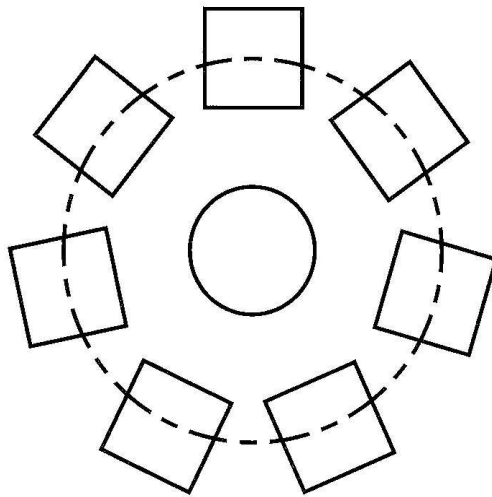


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THE GROUP-ANALYTIC SOCIETY

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Editorial

This is likely to be the last issue of Contexts I edit, because from 2007 I am taking over the editorship of Group Analysis. I have enjoyed editing Contexts in the last four years for a number of reasons. It is almost a private journal, if the term is not a contradiction, because members of GAS have expressed very private views at times not necessarily in agreement with others. Of course we group analysts are proud of the fact that we can do such things, but nevertheless some diplomacy had to be employed at times, which was exciting, but not easy. Contexts is also an informal journal, copyright is left with the author, it is possible to leave individual style untouched to a greater extent than it would be in more formal circumstances. I like individual style, even when it is close to unpresentable because it says so much about the author. GAS being an international organisation, some contributions come from non-English sources, with their non-English idiosyncrasies that I find very lively, and I myself not being English by birth, sometimes attractive. All this will have to stop when I edit Group Analysis the “serious and professional” journal. But let us not fall for self pity. I am convinced we shall find worthy successors.

The first paper in this issue is from Robi Freeman, entitled: Thoughts about therapy in wartime – why is the group still coming? As some of us know, Robi works in Haifa, and he writes about his experiences during the war with Lebanon. As he writes: “today, when, our wars seem to concentrate ever more on hurting civilians rather than fighting enemy soldiers, the questions that pop up in wartime for the rear may have relevance for therapists and their patients.” In those difficult days he finds love and devotion in people.

In our Forum section Kevin Power gives us a lively account of the GEATIN meeting in Copenhagen in May 2006. He calls it: “Putting Group-analysis into Writing...” We are lucky that Kevin was there, as he usually writes with clarity and personal touch that makes his accounts lively.

We have along and deep obituary for Eric Ferron by Ngozi Fofah & James Bailey. In fact what we have is more than an obituary, it is an assessment of the life of a colleague who was also black and lived in a white men’s country. As he is quoted by them:

“My philosophy is based on my own conflicts, my thoughts and my enquiries. I am beginning to learn how to make this philosophy work. It is *after* you have done everything you can to integrate yourself that the real problems begin, when you try to live up to it, what it does to you in relation to your own people, the fears it brings you. I often go among black friends and find I do not belong. I do not want to lose my own identity. I cannot, and will not, be allowed to forget that I am a foreigner. I must therefore be true to myself as I move forward.”

I wish you all good reading, and remind you that Contexts is our own journal for internal communication. Please use it.

Tom Ormay

President's Page

When this issue of Contexts is published two central events, which are going to take place in the nearest future, the AGM and the Autumn Workshop had already taken place. These are the conditions for a quarterly newsletter of course, but it sometimes puts you in an awkward position when you wish to tell about some current events, when they have just happened. But here of course the Internet Forum comes in as a tool for immediate impressions and reflections.

Since last, the editorship of Group Analysis the journal has been decided on and Tom Ormay has been appointed new editor. Tom has a long experience in editorial and organisational work and as such is very well equipped for the job as editor of the Journal. He is also in the favourable position of being a member of British as well as European Organisations, which gives him a good opportunity to make connections. I am sure he will take on the position of editor with great enthusiasm and dedication to the idea of Group Analysis.

Tom's new appointment also means that he will leave the editorship of CONTEXTS, which he so aptly has taken care of in later years and we will take the opportunity to thank him for this contribution.

In the beginning of September the first meeting took place between the Local Organising Committee for the 14th European Symposium in Group Analysis in Dublin and members of the MC of GAS . A lot of work had already been done by the LOC. We had an interesting time discussing important matters and not least getting to know each other. The meeting took place in a very friendly and constructive atmosphere. Shortly afterwards at a Management Committee meeting in London the chair of the Symposium Liz O'Connor presented us with the final title, venue and date: **Despair, Dialogue and Desire: the transformative power of the group in the movement from despair to desire through dialogue**, Trinity College, University of Dublin, 18th – 22nd August 2008. You can all look forward to this coming event not only because of the inspiring title, but also because Dublin seems to be a very convenient place for the Symposium. For those who have never been to Dublin I can only say that it is a very beautiful city with much atmosphere, everything within walking distance and with the impressive Trinity College as the historic centre of the coming symposium activities.

In Bari, Italy on the 17th of November on behalf of the Group Analytic Society, London, I am going to present Maria Giordano and Alberto Patella with the Jane Abercrombie Prize for their publication in Italian of Jane Abercrombie's work and for their dedication to her efforts in the teaching-and-learning relationship research developed inside the University of Bari. Our sincere congratulations to both on this achievement. Our former president Luisa Brunori proposed the award.

The prize will be given every third year at the European Symposium in Group Analysis and consists of the amount of £1000 sterling. Proposers for next time prize winner are hereby invited to come forward.

Finally as an early announcement Gerhard Wilke, London is going to give the 2007 Foulkes Lecture and Anne Lindhardt, Denmark will be his respondent.

Gerda Winther

PROPOSED WEEKEND WORKSHOP

THE ENLIGHTENMENT EXPERIENCE:

What do we do the next day?

Accepting and incorporating the higher dimension into ordinary work and therapy

This is a workshop for those who have had an enlightening experience which has had a powerful influence on their lives or worked with others who have had such an experience.

How does one incorporate this into one's life in a *practical* way?

How are we to understand it?

Do we use a **scientific, psychological, or a spiritual** metaphor?

The idea of this workshop came after the Foulkes Lecture and weekend workshop run by the Group Analytic Society in London in May 2006. In the workshop, Victor Schermer, author of Spirit and Psyche spoke on incorporating the spiritual dimension into psychotherapy. The weekend workshop explored these themes, and several felt it would be helpful to explore these themes in a collaborative way. The design of this workshop came out of that weekend. Since the theme is a universal one, it would not be necessary for people attending the workshop to have attend the May weekend.

THE METHOD: Since there is no one road map, the use of metaphors has been found to be helpful to provide a way of understanding and incorporating the experience. There have been scientific metaphors, particularly Thomas Chalko (Freedom of Choice) and the film "What the bleep do we know!?" which have actually used findings in contemporary physics, which give a helpful format.(both will be part of the workshop material).

There are other metaphors, too, sometimes provided as a response to people hearing about the experience for the first time.

