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Editorial

In this issue of Contexts we have a wide range of themes and contributions. From research, to scientific talks, to personal echoes and reflections on Group Analytic meetings and matters.

All of us know the importance of clinical research, so it's with great pleasure that we publish the first part of a paper about research in a group-analytic therapeutic group.

We maintain the resonance from the "Despair Dialogue Desire" Symposium, from the "Trauma: Individual and Group Experiences" Workshop, and present thoughts from "Know Hard Feelings" a workshop held in Israel in March 2009, in a work of scientific divulgation and promotion of a space for thinking and sharing.

Dieter Nitzgen, chair of the GAS Scientific Sub-Committee, announces the 38th GAS Autumn Workshop, with the title "Mentalizing the Matrix". New Perspectives of "Ego Training in Action" and makes a link between the concepts of Mentalization based Treatment developed by Peter Fonagy and others, and its resonances with Foulkes' much older intuitions into the nature of mirroring and resonance within the group's communicative network.

To create a space to develop and deepen our understanding and application of theoretical concepts, group-analytical practice, clinical research, and applied group-analysis is one of the aims of GAS, and Contexts hopefully contributes to that. We hope people continue to send us their papers, reports and thoughts.

See you in September.

Paula Carvalho and Terry Birchmore

President's Page

At the AGM in Dublin August last year some members left the Management Committee after having served their time and new members joined. The transition from the old to the new committee has been very smooth and we seem to have established an inspiring and hard working group taking care of the many small and large tasks that are demanded of the Committee.

By now the Foulkes Lecture and Study Day will have taken place and seen from where I am writing some months before the event I hope it was a very inspiring for all those who were able to join.

We are now in the midst of the preparations for the Autumn Workshop 2009 headed by Dieter Nitzgen, chair of the Scientific Sub-Committee. The workshop will take place from 29th of October to 1st of November, followed by the Annual general Meeting 1st November 2009 at IGA, Daleham Gardens, London with the theme "Mentalizing the Matrix, New perspectives of Ego Training in Action". Mentalizing has come to the forefront in recent years and is a widely used concept in clinical work. The aim of the workshop is to illustrate the meaning of the concept and how it may apply in a group analytic context.

Other tasks for the Management Committee in 2009 will be to continue work in the Constitution Revision Working Party. Our activity here, however, is influenced by the Charity Commission also being in a process of changing their statutes, and we will have to wait for this to be finished before we can finalise our plans.

The co-operation with the chairs of the existing group analytic bodies EGATIN, EFPP, IAGP and GAS around the subject of accreditation has continued and we have had a discussion about accreditation in the Management Committee. The conclusion was that although we consider accreditation an important matter, and support it, GAS is not and should not be an accrediting body. This is a matter for training institutes and EGATIN. We will continue the co-operation around other subjects in the future as it seems to be very fruitful. It highlights similarities and differences between the organisations.

The joint IGA/GAS research project, "Systematic Review of Research into Group Psychotherapy" headed by Jenny Potter is not finished yet, but probably will be by the time this issue comes out. In the wake of this there will be arranged one or two events by IGA/GAS where the results will be presented, discussed and analysed.

Terry Birchmore our web master has made a great effort to improve the website. We hope you like the changes, with which we want to make it more user friendly and up to date. It is one of our most central windows to the world and therefore it should present an attractive face so that people will be interested in knowing more about the Society and Group Analysis.

The final accounts of the Dublin Symposium have been made and the result is that it generated a surplus to be shared between IGAS and GAS. This is good news in a time of general financial crisis. We have lost some money on shares due to this same crisis, and who has not, but on the whole the finances of the Society are in a reasonable good shape looked well after by the Hon. Treasurer Kevin Power.

Some of the members of the MC including myself took part in the conference “Know Hard Feelings” in March in Ein Gedi, Israel. This was the first International conference organised by the very young Israeli Institute of Group Analysis. It was chaired by Susi Shoshani and Miriam Berger. It was very well organised and had around 135 participants coming from many different countries but mostly from Israel, among them Palestinians. It was a very intense and unforgettable event both because of the theme and because of the Gaza war.

