar with one another and do not trust one another. (2) In the second stage, known as "storming," groups start to explore ideas linked to the challenges they are up against. They talk about the many aspects of the problem that they are tasked with solving. The members of the group communicate more openly with one another and discuss their unique thoughts and points of view. In some circumstances, the storming period is soon followed by the settling stage. However, some people are unable to go beyond this point; (3) At the Norming stage, all members of the group have reached a point of agreement and consensus. There is no ambiguity

about roles or duties. As members of the group become aware of the contributions made by each other member, they begin to develop a sense of trust for one another; (4) The group has reached the Performing stage when it is able to perform work in a smooth and efficient manner without the need for needless confrontations or external monitoring. The members of the group are reliant on one another, and they respect one another in their communication; (5) Adjourning and Transforming is the last step, which marks the completion of the project and the dissolution of the organization. When the group has evolved to a new point, they are free to return to any previous stage.

Group Characteristics

A human association may be considered a social group in general if it has the following qualities, it comprises of at least two individuals, and it continues to expand in size. Everyone in the group considers themselves to be a part of it. possess the same reasons and interests as another person despite their differences in personality. It is possible to communicate with and engage with other members of the group. There are several outcomes that might result from persons interacting with one another. (the impact that is produced is determined by the thoughts and capabilities of the persons who are engaged). There is a distinct allocation of responsibilities as well as the construction of a group structure or organization that is comprised of their individual positions and duties. The presence of a mechanism for the reinforcement of the norms of the members' code of conduct, which governs how members engage with one another during activities designed to advance the group toward a shared objective.

According to Soerjono Soekanto, the following are the requirements for a human association to be considered a social group: (1) Every member of the group must be aware that he or she is part of the group concerned; (2) There is a reciprocal relationship between one member and another; (3) There is a factor that is shared, so that the relationship between them grows closer, for example: the same fate, the same interests, the same goals, the same political ideology, and so on; (4) Have a structure

Classification and Types of Groups

Robert Bierstedt contends that there are many distinct kinds of groups, and that these types may be identified from one another based on the existence or lack of an organization, the social ties among group members, and type awareness. After that, Bierstedt classifies the group into four distinct subtypes, the first of which is the statistical subtype, which describes a group that is not an organization, does not have any social interactions, and does not have any members that are aware of the type. For example, the population group that is under 5 years old and the population group that is over 75 years old. A societal group is a group that is aware of the similarities that exist among its members but does not have a structure and has not yet built social interactions among its members. This kind of group has not yet developed into a social group. For instance, groups differentiated according to gender. Social groups are defined as groups whose members are aware of the group's existence and are linked to one another, but which are not tied to one another by organizational connections. For example, a gathering of friends, family, and other acquaintances. An associational group is a group whose members have type awareness and whose members have comparable personal and common interests. This sort of group is characterized by shared personal and professional interests. Members of an association maintain social links, communicate with one another, and keep in touch with one another, in addition to having official organizational ties. To cite only a few examples: the state, the school, the cooperative, the political party, etc.

According to Ferdinand Tonnies, the categorization of social groupings is largely dependent on the weakening of links between members. One example of this is the Paguyuban or

gemeinschaft, which is a social community whose members have pure, natural, and immortal relationships of mind. There are many different kinds of paguyuban, one of which is the affiliation owing to blood connections (gemeinschaft via blood). Genealogical groups are groups that are created based on blood links. Paguyuban is one of these genealogical groupings. Because of their shared conviction in having descended from the same ancestors, genealogical societies have a strong sense of community. For instance, a family or a kinship group. Paguyuban as a result of place (gemeinschaft of place), which refers to a social group that is created on the basis of the closeness of the site or place where its members dwell. Paguyuban as a result of ideology (gemeinschaft of mind), which refers to a group that has been created due to the members' shared fundamental beliefs and ideals. One example of this would be religiously motivated political parties. A patembayan, also known as a gesellschaft, is a kind of social community in which its members have only the most fundamental of physical links for a limited amount of time.