AIMS We hope to provide a setting where people can:

*(a) **think, celebrate, laugh** and share their experiences.*

*(b) help each other **understand** their experiences.*

*(c) examine the most useful ways **to build, retain and incorporate** them into daily life.*

*APPLICATIONS. We would want interested people to send in a **handwritten** description of an experience which they have had but probably not shared with others. It might be described as "transcendent" or "atoneness". In other words as J.F Phipps in "The Common Experience" described, as " that moment which many people have experienced but are diffident about sharing".*

THE FACILITATORS OF THE WORKSHOP:(other colleagues have expressed interest and may join us)

Rev Canon Beaumont Stephenson

Trevor Mumby.

THE LOCATION

Hereford. UK.

THE DATES A week end (Fri pm/Sunday lunch) in April 2007

THE COST (Modest)

Contact Trevor Mumby to show your interest. trevor@lincimp.com.

Thoughts about therapy in wartime – why is the group still coming?

Robi Friedman, Haifa , August 2006.

I am not the first therapist trying to cope with various inner debates about the encounter with patients in wartime. Most of what is written– the literature of wartime psychotherapy - is much more concerned with PTSD and the treatment of traumatic aspects in soldiers. But today, when, our wars seem to concentrate ever more on hurting civilians rather than fighting enemy soldiers, the questions that pop up in wartime for the rear may have relevance for therapists and their patients. Probably this trend in hostilities will get stronger and in the future the debatable aspects of therapy will be even more relevant. Furthermore, I found a special and unique situation regarding groups in therapy, which I would like to comment on.

The dilemmas about therapy became more obvious after a week or two of ‘fighting’, which was now a question of the rear: every moment of the day there was the possibility of a siren which could be followed by a rocket attack. Only not every rocket attack would necessarily land on our town or vicinity, as the sirens were used to warn the population that a rocket had been fired in Lebanon in our direction. It could fall anywhere between the border and our city. In one morning we could have up to four or five sirens (farther north, in Kyriat Shmone, Metula and other places, it could be 10 or even more in a morning). Following each siren you would have to be quite ‘special” not to run into the shelter: the sirens warn you 30-90 seconds before a rocket hits. Thus in the less than 40 km Haifa is from the northern border, the cities of Naharia, Acre, Haifa’s northern suburbs and the city itself were all alerted, though only one or two were targeted. The entire alerted population was supposed to stay in the shelters for some 15 minutes. Sometimes the Hezbollah targeted the same place again and the 10,000 tiny pellets in each rocket punished curious neighbors and adventure seekers with death and devastation. Because of the proximity of the areas, connections within the population or just solidarity, no alarm was really over until people knew where the rocket had hit and who had been hit.

The great majority of the killed and injured were caught outside the shelters. Friends of ours even survived in a shelter that was directly hit – and were even ‘luckier’ to have succeeded in waking up their grandson and dragging him into the shelter at the early hour of half past eight in morning. I believe that being bombed is part of the personal/social unconscious everywhere in the world. Every living person knows what it is without ever being there. We have it from the images of the “Blitz” in London and a myriad other instances that teach a lesson, warn and prepare. But mostly, it is in every individual’s unconscious. The learning of the circumstances of being bombed, escaping or, alternately, getting hit runs continuously and deeply in everyone’s conscious and unconscious coping processes. You understand that some of the injured were caught running from their unsheltered work places to a more secure space...but didn’t run fast enough. You are preoccupied with the fact that many are hit in cars, whose shield is completely unprotected against this ammunition. And worse still, the gasoline tank can explode if hit by a nearby rocket. The ‘command of the rear’, those responsible for the civilians, prohibited the gathering of

people in areas targeted by the rockets from Lebanon: a ‘necessary’ grouping was not to exceed the number that a shelter could contain.

On the other hand, not many days after the war had begun, I already had some messages left by patients, asking if we would meet. One wrote an SMS asking if we “really would keep our date”. For me it meant that some very needy souls were searching for a container and I was awaited in my role as therapist.

Therapy as a container of existential anxieties: a Safe Space or a Process.

Under these circumstances I had to decide to do psychotherapy. I discussed the location of my clinic with friends who have vast military experience in order to assess the safety of my working place. They and I thought it was relatively safe. It was possible to reach a shelter within a minute and my therapy setting is not really exposed to the north. I know some of my western colleagues would consider such an account to be surrealistic, but it was, until some days ago, this therapist’s reality here the entire time. After having decided about the ‘external (or outer) reality’, the ‘real’ safety of the place, many more questions arose about the internal vs. external security and the work. The first one was about the route to the therapy: could I take the responsibility for the patients driving to the session with me? It was different than in peace times, where the regular perils of driving threaten everyone. Exposing themselves to rockets, they actually were putting some of the responsibility on me. Only two patients did not come to me – a young, anxious man, who did not leave his house the whole month, and a very narcissistic patient, who had built part of her relationships with significant others around the fact that one had to come to her, not she to them. It brought an important awareness to me, and when I volunteered to come to her, she committed to an appointment with me at my place, which she felt was ‘more secure’.

Only after all these actions could we start working again on the ‘internal’ secure space. The process of doing this suddenly seemed so different: the holding achieved by thinking and weighing valid, external, secure measures preceded the internal safe space (Kotani, Rustomjee, Aronson, Mendelson, Friedman). We therapists are not used to this line of experience – in this war it became so clear – that there was a process which had to be respected. It was very important that only after the process of establishing a ‘real’ safe space was stabilized, was it possible to have a session in which a patient would talk about his ‘internal’ problems. There would be an alarm and after a few minutes, he would continue to deal with his problem. The ‘external’ reality did not take over completely. Is this ‘sane’? Is this good for the patient and his therapist? I thought so, but these answers may need some time to be validated.

The fugitive therapist: is it OK to run for the life of your children?

Do patients in psychotherapy need their therapist? How do they need him/her and what is the therapist’s responsibility towards them? These and other questions were very much on my mind, as I realized that many of the therapists in Haifa had fled. True, many of them were young mothers and fathers of young children (the rate of women to men therapists is 9:1), who needed to be put in a safe place. Nobody is

really able to take responsibility for your family instead of you. But is the role of a group or individual therapist different than the role of, let's say, a physical doctor? Can you imagine the whole population of family doctors, or doctors working in a hospital, just leaving the city and taking refuge fifty or a hundred km. away, and not returning to see those in deep distress? In this war, more than in the first Gulf War (1991), when we also were bombarded with Scud missiles, it became clear that the therapist is a container for much of the distressing feelings of their patients. The container/contained relationship seemed to be something important, to be taken seriously: it helps people in stress and war. We don't often think of therapists as having such an important function, and when we do, it is actually in connection to certain acute situations, usually where external realities penetrate the safe space situation.

These are thoughts that I did not have at the beginning of the war and I do not have answers to many of the questions: neither about the management of the therapist's acute anxieties, nor of similar considerations, like what to do with the children when coming to the possible 'battlefield' for several sessions, etc. But I know that if we get serious about our profession, there can be no other alternative than to show some constancy and availability to the containment of the patient's anxieties. The need of some of the patients to talk to me and use my presence to feel better, to calm down, or to elaborate various aspects of their being in this situation was so obvious, it could not be missed. Perhaps this decisive statement may be arguable, but it definitely reflects the existential atmosphere of the population in the 'rear' which felt abandoned.