Lately our internet Forum has seriously taken off after a long period of almost total silence very much triggered by a discussion of this same conference and all of the feelings and thoughts that are related to the Israeli/Palestine conflict. A tragic conflict that no-one can stay untouched by.

I will finish by mentioning that the 17th International Congress on Group Therapy and Group Processes (IAGP) “Groups in a Time of Conflict” takes place from the 24th to the 29th, August 2009 in Rome, Italy. Group Analysis will be richly represented in the scientific programme together with psychodramatic, organisational, family and transcultural topics.

Gerda Winther
President, GAS

Welcome to New Members

Mrs Anca Ditroi, Full Member, Israel
Mr Amiram Farrago-Goffer, Full Member, Israel
Mrs Jacqueline Ann Fodgen, Student Member, London, UK
Mrs Lindy Goldkorn, Full Member, London, UK
Ms Vivienne Harte, Student Member, Buckinghamshire, UK
Dr Catherine Harvey, Student Member, London, UK
Mrs Helene Krasnik, Full, Member, Copenhagen, Denmark
Mr Christian Michelides, Associate Member, Vienna, Austria
Mrs Anne Morgan, Group Membership, Johannesburg, South Africa
Mr Marcus Page, Full Member, Brighton, Sussex, UK
Mr Nikos Stathopoulos, Full Member, Greece
Dr Ersi Tsopakani, Full Member, Athens, Greece
Dr Olga Marlinova Yaselska, Full Member, Prague, Czech Republic

Apology

In December edition we gave the name of Dr. Reyna Hernández-Tubert as Reyna Fernandez-Oklander in the New Members Section. We apologise for this error and welcome her again to the Society.

Deceased Members

We would welcome writings in memory of any deceased members and in recognition of their contribution to Group Analysis.

Be a Contexts Writer!

Contexts welcomes contributions from members on a variety of topics:

- Have you run or attended a group-analytic workshop?

- Are you involved in a group-analytic project that others might want to learn about?
- Would you like to share your ideas or professional concerns with a wide range of colleagues?
- We are looking for articles by students, early, middle, and late career practitioners, your thoughts, experiences, and dreams. Put those thoughts in writing and submit them!

If so, send us an article for publication by post, e-mail, or fax. Articles submitted for publication should be between 500 and 2,500 words long, or between one and five pages.

Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even witty or funny, a short piece that is a report of an event, a report about practice, a review of a book or film, or stray thoughts that you have managed to capture on paper. Give it a go!

The deadline for each issue of Contexts is about three months before the publication of a specific issue. The deadline for publication in the June issue, for example, will therefore be early March.

Editor's e-mail addresses:

Terry Birchmore: birchmore@yahoo.com

Tel. 0191 3826810 (UK)

Paula Carvalho: paulateresacarvalho@sapo.pt

GAS Postal Address:

Group Analytic Society

102 Belsize Road

London NW3 5BB

Tel: +44 (0)20 7435 6611

Fax: +44 (0)20 7443 9576

e-mail: admin@groupanalyticsociety.co.uk

Report on the Ein Gedi Workshop, March 2009: On KnowING Hard Feelings

This was the first international conference organized by the IIGA, the Israeli Institute for Group Analysis. The two co-chairs of the Institute, Suzi Shoshani and Miriam Berger, in a courageous and ambitious initiative, made every effort to produce a very successful group analytic meeting: about 150 participants, which included about 30 non-Israeli and more than a few Palestinians. The title and the wonderful oasis in which it took place, in the middle of the desert in the lowest place on earth, added to a great meeting. The Kibbutz, green, simple and earthy in the foreground and the red, stony desert in the background, walks in a warm (but not hot) weather were part of the general atmosphere. But part of the meaningfulness of the successful event came from an unexpected corner: the various difficult feelings aroused by the Gaza war, which left traces in many of the participants and had to be held and contained before, during and after the conference. Many of the organizers, especially Pnina Rapaport, the SC members Einav Karniel Lauer and Avi Berman, large and small group leaders, lecturers, supervisors and participants, contributed to this huge emotional effort.