The size of the number of group members will effect the group as well as the pattern of social interaction inside the group, as stated by George Simmel. According to Soerjono Soekanto, groups may be classed into different sorts, specifically depending on the size of the group members. In his study, Simmel began with the concept of a "monad," which refers to a single individual as a social connection issue. After then, the monads are formed into two individuals, also known as dyads, and three persons, also known as triads, along with various smaller groupings. The end effect of this is that the interaction patterns are also going to be varied depending on how many people are in the group. The degree to which people engage with one another in the group may be used to estimate the degree to which people interact with one another in other social groupings. Groups whose members are familiar with one another well will exist inside social organizations like families, neighborhood associations, and community centers for villages (face-to-face groupings). This is in contrast to other types of social groupings, such as those seen in metropolitan neighborhoods, organizations, or nations, in which members are not necessarily linked to one another. A local community is a social group that is based on an area that does not have specific interests. These interests might be shared by members of the local community. however, an association is a social group that is founded in order to satisfy particular interests. One of the things that leads to the creation of a social group is the presence of shared interests, which is based on the continuity of interests as another way of putting it. For instance, a mob is an example of a group that does not survive for very long since the interests of its members do not persist for very long. On the other hand, an association has its own self-serving agenda. According to the level of organization present, social groupings include well-organized social groups like the state, the TNI, enterprises, and so on. Crowds are one example of a social group that is not very well structured; however, there are other types of social groupings as well.

In-groups and Out-groups are two of the many categories that may be applied to groups. As individuals, we often get the sensation that we belong to our families, our professions, our races, our educational institutions, and our countries. Each of these organizations is referred to as "mine." Because "I" am a part of it, this is what we refer to as the group itself, and we call it the "In group." There are many more groups, such as families, races, ethnicities, occupations, religions, and play groups, to which I do not belong. Due to the fact that I was on the outside looking in, all of that constitutes an out group. In every society, there are both in-groups and out-groups, even if the interests of these two types of groups do not always coincide. Life is often centered on one's family in countries that are still somewhat backward, and one's family is what determines both their inner circle and their wider circle of acquaintances. When two people who don't know each other run into each other for the first time, the first thing they do is try to figure out how they know each other. If they are able to identify a common ancestor,

then it is likely that these two people will become good friends given that they are both members of the same group. On the other hand, if they are unable to identify any commonalities between the families, they assume that the families are competitors and respond accordingly. Everyone in today's contemporary society is a part of several groups, some of which may overlap with other groups. Older students almost always approach newer students as if they belong to a different social group; but, once inside the gym, they come together to cheer for their favorite school team.

Primary Group and Secondary Group

Main groups, as defined by Charles Horton Cooley, are groups that are distinguished from other types of groups by the fact that members of the primary group have a history of prior interaction with one another and engage in close personal collaboration. Because of the intimate nature of this interaction, one of the outcomes is the consolidation of people into groups, with the consequence that individual objectives are incorporated into those of the group. As a result, social ties inside the main group are casual (informal), close and personal, and completely span a wide range of a person's life experiences. The social interactions that exist inside core groupings, such as a family, a clan, or a group of friends, tend to be more laid back. The members of the group are drawn to one another on a personal level. They talk about their aspirations and worries, share their experiences, engage in snarky banter, and fulfill each other's need for a close connection.

On the other hand, secondary groups are huge groups that are made up of a great number of individuals and do not need the connection between them to be based on personal knowledge. Additionally, these relationships do not persist very long. In the secondary group, social ties are not casual or intimate but rather formal, impersonal, and segmental (separate), and they are motivated by rewards (utilitarian). When interacting with other people, a person does not present themselves as themselves but rather as someone who operates in the performance of a role. It's not so much about their personality as it is about how well they function.