Helping the helpers and containing the uncontainable

Interestingly enough, many of those who come to me have a big problem: they usually have to contain others. It became clear that they needed a place where they could get some recognition and elaboration of their own anxieties, let alone the influence of the stress in their environment. I would define many of them as belonging to what I call the "Selfless Relational Disorder", defined as a pathology in which people are raised and maintained in order to serve and help others. During this month of war, these helpers had the opportunity to share with their therapist something about their stress, about their fears and their envy of those contained. They could air their concerns and worries about the existential situation which they cannot communicate while exerting their usual role of helpers and could start to use this very significant war situation to elaborate their intrapsychic and interpersonal patterns.

The most striking case was that of a man in a leading position, who was functioning very responsibly in many of his roles and containing wishes and needs to be contained. He broke into tears in the session. With heartbreaking sobs, he talked about his being under a lot of stress while at the same time having a great many needs directed at him for containing parenthood. The encounter with a protective agency in therapy enabled him to become conscious of a very strong need he himself had to be under the protective influence of a father. Together with this feeling, there emerged a very strong fear of homosexuality, a fear which was reacted with panic. Overwhelming (partly unconscious) emotions were 'bombarding' him during these

weeks, threatening his Self, while making him afraid of losing control and fragmenting into pieces. Containing such a process seemed suddenly to enable the continuation of his normal functioning, which was at this time the best possible protection he could have against surrendering to anxiety and panic. Without idealizing the therapeutic situation, it was clear that in this stressful war situation he had no other safe space where he could possibly have elaborated these emotions and conflicts. And although there is no way of saying what would have happened if he had not had this possibility, it seemed to help him keep functioning.

Some clinical examples.

On the worst day of the Haifa bombardments the city was hit some 20 times. These rockets, which can fly a distance of about 100 km and are quite big, contain about 80 kg dynamite, which explode with a very loud noise. During this Sunday and the next morning, some very interesting and illustrative examples took place.

In the morning there were about 2 sirens during a session with an older woman, who had just had a hip operation. We had already agreed to keep on talking during the siren, staying in the therapy room which seemed quite safe. After a set of sirens there were pauses in the talk, filled with the 'usual' calls to someone in the family to let them know that everything is all right. But then, interestingly enough, the pause and the whole incident were treated as a 'timeout' in a volley ball or a basketball game, after which the dialogue would continue normally. Seldom were our feelings during the event addressed, even the very frightening, as if they were so clear, that they didn't need verbalization. Her handicap restricted her walking, and she stayed with me in the therapy room. She commented that also at home (a more exposed place) she did not go to the shelter and she did not even consider going now. The session went well, she talked about her will to live but also about her problems. She told me some dreams she had in recent days: in one of them she discussed with her children and husband if they should all leave the country. They did not arrive at any conclusion...In another dream she has to drive her mother's car. It was a yellow Cadillac, which proved very difficult to drive. Talking about it reminded her of another recurrent dream she used to have and was then called by "driving off the mountain". This kind of dream usually was a mix between anxious and angry moods, and included suicidal solutions to difficult problems.

Another dream was that she and her husband come to a house, and her husband suggests that they join in an orgy that is going on. She refuses, without really knowing why. Reflecting on all these dreams from recent weeks, she is very much in touch with the anxious and moody nights when she dreamt all this.

For me the climax of this session came at the end: When she wanted to get up and leave, the siren went off, and she chose to stay for a few more minutes. Before these last moments were up, there was another siren. It was as if the whole session, including her dreams, was saying something about her wish to stay with me, contained. And the sirens did the rest of the work: They brought her back into the room a third time.

Y had a bad time during wartime. During his individual therapy, the nearest rockets hit my neighborhood, about 1-2 km away, shaking the whole room and the windows. Nevertheless, he stayed quite cool, or at least that's what I saw. My heart was pounding with fear, but he said nothing about himself and left me thinking that he wasn't really reacting. The strongest feeling was that he didn't feel.

Coming himself from the upper Galilee, E was also with me when a whole barrage of rockets hit the town. He lives in a kibbutz not a mile from the Lebanese border. His trip is really an Odyssey. While he was talking about a very personal problem he has with wife who is separating from him, there was a siren and many close hits. You learn very fast to discern whether a fall is close or a bit farther away, on the other side of the Carmel Mountain. There was virtually no halt in our conversation but two minutes later I had a phone call. I looked at the number and saw that it was my son, recruited to Lebanon.... At first, I was conflicted about taking the call, and did not. It took me a few seconds before I said, "I have to answer the call". He was angry: "It bothers me that you're taking the call". I said that it was my son in Lebanon and I had to call him back.... Remember, outside the therapy room there is a real war. His face changed immediately and he said: "That (me taking the call) is the most important thing. I'm sorry...."

R lives about 25 km south of Haifa where it is supposedly more secure and their town had not received any rockets. His wife had objected to his coming to therapy, but he insisted and here he was. His coming also opened a question I had no answers to: What happens when someone comes from a safe to an unsafe place? Is it his choice? What is my responsibility towards a grownup who is not regressed but definitely has a strong bond to his therapy, and wants to come into a less "Safe Space"?

The groups keep coming and the influence of the matrix.

I usually have three therapy groups: a twice a week group, a normal, once a week group and an Arab group. The latter, probably the first group of this kind, didn't come during the whole war. It would be interesting to know what really happened to them. The clarification will come if they turn up and we are able to talk about it in depth.

The two other groups came regularly. Why were they still coming in spite of the danger? Something about the way in which they wanted to be together and help each other with their anxieties made me think about the container in groups. Here it is definitely not only a matter of one person who contains all the others but also a reciprocal holding and containment. The mutual holding was strongest at a specific moment, when helping a young woman to overcome her anxieties about coming to the group. She had had a very difficult time fighting her separation anxieties, and the sirens and rockets seemed to return her to her former clinging behavior towards her family. The group's mirroring, watching others coping openly with their inhibitions and war anxieties while struggling not to lose contact with their desires and strengths, supported her. Only once did she forgo the group, on a day where many sirens and rockets made her extremely insecure. She told me on the phone that she could not come this time. Interestingly enough, for the next session another member of the group volunteered to drive with her from where the anxious patient lived to my clinic.

Was her absence both a pull towards regression – her fear of coming, and thus separating, because of the emerging anxieties, and, like a dream told, also requesting ‘special’ containment? And was the request being answered by the parenting, emotional move of the volunteering woman? She came the next session, without the need for being escorted. What was even more interesting was that on the day the cease fire began (only on Monday of this past week) the anxious woman started a big quarrel with the ‘responding’ woman. This process will continue in the near future, as I think the process of ‘holding’ (Winnicott) her started a process of hoping to be ‘contained’ (Bion) by this woman.

The togetherness of the groups was very strong, as if the group meeting were the most natural and secure thing to do. This togetherness seemed much more obvious and clear to me than the meetings with most (not all) individual patients. I can only conjecture about this, but it would be very interesting to get some real answers, which might come with time. I think there was something like a group ‘matrix of war’ which, as I said before, was not only for the therapist to hold and contain. People are drawn to a space where they can be influenced by both mirroring mutual responsibility and resonating the fact of being adequately frightened and anxious.