There were 9 lectures, three every morning. For details you should go to: <http://www.iiga.org.il/len/apage/40229.php>

I will only try to describe my personal highlights. Suzi Shoshani talked about our difficult connection with the environment, with nature outside and within us. There were a lot of impressions from pictures conveyed by the power point which cannot be transmitted, the same with Morris Nitsun, who in his interesting way continued this contribution by talking about hunger on many layers in a needy, lacking society on the verge of destruction. I talked about the worst and best feelings a group may elicit, and suggested that Isaac's Binding gives us a lesson about difficulties in containing our violence and possibilities of coping with scapegoating. Said Nimer from Haifa lectured about the emotional aspects in the interpersonal Arab world and Elizabeth Rohr about processing terrible post-trauma and secondary post-trauma in Guatemala. Dieter Nitzgen talked about the Baader-Meinhof terrorism as a possible step in the elaboration of anti-Nazi structures in post-war Germany. In the last morning Ivan Urlich talked about working through the cruel traumas of the Balkan's civil war, Avi Berman delved into victim hood in an effort to understand the

stalemates of many contacts between Israelis and Palestinians, and Miriam Berger sealed the set with a lecture about the fantasy of vengeance and the difficulties to work these powerful emotions through.

For me these lectures touched directly the feelings we were having both about our conflicts within the region and also with our guests. The lectures seemed to represent different personal approaches to the hard emotions aroused. Although I take it that there may be no ‘wrong’ or ‘right’ ways to deal with it, we should only try to recognize that these different approaches exist.

Strong tensions were evident in many of the participants before the congress even started. Even at the evening before the beginning, in the small and large group conductors’ meeting, I thought that an angry outburst that seemed not ignited by a special content could only be understood as a manifestation of very strong, ‘disproportioned’ aggression. The process of containing the outburst of difficult feelings and the acting out in small and large groups went on through the whole congress. Small group conductors in the conference were Christer Sandahl and Goran Ahlin (both from Sweden), Gerda Winther (Denmark), Jeff Kleinberg and Elliott Zeisel (from the USA), and the local conductors, all from the IIGA were Bracha Hadar, Gila Ofer, Herzl Yogev, Ruth Duek, Einav Karniel-Lauer, Galia Nativ and Erik Moss. Nurit Goren co-conducted with me the Supervision groups. Many of the conductors and participants of the small groups reported very significant meetings between Israelis, Palestinians and Europeans. There were many other short lectures – I was sincerely surprised by the high standards of the people who presented. Some of the voices in the large group should be reported specially: I had the feeling that the anger of some Europeans about the ‘disproportioned violence’ of the Israeli Army in the recent Gaza war was silenced by the dialogue between Palestinians and (mostly Israeli) Jews. Maybe it was wise to have this local conflict instead of the other, more amicable but bitter interaction.

Another two rather significant moments were voiced in the large group: how much are the Israelis still feeling under existential threat, vs. feeling secure when entering interactions with Arab opponents. The other, related discussion inside the Israeli subgroup was if there could be an open assessment and treatment of the issue of victim hood, which monopolizes much of the Israeli-Palestinian dialogue. Both sides tend to insist on their right to victim hood, and in this process there may be a confusion between the choice of being the bound Isaac, or the sacrificing Abraham. A last point I wish to comment

about was the Large Group leadership: the Large group was conducted (Gerhard Wilke and Haim Weinberg) from a more group analytic view, which enables to address individuals, relations between dyads and subgroups vs. leading the same group from a more ‘group-as-a-whole’ point of view, with a more Tavistockian approach that wishes to use the meeting to investigate mainly societal aspects.