Formal Group and Informal Group

According to Soerjono Soekanto, a formal group is a group that is purposely constructed by its members in order to manage the members' interactions with one another. These rules for the group are quite specific. Existence of processes for mobilizing and coordinating efforts to accomplish objectives based on particular components of the organization is a need for the development of a formal group organization. This requirement is one of the requirements for the formal group organization formulation. In most cases, administrative systems serve as the foundation upon which organizations are founded (Cramer, 2008). A school, for instance, is made up of many different components, such as the administration, instructors, students, and parents, as well as the environment that the school is located in. The term "bureaucracy" refers to this kind of organization. According to Weber (2017), organizations that are created bureaucratically have the following characteristics: the duties and responsibilities of the various positions within the organization are divided up among the various organizational tasks. The organizational structure is organized in a hierarchical fashion to denote positions of increasing power.

The choices that are made and how they are carried out are impacted by a regulatory framework. The staff element is an official that is in charge of maintaining the organization and, more specifically, the order that the organization maintains. Officials have the expectation that their interactions with superiors, subordinates, and other parties would be conducted in an impersonal manner. Career history is taken into consideration throughout the selection process for personnel. In the meanwhile, a group is considered to be informal if it does not have a clear

structure or organization in place for its members to adhere to. In most cases, these associations originate through a series of recurrent contacts. These get-togethers are based on the participants' shared experiences and interests. For instance, a click (also known as a clique) is a tiny group that does not have a formal organization and often forms inside larger groups. The click may be identified by the occurrence of reciprocal encounters between members, which are often reserved for "just the two of us" (Gray & Potter, 2020).

Occupational and Volunteer Groups

Initially, according to Soerjono Soekanto, a civilization could do many tasks simultaneously. This indicates that there is no defined division of work in the community. However, as human civilization advanced, so did the system of work division. The community has grown into a diversified society as one manifestation. In this civilization, a system of work division based on specificity or specialization has arisen. Members of the community will labor according to their unique abilities. After the purpose of familial groupings has diminished, occupational groups, or groups of individuals who do similar jobs, have arisen. This kind of group has a significant impact on the personality development of its members.

As a result of the advancement of communication technology, nearly no civilization is blocked off from the rest of the world, hence expanding the reach of a society. This expansion of reach has resulted in a society that is becoming more diverse. Finally, it is impossible to satisfy all of the community members' particular interests. As a consequence of failing to meet the needs of the whole community, volunteer organizations arose. This group consists of individuals who have similar interests, yet are ignored by the larger community. Thus, volunteer organizations may satisfy the interests of its members without compromising the interests of the larger society (Parsons, 2009).

Disorganized Social Groups

An irregular social group is subdivided into a crowd. A crowd is a collection of persons who congregate in the same location by chance. The primary indicator of a crowd is the physical presence of individuals. As far as the eye can see and as far as the ear can hear, the throng extends. As soon as the throng dispersed, it ceased to exist. Therefore, the mob is a transitory social group (temporary). The casual audience is fragmented into uncomfortable clusters. For instance, someone waiting in line for tickets or for a train. Panic crowds, that is, individuals acting together to avoid danger. The impulse of the crowd has a propensity to exacerbate panic. There are, for instance, fires and earthquakes. Spectator crowds, i.e., crowds that form because people desire to see certain activities. For instance, you may choose to see traffic victims. A crowd that violates the rules of law (Lawless Crowd) is subdivided into an emotional crowd (active mobs), i.e., a crowd that seeks to accomplish particular objectives by the use of physical force that is contradictory to the conventions of the time (Johnson, 2016). For example, violent protests. Immoral crowds, namely groups that are almost identical to the expressive group. The distinction is that it violates societal norms. For example, intoxicated individuals.