These are some thoughts about the wonder of the group’s functioning in dangerous times. It seemed obvious to everyone that we wanted to be together, and maybe I also felt it was easier as I felt that I was not the only container, in spite of the very strong needs some of the group participants to be led in these difficult times. Generally, there is a strong wish in our country, and in the north especially, to feel the presence of a good, alas a better leadership and probably some of these needs were satisfied in my presence. But the question of my leadership never came up openly in the group during the war nor after it, only the anxieties of being civilians under bombardment and ways of coping with its hazards.

Finally, I also have the feeling that a very special dialogue of the personal and social unconscious was being held on different levels of communication. The group was ‘being in touch’ with a number of actual features and roles at varying depths, which brought some calm that the participants were yearning for. There were examples of these kinds of encounters of roles in a group in the second session during the war. One of the participants came in uniform, as he was recruited in the north. As I felt it, his very presence created a feeling of more wholeness. Some extra part of the social reality of this war was actually represented in the group, like a “containing” role (Agazarian), a function that helps a whole group to elaborate some of its concerns. Other participants also represented a coping pattern that touched everyone’s social unconscious. ‘Meeting’ a young female participant whose partner is deep inside the Lebanon area is something everyone has in mind, but is an unthought known. To know a soldier in combat is everyone’s dread. Another participant represented the theme of being ‘out of touch’ with danger by disconnecting from feeling. Still another introduced the issue of compulsively helping others in order to get some security herself. Many in the group identified with this “defense”, which seems a rather benevolent adaptation in these times. Meeting the roles that contain, and linking up with them, are frightening on the one hand, but may still enable tension reduction through the feeling that one is able to cope without escaping. Enabling a more open

dialogue seemed to render the situation more bearable: participants could contain it better and were able to think about these perils in a more mature way.

Containing the uncontainable was made somewhat more possible by the 'matrix of wartime'.

And all this 'ended' only a week ago.

Robi Friedman, robif@netvision.net.il

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Message from Sage.

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EGATIN, Copenhagen, May 2006.

“Putting Group-analysis into Writing...”

It was a gigantic walk to get out of the airport: the exit was at the far end of a stroll through the entirety of the airport shops all proclaiming bargain prices for luxury goods. The train into Copenhagen was excellent - a bargain price for an excellent service that makes me ashamed of what visitors to Heathrow can experience in order to reach central London. Then a short walk from the central train station and I was at the hotel. A further short walk and I had reached the workshop's venue, the local psychiatric clinic, previously a building of five stories of apartments now turned into a vertical clinic. I walked into the workshop already started and sheepishly took a chair at the front: Kristian Valbeck was completing his welcome. This was followed by a main paper from Michael Munchöw which looked at the process of writing the kind of papers that we must write when training, and very well done it was. We all then took part in small discussion groups which I found very stimulating - my thanks to Matilde Lajer, Vibeke Nathan, Angela Schmidt-Bernhardt, Anna Sillemann and Søren Aagard for our two hours of talking through the processes of writing.

Heribert Knott convened the large group that followed and the second one on the following day. He maintained a degree of mystery which may have arisen from his taking over the treasurer's position of EGATIN from Thor-Kristian Island after I can't tell how many of very successful Treasury keeping. There were in both groups many informal exchanges of recollections of remarks by and about writers: at one point I recalled having read that the way to teach yourself to write requires you to sit down and write for about three days, non-stop but for sleep and food. Malcolm Pines quickly stated that this had been a main factor in Freud's adopting free association as the main means of freeing up the unconscious of the individual patient. If Freud had read this remark then it was probably a nineteenth century one - I suggested Stendahl; does anyone know the real origin of this remark? Please contact the editor.

After the large group and before supper, we had a demonstration of free association by a trio of jazz musicians called Fermata who regularly improvise together. They took the Scottish tune of Burns poem “Ye Banks and Braes of Bonnie Doune” which two of them had never heard before and spent some time explaining to us what they would do and then doing it, improvising around this theme; free association in a different plane. This was followed by an excellent dinner buffet served by the staff of the clinic. If this is what their patients are served each day there can be few complaints.

Saturday dawned with a talk from Thor-Kristian Island on how students are tackling their Diploma paper. Odd to think that twenty-five years ago most trainings did not expect any kind of written paper from any students, while now all do and to a Master's degree standard. Thor's paper was followed by the second large group - this was the only shortcoming in the whole workshop; to have the second large group followed by two further papers meant that their effect could not be included in the final workshop process group. So we had a collective reading of another process group presented by Isaura Neto, Antonieta Almeida, and Paula Carvalho, as a demonstration of how a clinical group might be recorded, with a final offering from Søren Aagard on “Scientific Paper Publishing”. Besides all this we had also a short

visit to the National Gallery to view an exhibition of Egyptian stone heads from the Nefertiti/Amenhotep IV/ Akhenaten period; the stone sculpted heads were of princesses on tall slender stands in unwindowed rooms staring into the future as they had done for over three millennia. Was this visit an opportunity to see artefacts that were unlikely ever to come one's way again? Or was this something concerning the workshop theme, about longevity through writing as these heads were of longevity via sculpture?

At the gala dinner in the Paafuglen restaurant in the Tivoli gardens I gave this speech:

“Tove asked me to write this speech last week after she had kindly booked me a hotel room for this workshop, a question I think of the mutual scratching of backs - I get a room and she as organiser got a speech. So I asked her, How long? Between five and fifteen minutes ? And on what subject ? On whatever I wanted so long as I kept within the rules and toasted the ladies at the end which she assured me was an ancient Danish custom. And now I see that this short informal speech has been raised to the level of a Principal Speech!

So whatever might I talk to you all on? And should I do it extempore or with a fully written text? I have decided on a compromise with both operating. And whatever to speak on? Well, with the theme of the weekend being writing I decided to keep with this. Yet it is also about group-analysis and it is meant seriously. It is about group-analysis as a discipline in the wider intellectual world. When Freud died in 1939 (his 150th anniversary is this month) the English poet W.H.Auden wrote a poem in commemoration of his work, “In memory of Sigmund Freud“. He included the lines: “He is now no longer a person/But a whole climate of opinion“. Freud knew that he had discovered and developed a radically new way of understanding human nature and the human condition . Carefully and with great intent he put his thoughts before the world in his writings of psychoanalysis and extended himself into sociology, anthropology, met psychology, religion, art and literature.

This he did so that the world would take notice so that for the last eighty years at least it has been a body of knowledge and a “climate of opinion” thaw sis noted and rooted in wider culture. Even the great hostility shown to it, the utter dismissals of it, are further proof that it is there, that it cannot be merely ignored.

Group-analysis lacks such scope and presence in the broader intellectual world. Although its many authors have said much on the world beyond the group consultation room, and despite it having clear ,links to psychoanalysis as well as adding a great deal more in describing the fundamentally social nature o humanity, it's use and references to it stay firmly within the clinical world of patients and staff groups and organisational consulting.

Why? I put forward the following as a tentative and incomplete list;

1. Foulkes' style of writing. - elusive, provisional, indefinite, tantalising, tentative, avoiding any kind of closure: at present - if ever - these are qualities that do not stir the interest of the wider world, not even - or perhaps especially so - those whose task it is to critically assess the world, that is the rest of the academic world.