In the first evening participants’ artistic talents were shown, which I personally enjoyed a lot. I thought it was better than any professional show – but it would not surprise me to hear the opposite. The next evening there was a dancing party, in the most wonderful surroundings: a desert full of cactus with a warm ‘winter’ weather of this Dead Sea region which is called the ‘Land of the eternal summer’.

The congress finished in a very good mood, everyone seemed to be in high spirits. Was it just having overcome difficult contents processes of knowing hard feelings? Clearly the effort took their toll from all organizers and participants. An innovative idea was applied by two members of the IIGA, Yehoshua Lavie and Herzl Yogev: every evening they worked hard to edit a ‘congress newspaper’. It included short comments, information and pictures of many participants. I had the feeling it represented an effort to document on line hard feelings helping to think them.

Personal epilogue: I said in the large group that I think we Israelis should ‘leave the gates of Auschwitz’, this is a contribution to the peace dialogue that I’m trying to make: We have to work on our anxieties, both in the here-and-now and our transgenerational ones if we don’t want to have a mountain of aggression as a defense against annihilation. I think for us Israelis it is imperative to try to cope with these anxieties unless they cause acting out, becoming part of the ‘action-dialogue’ with the religious fundamentalism’s acting out. What happened to me personally may be quite instructive: In the Large group of Ein Gedi I stated that I felt strong enough as part of a nation who was to be exterminated, but is no more in this danger. The fears from outside threats may be more coming from deep sources of our WWII past, of us being sent out from our homes in Spain into the Mediterranean, from the feeling that our ancestor got about their existence and from inter-generational heritage than from present threats. Even if there are leaders in the neighbourhood that may strengthen these same feelings in the here-and-now, we are in less existential danger than ever. I said in the Large Groups that we shouldn’t live any longer as if we still are at the gates of Auschwitz. For me, as a ‘second generation’ offspring, it was a very difficult

thing to say. It felt to me like a betrayal of my dead relatives and those who returned from the camps when I was a child. Nevertheless I believe it is true, and I certainly cannot see any possibility of progress in the process of negotiating with the Palestinian neighbours if we operate only from the anxious point of an existential threat. It may be both separating from the victim hood position, which may have many survival functions but may also inhibit a mature dialogue. Do we have the courage to assert that we, Israelis, are not going to be extinguished, thus having the existence security of an Italian, a French and a Swiss?

A couple of nights later I dreamt:

The Arabs had conquered Israel, we have lost the war and they were all around us. I flee with my family into the mountain, my children are again 5–10 years old, it is very green (like in the winter I dreamt the dream) and other families come too. But it gets more and more dangerous, as the Syrian army was going and coming, and I progressively know that it becomes more threatening for us. There seems no better choice for me, in order to protect my family, than to take the painful decision of suicide bombing on some military installations, which seemed as huge gasoline tanks. This would then stop this occupation. I remember my wife's look, as I left her and my small children, who in the dream were again between 5–10 years old. I hoped for the help of one young Druze (Arabs of a different Muslim cult, that were persecuted by the Arabs and serve in the Israeli army) and I was about to leave, when to my luck fate turned and a friendly army (I think maybe Russian, American and maybe our army) came back, winning the terrain again. ...Waking up (very relieved) I understood that although the cavalry arrived on time in my dream strengthening me again, the existential fears are there, in me, very much so. The inner dialogue between social unconscious parties, that have to be conscious and acknowledged in order to apply the understanding in our anxieties in order to promote a more possible dialogue with the enemy proved as difficult as expected.