Strengthening and Inhibiting Factors of Group Integration

On its journey, a group undoubtedly undergoes dynamics. There are times when groups are conducive and others when there are disputes. Among the variables that contribute to the stability of a social group are interactions among its members, emotional relationships, objectives or interests that are followed in order to accomplish goals, leadership that is obeyed in order to achieve goals, and rules that are acknowledged by its members. Conflicts between group members, the lack of appropriate coordination from group leaders, imbalanced interests, power struggles among group members, and variations in understanding of how to attain objectives all contribute to the instability of a social group.

Formal Group

Van Doorn makes a distinction between Formal and Informal groupings. Formal groups have tight rules and are purposely constructed by their members to manage their connections, beginning with the group's structure (chairman, secretary, treasurer, and members), duties, and interactions; cooperatives, schools, etc. are examples of formal groups. Informal groupings lack a distinct structure. This group is the result of recurrent gatherings, such as in study groups, play groups, etc. In formal groups, a person's conduct is dictated and guided by organizational objectives and must be consistent with legitimate ideals. In contrast, informal groupings are partnerships that are neither hierarchical nor organizationally defined. This kind of group forms organically in response to the demand for social interaction in daily life (Ruskin, 2011). On the basis of the preceding description, formal groups may be subdivided into command and task groups, whilst informal groups become interest and friendship groups (Weegmann, 2009).

Differences Between Formal and Informal Groups

Here are some characteristics that distinguish formal and informal groups: As noted above, the origins of formal and informal groups are distinct. Within the organization, formal groups are developed intentionally and knowingly by the company's leaders. In the meanwhile, informal groups are created due to the socio-psychological strength of its members, and then these groups are formed to satisfy psychological needs. (2) Purpose - Since the establishment of a formal group is deliberate, the goals it seeks to attain are formal, in the sense that they are documented as organizational objectives. Meanwhile, informal groups developed by members of the organization for their social and psychological fulfillment satisfy members' needs that cannot be met by the official group. (3) Group Size – Formal groupings are often of substantial size (number of members and scope). In contrast, informal groups tend to be smaller in number in order to preserve cohesion among group members. Formal groupings tend to be stable and may survive for an extended period of time. Formal organizations persist, although their membership is subject to change. The membership of this group is decided via an organizational procedure. Conversely, informal groupings are also fairly stable so long as their members' interests stay constant. Their existence and function depend on the value system of their members, whether they like or dislike something, and other personality traits of the members in question; they may vanish very quickly due to membership changes or because the group no longer appeals to certain members, who then form new groups; (5) Number of Groups - In terms of the number of groups, there are more informal than formal groups in daily life. Because there are so many societal and individual interests, it is easy to develop many informal groups inside a formal organization. (6) Authority - The high and low ranks within a formal body determine the authority of its members. In contrast, in informal organizations, all members are equal, but some may have particular abilities depending on their individual attributes. (7) Member Conduct - Formal rules control the behavior of members in formal groupings. The conduct of members in informal groups is guided by group norms, beliefs, and values. The predicted behavior of members is governed by these variables. If a member rejects this, he earns the disapproval of other members or is punished in some way. (8) Communication - Communication inside formal organizations often follows a command structure (superior-subordinate). It is assumed that all communication in official groups would travel via this channel. In informal groupings, communication channels are informal. Informal communication may take any shape. Including, but not limited to, outbound excursions, walks, etc. Formal groupings are subject to abolition at any moment.

Since things are produced by organizational processes, they may also be eliminated by such procedures. In reality, many of the formal groupings were created for a particular purpose or time frame. When this finished, this group vanished as well. It is difficult to eradicate informal

groupings via organizational methods. In fact, any effort by management to abolish informal organizations may be opposed by members, who may then create more groups. Management has little control over informal groupings since they result from the basic human urge to socialize.