2. Competing ideologies to explain the world that seem to so more thoroughly and definitively, such as laboratory based science; number-crunching research approaches; the genome project. Taken individually and altogether they appear to be precise, accurate, unchallengeable, closed - in other words the opposite of the Foulkesian manner.

3. One to one therapies, especially in the UK counselling - have won the minds of the general public; I deliberately omit 'heart'. Not a week passes it seems and we have a large or small disaster or tragic circumstances but that the surviving victims we are confidentially told, have been "offered counselling". Group treatments on television and in film, as fact or fiction, are very frequently of people in extreme situations such as recovering drug addicts and alcoholics, torture victims, those serving long term prison sentences - all good work, yet all tend to be homogenous groups at the margins of society - good work, but not representative of much of our daily work.

There have been attempts to popularise group-analytic knowledge and understanding. It must have been quite an event when Penguin books published Foulkes' 1957 book in the Pelican series of modern thinking - but no others were published. Robin Skinner's two books with John Cleese were obviously aimed at a popular market (a late 20thC version of Freud's "The psychopathology of everyday life"), the first addressing the family as a fundamental group and the second the wider world and its groups. In the UK for several years, and possibly on the strength of these books, Robin Skinner wrote a weekly column in the Guardian newspaper which regularly made mention of group-analysis.

Yet the break-in to a wider intellectual valuing of group-analysis has not occurred. It has much to offer and a wider dialogue between it and that world may benefit both groups.

What one gleans from the early Foulkes writings of the 1940's - his Introductory book and the papers for conferences - was Foulkes' enthusiasm and excitement. Like Freud he knew that he was on to something quite novel that was of great benefit to and helped explain the human world. In our writings and out discussion with one another and with others in other disciplines, we might try and re-engage with our own enthusiasm, excitement and wonder."

I also quoted from T.S.Eliot's rather pessimistic view of writing as a task, but should add here that he also balanced this later in the same set of poems, Four Quartets - well worth the struggle to understand.

My thanks to Tove Mathiesen and her organising team for an excellently managed workshop, and then to all those who set their own group-analytic writing before the workshop, always an anxious business.

Kevin Power

Exploring the dynamics of attachment in adult life

A time-limited course offering an opportunity to explore one's own experience of attachment dynamics in the context of a confidential closed experiential group. The work will be supported by didactic input and time for reflection, application and analysis.

Dr Una McCluskey

Psychoanalytic and Systemic Psychotherapist (UKCP)

Senior Research Fellow at the University of York and author of *To be Met as a Person: the Dynamics of Attachment in Professional Encounters*. Karnac London 2005

Presented with the Award for *Vision, Innovation, Dedication and Achievement (VIDA)* in 2004 by the Group Psychotherapy Association of Southern California in appreciation of her contribution to the field of psychotherapy

Starting Thursday October 12th 2006 – June 14th 2007

Nine three-hour sessions: 2 - 5 pm Fee £600

Oct 12th Nov 9th Dec 19th (Tuesday) Jan 25th Feb 15th March 15th April 19th May 17th
and June 14th

Venue: Friends House, 173 Euston Road, London, NW1 2BJ

This course seeks to address the fact that too often we don't create the conditions to support our own personal and psychological development, as we work in jobs that require us to respond to the needs of others.

Experiences of careseeking and caregiving have their roots in infancy and shape our expectations and responses to careseeking and caregiving in adult life.

As professionals offering a service in the field of mental health and social care we will be aware of the many different ways that people express their careseeking needs, and how difficult it is sometimes to interpret these accurately and respond. People who have had contradictory experiences of care giving will often tend to miscue professional caregivers so that any attempt at care giving is frustrated and can end up as a frustrating experience for both parties.

The dynamics of attachment consist of several goal corrected systems. These are care-seeking, caregiving, sexuality, interest sharing with peers, the personal system for self defence and the personally created external supportive environment (home/lifestyle). **This work is particularly relevant for those who have emigrated from their home country by choice, accident or trauma.** The theory suggests that these systems work together to contribute to and maintain maximum well-being. Each session will have a short didactic input on the attachment systems, followed by two experiential groups with a short break in between. There will be time to identify what people are learning, discovering or applying to own practice. Una McCluskey has been researching attachment dynamics for many years and will seek permission from the group to continue this work.

APPLICATION FORM

EXPLORING THE DYNAMICS OF ATTACHMENT IN ADULT LIFE

NAME:

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PROFESSION:

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Tel.No:.....e-mail:

HOW LONG QUALIFIED:

CURRENT WORK SITUATION, ROLE AND RESPONSIBILITIES:

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TRAINING IN INDIVIDUAL, GROUP OR FAMILY THERAPY:

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EXPECTATION OF THE COURSE:

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HOW YOU EXPECT TO USE WHAT YOU LEARN:

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Where/how did you hear about the course.....

Closing date August 31st 2006

Please complete and return to:
Dr Una McCluskey,

**Department of Social Policy and Social Work
University of York, Heslington, York. Y010 5DD**

For further information and electronic application form email:
u.mccluskey@ntlworld.com

Phone +44 1759 302104 +44 7747568 562

Early applications are encouraged as places do get booked up quickly.

Obituary:

An Obituary for Eric Ferron & The Black & White Median Group

Ngozi Fofah & James Bailey

In the quest for better race relations, meaningful dialogue is a process we should not avoid. The Black and White Group can be regarded as a halfway house in the community, through which people pass, or stop for a while, in pursuit of dialogue.

(Eric Ferron, 1991 p210)

Eric Ferron was a proud black man. He was born in the parish of St Mary's, Jamaica in 1924 and died on Christmas Day 2005 at his home in Thornton Heath, London. He leaves his wife, Brigitta, and two daughters plus three sons from his first marriage. Eric formed the Black & White Median Group in 1988 and the group closed in 2004.

As a young man, Eric worked in a pharmacy before signing up in Jamaica to join the RAF. He came to Britain in 1944 on a troop ship arriving in Glasgow in the midst of winter. After the war, he trained as a general nurse and then as a psychiatric nurse. He joined the Henderson Community to become one of the first group workers there and ran groups for mental health patients in that community for many years. Eventually he moved to take up a post in Southwark where he carried on running groups. At Southwark, he was seconded to train as a social worker and after qualifying continued working in the field of mental health pursuing his ongoing interest in group work - he was one of the first social workers to establish and work with groups in the area. Later on, he became Principal Group Training Officer in Wandsworth. He also worked as a groupwork consultant/anti-racism trainer at Goldsmith's College and ran numerous courses for various London boroughs. In addition to his passion for groups, Eric was committed to working in the field of black-white relations. He had two marriages, both to white women.

When Eric arrived in Britain it took him some while before he became aware he was 'a black man'. His awareness grew out of repeated experiences of prejudice and racism. He wrote movingly about these experiences in his autobiography *"Man You've Mixed": A Jamaican Comes to Britain*. When he was in the RAF he felt welcomed and accepted. He wrote, "I was still 'Eric'. I was not yet a 'black man'. Simply I was a Jamaican, they were English. There was no obvious problem". (1995, p8) It was after he left the RAF, when he began looking for accommodation and work, that he felt the impact of prejudice and racism. After the war, times were hard and money was scarce. Black people who had taken part in the war effort and stayed on in the UK started to be viewed as outsiders who were intruding.