Robi Friedman
robif@netvision.net.il
www.robifriedman.com

Report on the Ein Gedi Workshop, March 2009: On KnowING Hard Feelings

Here's finally my share of storying the Ein-Gedi Conference. It has been a tremendously rich experience both as a listener to high quality presentations, as much as a participant to the Large Group and events. A lot to think about and process, but here are some bits that stayed in my mind with neon lights:

- Morris Nitsun spoke about greed as uncontrolled consumerism leading to environmental damage and to the present economic crisis. He addressed, among others, the word “grenvy” (a word coined by Coltart, a fusion of greed and envy) in the use of commercial goals to fuel further consumerism. His slide show was striking in the comparison of deadly starving kids in Africa and the abundance of food and goodies in consumerist Western societies including the squandering of most African political leaders. Robi Friedman addressed the scapegoating process using the Biblical metaphor of Abraham and Isaac. The discussion went around that metaphor, the silence of Sarah (Abraham's wife) as the evident role of the silent watchers during scapegoating processes. The value of disobedience to imposed rules was voiced.
- Avi Berman talked about how victimhood may transform into over-powering self-justification of aggression and ruthlessness. He warned against over-identification with victimization as a motivation for manipulative tendencies and stifled aggressive behaviours. Miriam Berger addressed the transformative forces of vengefulness. Ivan Urlic shared meaningful vignettes around his work with shame, particularly during the war trauma and rape crimes in Vocovar, Croatia.

The program included 3 presentations each morning, followed by discussions. Then all participants worked simultaneously in 13 different small groups meeting twice every day. I led a small group of 9 participants (5 sessions of 1.5 hrs. each) and we reached an atmosphere of authentic sharing beyond ethnicities, so much so that an Israeli-Arab participant rewarded our group by declaring that he felt he “could be a person and not necessarily an Arab” in this community. It was a promising antidote for the Large Group where, due to its large number, one could relate only through ethnicities.

Despite all the chaos and hard feelings expressed in the Large Group led by Gerard Wilke and Haim Weinberg, I feel that this was an important democratic contribution to hearing and understanding the other side, to be able to hear and empathize with quite opposite views no matter how difficult these could be.

After-thoughts and after-tastes that one carries long after the conference itself contain a feeling of connectedness despite differences.

The social events were very agreeable. The talent show was lovely. Ofra Faiman excelled in her acting and Tal Shwartz contributed to a meaningful presentation. Several colleagues displayed their talents by singing, acting or reciting poems, childhood memories, etc. A most memorable one was about a young Jewish boy (Eric Moss) sent to work in a horse ranch in Texas during his summer school holidays and his failures in harnessing.

The dance party was psychedelic, first because of the labyrinth road one had to take through the cactuses aligned in different shapes creating a moonlike view especially under moonlight. No way to drink too much as one could end up falling on a prickly cactus on the way back!! The dance itself was on the shores of the Dead Sea, alive and joyful, accompanied also with Arab music, while Arab students displayed their attractive belly dancing, one declaring: “why is it that people are so nice here?” Maybe animosity communications should always include musical contacts beyond words only..??

Much to grind in the mill of thinking..

Back to work now,

Leyla Navaro, Individual, Couple & Group Psychotherapist

Dublin Presentations

**14th European Symposium in Group Analysis,
University of Dublin. 18th–22nd August 2008**

Despair, Dialogue, Desire

**Eyes of desire – Lolita, Cinderella, Whore, Girl
Power: Young drug abusing girls in forced treatment
in Norway. Their sexuality and aggression in group
analytic treatment in an institutional setting**

**Stene, Per; Vik, Svein; Popovac, Zemir;
Landsem Ring, Trine**

The institution

Toten child protection centre receives male and female adolescents between the ages of 13 to 18 years. The centre was founded in 1993 and is a privately run institution with the capacity to treat up to 40 adolescents at any time. The Norwegian child protection legislation allows for institutionalization without consent in cases of criminal offences, violence and persisting drug abuse.

Milieu therapy

Milieu therapy is reflected and goal directed adaptation of the resources in the surrounding environment to encourage optimal psychological development, where the main focus is on the relation between the adolescents and the therapist. The adolescents are placed in three different units where they live together with five to seven other adolescents and at least three therapists. For the sake of stability and continuity the therapists have a working schedule where they are continuously at work for 72 hours, then they have a week off before working 96 hours the following week. They spend on average 18 hours with the adolescents per day. The adolescents have their own private rooms but spend most of the day in the common area along with the rest of the group and the therapists.