Group Benefits

Here are some of the advantages of group activities, including security, the ability to join a group, and the reduction of "stand alone" insecurity. People who are a member of a community feel stronger, have less self-doubt, and become more resistant to dangers. Because the group offers recognition and prestige to its members, status and admission into a group are seen as crucial. Group self-esteem may provide a feeling of value. In addition to conferring status on group members, membership also imparts a sense of pride in belonging to the organization. Group membership may satisfy social demands. People appreciate the frequent encounters that result from group involvement. For many individuals, "on the job" contacts are the primary means by which they satisfy their membership requirements (affiliation). What cannot be accomplished alone is often achievable via collaborative effort, including power. The big population provided them the ability to control over them. There are instances when more than one person is required to execute a given job while pursuing objectives. In order to execute a task, it is necessary to amass an abundance of skills, knowledge, or strength. Based on these instances, the establishment of a formal organization will result in better coordinated goal attainment (Bryson, 2018).

Basic Group Concepts

The following examination of the fundamental principles of groups aims to foster the notion that groups are not established just by the presence of huge numbers of individuals. The organization's structure influences the conduct of its members. Laura Campbell is a buyer at the prominent British retailer Marks & Spencer, entrusted for choosing and purchasing inventory. His job demands him to play many roles, i.e., to exhibit a set of anticipated patterns of behavior, according to a specific social status. As an employee at Marks & Spencer, Laura served as a member of the buyer's group at headquarters, a member of a cost reduction working group, and a consultant on the diversity committee. Laura Campbell had various duties outside of work, including wife, mother, Methodist, trade unionist, board member at her daughter's school, choir member at Sts. Andrew's Chapel, and participant in the Surrey women's soccer league. However, although many of these positions are complementary, Laura's husband and daughter wanted her to remain in London (Unit et al., 015). The effect of these standards on the conduct of group members under little external supervision is substantial. In fact, it is not unexpected to encounter a worker with high self-efficacy and motivation whose performance is quite poor due to the strong effect of group norms that do not drive its members to create high levels of performance. The most important thing to understand about norms is that the group exerts pressure on its members to influence their conformity to the group's standards. If members of the group breach these standards, group members will take corrective action or even penalize the transgressors. This is merely one conclusion derived directly from the Hawthorne experiments' results (Phills et al., 2008).

Composition

Most group activities need skill and information sharing. Under these settings, it is more natural to believe that heterogeneous organizations - those composed of various people - may have more diversified talents and knowledge and should be more successful. Generally, research findings support such results. However, the evidence indicates that, at least in the short term, these components of variety interfere with group activities. It indicates that cultural variety is

advantageous for jobs requiring diverse points of view. However, culturally diverse groups have a more difficult time learning how to collaborate and solve problems. The good news is that these distinctions may eventually vanish (Weber, 2017).

Power

Everyone finds power and grandeur to be among the greatest joys (Brewer, 2013). Where only power can elevate all joys beyond anything others. Because the power of the people becomes tainted, where authority may set individuals free to deviate, and with the power of the people it will be simple to commit wickedness and errors that are generally unappealing to others. With the ability to compel others to act in a group that acknowledges that authority, both in social and political groups or organizations and corporate sector groupings. This authority grants someone the authority to act in the name of protecting the group's interests.

In order for the public and existing organizations to legitimate the responsibility of power holders, whether in line with the concept of utility and the principle of public interest, open accountability is required in a position of authority (public benefit). It implies that individuals in authority are not only financially responsible, but also morally and ethically accountable.

Conclusion

Thus, it can be stated that a group consists of two or more people that interact with one another and are dependent on one another in order to fulfill particular objectives. There are official and informal groups. Formal organizations have rigorous rules and are developed purposely by their members in order to manage their interaction for the purpose of attaining objectives. In contrast, informal organizations lack a distinct structure and are developed via regular gatherings with the same interests. In formal groups, a person's conduct is dictated and guided by organizational objectives and must be consistent with legitimate ideals. Informal groupings, on the other hand, are alliances that are not organized or organizationally defined, thus relationships are developed automatically in response to the demand for social contact.

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