Despite the difficult experiences Eric encountered, in his book he stresses that he also found good people who were kind, generous and did not care about his colour. These good and bad experiences led him to develop strong views about prejudice and racism. Also, he formed his ideas about combating prejudice. He was keen to engage with people but realised this took time. He stated,

For me it was never far down any road before I met good people. It is still like that. But people are hard to know. You have to be in a situation long enough with them before they accept you. The first difficulty is to get the right situation, then you have to stay with it, persist and try all ways until you and they develop an understanding.

(E. Ferron 1995 p58)

Developing an understanding with people who displayed their mindless prejudice became a personal crusade for Eric. He also formed a personal philosophy about integration though he recognised this was no easy solution for a black person.

My philosophy is based on my own conflicts, my thoughts and my enquiries. I am beginning to learn how to make this philosophy work. It is *after* you have done everything you can to integrate yourself that the real problems begin, when you try to live up to it, what it does to you in relation to your own people, the fears it brings you. I often go among black friends and find I do not belong. I do not want to lose my own identity. I cannot, and will not, be allowed to forget that I am a foreigner. I must therefore be true to myself as I move forward.

(E. Ferron 1995 p108)

Eric refers to "my own conflicts" and we suspect this involved anger about the racism he witnessed and was subjected to. Alongside this anger he had a strong desire for good friendly relations with others. He struggled to 'integrate' these opposing sets of feeling. This desire for 'internal integration' was linked to his belief in 'social integration'. Some would say social integration is a worthy aim but not all people of difference, black and otherwise, would agree.

Eric was not a bitter or resentful man, though he was bitterly opposed to the prejudice and racism he witnessed. Eric tried to do something constructive with the hurt he experienced as a black man. He tried to put it to good use - he sublimated it in the service of making a contribution to improving black-white relations. However, there were occasions when the anger he felt was played out in his professional life. Typically, it would be stirred in his contacts with some white educated people and white institutions. He gave some people a hard time.

Eric developed a special interest in Median Groups and with the support of the Large Group Section of the Group-Analytic Society (London) he formed the Black & White Median Group in January 1988 – this was a key project in his professional life. He co-convoked the group with Tony Clayton (a white man) and later with Angela Hobart (a white woman). Eric was influenced by the work of Pat De Mare and through connections at Goldsmiths got to know Sheila Thompson. Sheila became a long-term member and supporter of the Black & White group. In 1991, Pat De Mare, Robin Piper and Sheila Thompson published *Koinonia* - a key work on large and median groups. In the same year, Eric published a paper in *Group Analysis* titled 'The Black and White Group'. The paper was about a median group in action and charted the early life of this group.

Eric continued running the group for twelve years before standing down because of ill health. He asked us (a black woman and a white man) if we would carry on running the group and we accepted. Eric was a hard act to follow but we ran the group for a further four years. However, group numbers dwindled and attendance became erratic and with considerable sadness, we decided to close the group in 2004. Eric died a year later.

Eric had an idea that was simple but very important. He thought black and white people needed to sit down and talk. And, he believed that the group-analytic method, as developed for median groups, could help develop the 'right situation' for understanding to develop. He said,

The stereotyping of blacks and of whites contributes to their feelings of alienation from each other. This is a problem for us all. Both blacks and whites need to be able to explore these attitudes and assumptions, which often go unrecognised, to sort out myth from reality and to withdraw the projections. They need to do this together.

(E. Ferron 1991 p202)

One cannot argue with Eric's simple 'common sense' vision. However, running the Black & White group was never simple and from the outset the group's name proved contentious.

The name was chosen after strong recommendations from black members of the Group-Analytic Society. It was felt that the name should clearly indicate that black-white relations were at the structural heart of the group; otherwise key issues might be avoided. Fears were expressed that the name might exclude people who did not identify with black-white issues and the group was advertised as *A Group for Black/White and Other Ethnic People*. The group attracted people from many cultures and the name did not seem to put people off joining. However, throughout the group's life the *Black & White* name has stirred lively debate. Sondra Aming, a founder member and long-term supporter of the group stated: "The name is a mimetic paradigm for other issues i.e. the excluded, the *different* whether on account of religion, gender, culture, disability or ethnicity". In the group, black-white issues could be in the foreground (i.e. the focus of attention in the group's dialogue), or in the background as the context, influencing all other issues. Whether foreground or background, the name '*Black & White*' created a polemic, that set up a basic task for the group: the task of moving beyond a 'black and white' way of living.

Eric (1991) described the 'desire for oneness' as being paramount in the opening phase of the life of the Black & White group. However, this was not a comfortable state for the group. The desire for oneness involves a search for similarity but this stirs a fear of losing one's identity. Eric stressed that identity was a central issue in the Black & White Median group - it was the 'hot issue' that got us all going. Identity could be claimed through asserting one's *difference* and in the Black & White group *difference* invariably came before recognition of *similarity*. This meant that dialogue in the group was often intense with anger and distress being expressed.

In the early years, the group thrived not least because Eric was a reassuring and commanding presence – he helped the group contain the emotional intensity created through dialogue. The Black & White group provided a unique Group-Analytic space and Eric was the key figure holding this space open. Median groups offer a certain kind of analytic space, but they are very difficult to create and even more difficult to maintain. The increased number of group members in a median group makes 'dynamic administration' a more complex task. Also, individuals often experience an aversion to the larger group because individuality is harder to hold onto. Ego is lessened and the reality of one's 'partialness' is felt more keenly i.e. "I am just a small part of this whole". The experience of being in a median group is closer to 'social being' than in a small group or individual therapy. Exploring 'social being' is often resisted and the most common form of resistance is through leaving or not attending the group. It was a significant achievement that Eric managed to keep the Black & White Median group going for as long as he did. However, eventually the group began to fade. Why?

It should be remembered that when Eric formed the group it was an era when black-white relations were considered central in any discourse about prejudice and racism. The Black Consciousness Movement had made an impact on western political thinking. Nelson Mandela was still in prison and the ANC would not be in power in South Africa for another 6 years. The very word *apartheid* became a rallying cry; a global shout of protest about black-white injustice. This 'state injustice' in South Africa was identified with by black people in the UK and resonated with the injustices they experienced.

Today we are in a different era. The word *apartheid* is now rarely used and the international focus of attention has shifted from *black-white* relations to *Muslim - (non)Muslim* relations. The broad field of prejudice and racism has changed and though black-white issues remain a part of this field they do not hold centre stage. These big political changes may well have affected interest in the Black & White Median Group. S.H. Foulkes (1948) writes about the sudden emergence of the Northfield Experiment suggesting it came into being, 'when conditions in the community at large are ripe for it to happen' (p18). Perhaps the opposite is also true i.e. conditions in the community will determine when a group should cease to be.