The pattern of relations and interactions in the group is influenced by their old pattern of behaviour, or more precisely their inner object relations. These patterns are revealed and changed through acting

together in the present moment. This necessitates an active effort to understand what their behaviour is an expression of and what function this has served for the adolescent. This work demands adaptation of the milieu so that there is stability and predictability in the surroundings that may stimulate to alter the adolescent's understanding of self and allow for regulation of affect and regulation of patterns of behaviour.

Every day is structured with specific times for various activities such as school, therapy sessions and social activities, and there are clear structures concerning consequences of not adhering to the set structure. The therapists look after the practical aspect of this.

The adolescents have a poor ability to handle demands and experience the contact with the therapists as anxiety provoking and frustrating. They often respond by threats, lies, manipulation, withdrawal and self inflicted injuries. Dealing with these responses may be emotionally challenging for the therapists. The therapist needs to act as a target and carrier for the adolescents' negative projections and learn to contain projective identification (Klein, 1946).

Here is how one of our therapists expresses the experience of working in this setting:

“I exit the office to enter into the unit. To get to the common room where I'll find the adolescents I have to go through a corridor. I've just been briefed by a colleague who has just worked 96 hours and cannot wait to go home. For 1 hour I've been instructed in the ongoing processes in the group, topics that have been raised, group gatherings and the theme for these gatherings, how the group as a whole and how the individuals reacted at these gatherings, school meetings and feedback at these meetings, meetings in the multidisciplinary team, contact with parents, psychologist guidance and topics for this guidance, been informed about secrets within the group, how the individual adolescents are coping with their problems in everyday life, and finally how these can be targeted. I have an idea of what I can continue working with the coming 72 hours, what practical issues have been solved and what I need to continue working with.

I enter the living room in the unit. Everyone is gathered around a large table except one boy who is lying on the sofa, his face turned away from the rest of the group. I greet him but get no response except a grunting noise as he burrows his head further into a pillow. Another boy is completely absorbed in a cartoon magazine and is not taking part in the conversation going on around the table. He does not react when spoken to and seems mentally to be elsewhere. He is

constantly tapping his fingers against the magazine cover tap... tap... tap...

Another of the adolescents gets up the moment I enter the room. And greets me with “I have to go out and shop for clothes this shift, I need a schedule for my leave, how is the mobile application? Can I apply? We must have a talking session, I need it! Do you know what? Erlend at school has talked with me, I am so in love!” She jumps up and gives me a firm hug while jumping up and down. I try to sort out my thoughts and feelings presented with all of this while looking at her. She responds to this silence with “you are always cranky!” and marches out of the room.

The fourth adolescent is sitting in the sofa, her legs drawn in under her, following what is being said around her before exclaiming “Ah, I want to go home! I can’t take being here any more! I am bored – you can take your stupid rules and keep them to yourselves... this is not treatment – you’re destroying me!”

The fifth is preoccupied with the tasks he has been allocated for the day. “You cannot force me into doing something I don’t want to do! You don’t decide over me! You are not my mother!”

The sixth is looking at me with large eyes, expressing a little cry, while covering her eyes “I want to go home! This noise is driving me crazy! – STOP- you are scaring me!”

The demands are looming over me and I feel powerless. I am not wanted, can’t breathe; I am empty before I have even started. 72 hours.... Then home... I will survive this.

Rules and structures

In the institution there are numerous rules and regulations. The ground rules are that being in a couple and sexual relationships are not allowed, it is not allowed to use violence or threaten to use violence, it is not allowed to store or use drugs, and one is not allowed to cause problems for the neighbours of the institution.

The structure is very important – the fact that set activities take place at set times. The adolescents get up at 6.15 and go to bed at 22.30. The adolescents are expected to take part in the majority of daily activities. This structure, to which the adolescents often object, the predictability and regularity serves to coordinate what happens in the actual perspective of time and place, and also to reduce the adolescents’ anxiety and defense mechanism so that they gradually come to trust adults and are accountable.