On a more personal level, we think it likely that Eric's failing health was mirrored in the failing health of the group. During one session, just before Eric retired from the group, a surprising theme emerged. The group began to talk about boxers and then

someone made reference to Sumo wrestlers. The violence and brutality of boxing and the massive fatness of the Sumo wrestlers confused and horrified most of the group. It so happened there was a Japanese woman in the group and she explained that Sumo wrestlers are considered beautiful in her culture and recalled her grandparents telling her about their beauty. At this point, there was a sense of amazement that Sumo wrestlers could be objects of beauty and the *difference*, in terms of our thinking and our cultures, was very evident. However, the discussion then developed around the need for 'strong fighting figures' in a culture and there was general agreement on this. At this point, we had found our *similarity*. Eric sat quietly in the group his walking stick beside the chair, a once strong vigorous man full of life now rendered weak through his illness. The Black & White group was close to losing its 'strong fighting figure'. There was much sadness and concern for Eric around this time in the group. However, Eric tried to keep the group alive by passing it over to us (Ngozi & Jim).

The four remaining years of the group's life were rich and rewarding although numbers continued to dwindle. During this period the group was rarely median sized and this affected the dynamics of the group. It became a more intimate space and personal relations as well as social relations figured in our discussions. The group took on the 'family feel' that can be part of a small group experience. However, the black-white core of the group remained, and this influenced our discussions. As the group felt like a family, the idea of black and white bodies coming together came into consciousness. This was an exciting yet frightening kind of 'primal scene' but a 'fact of life' in our multicultural world. This often led us into talk of mixed marriages and intercultural family life.

Size matters for a median group. These groups are meant to reflect and represent community life and when a community gets smaller, it becomes weaker. In 2004, sixteen years after the Black & White Group was formed, we had become too small to survive and we decided to close the group. When Eric was told he was understanding and supportive. He noted that no group lasts forever and perhaps the Black & White Group had come to its time. Eric (1991) had described the group as 'a half-way house in the community through which people pass'. There was much sadness when the 'house' was closed.

As the last co-convenors of the Black & White group we are left with a difficult feeling of *incompleteness*. This feeling stems from an ongoing need, as we see it, for continuing dialogue between people who initially see each other as *different*. We also think the feeling stems from the impact that the group has had upon us - and possibly others who spent time in the group. It may be argued that a person's identity is never complete and an innate 'incompleteness' acts as a force pushing us forward in life to learn more and seek wholeness of self through connecting with others. Identity requires a sense of self and a context that affirms the self. Many who attended the Black & White group had experience of losing contact with their original communities - their first 'affirming context'. Within the Black & White group, incompleteness of identity was strongly felt and this was a powerful driving force in the group. The group was always struggling collectively to create an affirming context. This is the difficult task that a community faces. Eric had an intuitive grasp of this difficult task not least because he made the choice to leave his community of origin.

Eric was a free spirit. He loved Jamaican Reggae music, was very passionate about Cricket and sometimes burnt the candle at both ends during his 81 years. Freedom was important to him and on one occasion in the group he spoke about how he disliked 'lack of freedom'. It was this that stirred him to leave Jamaica. He recalled what it felt like to be part of a small community in which everyone knew you and how this could feel like being controlled by the community. A community (and a median group) need to be big enough so that one can have a social identity and big enough to 'get lost' and feel free sometimes. Eric decided to break free of his ties in Jamaica and this eventually brought him to London. However, in this huge metropolis he faced another struggle for freedom - the struggle to live freely as a black person in a white community. Eric tackled the task of living freely with gusto and the Black & White Median Group grew from the life and energy he put into his struggle.

We miss Eric and the group but, like everything else, they are part of the Cycle of Life and Death. With this poem by Mazisi Kunene, we celebrate them.

Cycle

So many are asleep under the ground
When we dance at the festival
Embracing the earth with our feet
Maybe the place on which we stand
Is where they also stood with their dreams
They dreamed until they were tired
And handed us the tail with which we shall dance,
Even the weeds emerge in their praise,
Yesterday there were vast villages
We too shall follow their path,
Our dust shall arise at the gathering place
And the child will dance alone on our grounds

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- Soyinka, W. (1975) *Poems of Black Africa* Secker Warburg (p48 'Cycle')

Ngozi Fofah trained at Goldsmith's in Intercultural Therapy and Post Graduate work in Group Psychotherapy (UKCP registered). She works as a Group Conductor for the Westminster Pastoral Foundation, with a local authority as Commissioning Officer for Older people's Long Term Care, as a Member of the Board of Trustees of "Mind" in Barnet and undertakes private work as a psychotherapist in London. She was co-convenor of the Black & White Median group for 4 years.

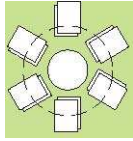
James Bailey undertook the South Trent Training in Dynamic Psychotherapy and is now trainer on the scheme. He works in an NHS psychotherapy department in Leicester. He was co-convenor of the Black & White Median Group for 4 years.

*

Invitation for Donations.

The Group Analytic Society, Registered UK Charity Number 281387, invites donations from members and others in any amount for its General Fund. Donations demonstrate a belief that Group Analysis contributes to local and international communications and relations. Donations may also be given "in memory" or "in recognition" of a person in our community or elsewhere. Future discussions may identify a new fund for the Social Application of GA in the modern world. Members and others may discuss donations with any member of the GAS Management Committee, email drstorck@caregiving-online.com, or contact the Society via email to groupanalytic.society@virgin.net. Tax considerations will be based on legal requirements in the donor's region.

Submitted by Lauren E. Storck, MC Member



The Institute of Group Analysis New Readings in Group Analysis Sunday symposia at the IGA

Presentations by recently qualified members offering the opportunity to discuss **newly emerging ideas, visions, and applications** of Group Analysis in a relaxed and informal environment.

Sunday symposium schedule

9.30 - 10.00 Registration
10.00 - 11.15 Intro and Presentations
11.15 - 11.45 Refreshments
11.45 - 12.30 Discussion

The aims of these readings are:

- To create a relaxed, welcoming and accessible forum for the presentation and discussion of clinical and theoretical ideas
- To encourage the participation of new members
- To contribute to the intellectual life of the IGA
- To develop the confidence and skills of new members in presenting their ideas and experience
- To develop new approaches to presentation

Convened by: Peter Wilson and Amélie Noack

Steering group members:

- Peter Wilson
- Amélie Noack
- Peter Finn
- Rebecca Neeld
- Ken Bledin
- Sara Scott
- Sarah Tucker
- John Schlapobersky
- John Parkes

A creative initiative of the London Core Teaching Group.

We welcome further papers and ideas for future presentation. Members who are interested in contributing to the symposium

please contact: **Peter Finn** at ppetefinn@aol.com or **Peter Wilson** at ptwilson@ntlworld.com

Speakers

- Pam Millard
- Kathryn Craig
- Monica Doran

- Jale Punter
- John Parkes
- Sheila Ritchie

New Readings in Group Analysis

A relaxed and informal opportunity for members to receive and respond to **new contributions to Group Analysis** over refreshments and light breakfast.

Programme

Sunday 25th June 2006 10:00am – 12:30pm

Chair: Peter Finn

Speakers:

Pam Millard: Intimacy and Agency: acknowledging the spark between us.

Kathryn Craig: Institutionalisation.

Sunday 26th November 2006 10:00am – 12:30pm

Chair: Amélie Noack

Speakers:

Monica Doran: Deprivation and Sexual Abuse: nurturing identity through a group analytic experience.

Jale Punter: Trauma and Failures in Containment; group-analytic treatment of women who have been sexually abused in childhood.

Sunday 18th March 2007 10:00am – 12:30pm

Chair: Sara Scott

Speakers:

John Parkes: Silenced Voices, Sub-groups and Emergence.

Sheila Ritchie: Co-constructing a Narrative around Sex, Shame and Relating.

Cost

£7.50 payable on arrival

Time

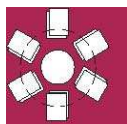
10.00am – 12:30pm

Venue

The Institute of Group Analysis

1 Daleham Gardens, London NW3 5BY

The IGA pursues a policy of equal opportunities and access for all its activities.



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Foundation course in Group psychotherapy (1 year part-time designed as an introduction to the Diploma or for general interest) Thursday late afternoon/eve

Postgraduate Certificate in Cultural Diversity in Therapy and Counselling (1 year part-time, Tuesday evenings)

This programme is led by Dr Angela Hobart, Fellow of the Royal Anthropological Society and psychotherapist at the Medical Foundation for Victims of Torture, London. It is designed to examine healing interculturally and to examine the effects of racism and cultural dislocation on clients using mental health services. This is currently the only programme in the UK to offer a sociological, anthropological and psychoanalytic perspective on healing and psychotherapy.

Successful completion of the programme (8000 word dissertation) enables you to enter the MA in Group and Intercultural Therapy with remission of 1 long essay.

Postgraduate Diploma in Group Psychotherapy (3 years part-time) This is the accredited (UPCA/UKCP) training in Group Analytic Psychotherapy, now in its 15th year. Drawing on the theoretical base of group analysis, this programme also studies the work of Norbert Elias and the Frankfurt School, and includes systems theory and family therapy in the curriculum. As with all other programmes in the Unit, careful attention is paid to the role of ethnicity, sexuality, gender, equal opportunities within psychotherapy. Trainees are provided with placements and run both a brief and longer term patient group during the 3 years. The programme leader is Ms Cynthia Brooks MA, group analyst and researcher.

Successful completion of the Diploma enables you to register with UKCP and to enter the MA with remission of 3 long essays (ie you write 1 essay of 6000 words and a 10000 word dissertation).

MA in Group and Intercultural Therapy (1 year full-time, 2-3 years part-time)

Flexible programme with ample opportunity to follow individual interests within a theoretical framework which covers sociological, anthropological, philosophical and cultural elements within group psychotherapy as well as reinforcing a group analytic base. Examination (unless you have the PG Cert or Diploma) is by 4 x 6000 word

essays and 1 x 10,000 word dissertation. Programme leader is Professor Diane Waller, assisted by Dr Ken Evans FRAS, Dr Angela Hobart, PhD, FRAS, and Mr Okeke Azu Okeke, MSc, MIGA.

Mphil/PhD: These are research degrees for which you need to have a Masters' level qualification or equivalent. You propose a topic and if we are competent to supervise and feel you have the necessary qualification to follow it through, you can enrol at any time of the year. You will be able to join the College's first year Research Methods programme, and be assigned a supervisor who is responsible for ensuring your progress. Currently there are 11 research students in the area, engaged in topics as diverse as spirituality in psychotherapy, the impact of colonialism on identity, the profession of psychotherapy, post-traumatic stress in returning military personnel, development of psychotherapy services for elderly Afro-Caribbean clients. In the first instance you should write or email with a 2-page A4 proposal outlining your interest.

For more information on any of these programme contact Professor Diane Waller on diane.waller@virgin.net or write to her at: Group and Intercultural Therapy, Goldsmiths College, Lewisham Way, London SE146NW.

The Admissions Office (Postgraduate) will provide forms: 0044-207-919-7171 or you can download these from www.gold.ac.uk.

SGAZ Conference 23 – 25 February 2007

Zur Feier seines 25 jährigen Bestehens veranstaltet das SGAZ Seminar für Gruppenanalyse Zürich eine Tagung in Zürich vom 23. bis 25. Februar 2007 zum Thema „Die Kunst der Mehrstimmigkeit – Gruppenanalyse: ein Modell für die Zivilisierung von Konflikten“. Das Programm umfasst Referate, Workshops, Selbsterfahrung in Kleingruppen, die Grossgruppe sowie eine Podiumsdiskussion zum Tagungsthema. Zur Teilnahme angesprochen sind Interessierte aus den verschiedensten gesellschaftlichen Bereichen: Psychotherapie, Pädagogie, Politic, Kultur, Wissenschaft, Politic und Wirtschaft.

Information unter www.SGAZ.ch oder lilo.meister@meister-concept.ch

der Kongressorganisatorin, ferner unter Sekretariat SGAZ,
Quellenstr. 27, CH-8005 Zürich.
Tel. + 41 (0) 442718183, Fax + 41 (0) 442717371.

Das ausführliche Programm erscheint in Juli.

CONFERENCE ACCOMMODATION IN LONDON

Visitors attending events held at 1 Daleham Gardens, London NW3 5BY might find it convenient to stay nearby, i.e. in Hampstead or Belsize Park. London hotels need to be booked well in advance and by credit card.

Hotels (at between £60 & £95 per person per night)

The Swiss Cottage Hotel at 4 Adamson Road, London NW3, has been well recommended by members who have stayed there in the past. They offer us a special rate of £60 for a single room: when booking, ask for Alex and say that you are a Group-Analytic Society member.
(Swiss Cottage Hotel, Tel. 0207 722 2281),

Dawson's House at 72 Canfield Gardens, London NW6, is a small, rather basic hotel at the cheaper end of the local price range. It is situated, two minutes from Finchley Road Tube Station and 15 minutes walk from Daleham Gardens.
(Dawson's House Hotel –Tel. 0207 624 0079).

The House Hotel at 2 Rosslyn Hill, London NW3 1PH is a more pricey, but rather nicer place less than five minutes from Daleham Gardens.
(The House Hotel, Tel. 0207 431 8000, Fax 0207 433 1775)

The Forte Hotel at 215 Haverstock Hill, London NW3 4RB is a Trust House Forte chain hotel in the same area with all major hotel facilities.
(The Forte Hotel, Tel. 0208 70 400 9037)

Langorf Hotel at 20 Frognal, London NW3 6AG
Good, comfortable hotel, with all facilities.
0207 794- 4483

Alternatively, here are some numbers of hotel booking agencies you can use:

0700 080 8800
0207-309 5500
0207 388 4443

Bed & Breakfast Accommodation

We cannot recommend any specific Bed & Breakfast address used by our members in the past, but there is an agency which will find you a B&B in any chosen area. Prices start at around £45 per night.
(London Bed & Breakfast – 0207-586 2768).

If you prefer to stay in Central London, please keep in mind that the central tourist areas, i.e. Bayswater, Marble Arch and Oxford Street, are about 40 minutes from Daleham Gardens by either taxi or tube (you will have to change tubes to the Northern or Jubilee Line).