The adolescents are never left alone. If one of the adolescents wishes to leave the group one of the adults come along, or they ask questions so that the adolescent must reflect over why they wish to absent themselves. These rules are applied in all situations even minor ones such as an adolescent wanting to go to his/her room for a while. An untrained therapist may easily consent to this question because he/she may be tired and want a break, or they may consider that there is no reason to question why the adolescent wishes to go up to his/her room, especially if there is a good rapport between the therapist and the adolescent. In these situations the adolescent has often made plans to go for activities that the institution does not allow.

It is an important concept in the institution that the adolescents need submit written applications when they want to take part in a certain activity, and they need to justify why. This can concern all sorts of activities, such as take part in an outing, watch TV, use the computer, have an ice cream, take a paid job etc. The aim of this system is to control the impulsivity most of these adolescents are used to. They need to learn that instant gratification is not always a necessity and that activities can be planned and they can be postponed. The frustration often leads to devaluation of staff members, which are the targets for the adolescents' aggression. One thing leads to the next; like "rings in the water". What is decided in one spot has implications in various others.

Alliances of aggression

Living in such close proximity to the adolescents at all times, one would assume to have a rather good overview over what goes on in the unit. This is not always the case. Adolescents who are traumatized and have a fragile self-esteem are strongly suspicious and aggressive towards adults, and often form an alliance against the staff members. This was the case in one unit where, to the great surprise of the staff members, heroin had been smuggled into the unit and had at several occasions been injected in the 2nd floor bathroom. At the time when this was happening, the interaction between the adolescents and the staff members had been the same as always. When an adolescent who carries a lot of hate can connect to others through this hate, strong alliances are formed. During the aforementioned period the staff members often felt they connected well with the adolescents. One of the adolescents in particular had been active in this. It is not always easy to understand that another being has a completely different plan than yourself – plans of manipulation and obtaining gratification of

selfish needs. This is how this adolescent expressed it when the case was discovered: “There is no one over, under or beside me. I am all alone and I dig it” “I am sent from God”!!!

The group as a selfobject

Development and differentiation is closely connected to the representation of self and the representation of objects. Important cornerstones in this development are the process of separation and individualisation (Mahler, Pine & Bergman, 1975), the latency period and adolescence with sexuality, depression, anxiety and shame. It is of importance having learned good functions from parents that are internalized to help comforting and anchoring when one experiences emotional pain, so that one does not feel the need to use narcotics for pseudo comfort and numb one’s feelings. When the adolescents arrive at the institution a large amount of splitting and projective identification is expected. This is regarded as an attempt to get rid of low self-esteem and bad object representations (Kernberg, 1995). Modell (1990) stresses the importance of accepting these feelings since they first and foremost represent a defence mechanism against forming attachment to people who may become significant in their lives, since this is a reminder of earlier conflict-ridden relations with parents and siblings. The repeated marked emotion is aggression, whether it is expressed as physical violent behaviour, manipulation and devaluation.

This aggression is often an expression for other emotions, such as narcissistic vulnerability (Kohut, Goldberg & Stepansky, 1984). It is also a way to protect oneself against helplessness and the feeling of powerlessness, and it is a means to obtain elevated status within the group. Most newly arrived adolescents have poorly differentiated affects, low vitality and a weak field of interest, which is an expression of their narcissistic problems. It is important to help the adolescents express and deal with their emotions, understand their emotions and improve their ability to tolerate emotional states and minimize the tendency to exclude these from their conscience. Being conscious of ones’ affect is believed to have consequences for the adolescents’ narrative competence (Stern, 2000).

Finishing treatments

Finishing the treatment of an adolescent is particularly challenging. An adolescent spend on average 2 years in the institution. During this period the adolescents have shared numerous experiences, and know

each other intimately in many ways. For many the group has become an important selfobject (Kohut et al., 1984). It is not uncommon to respond to the often longed for and impatiently expected departure with a feeling of ambivalence. Some want to leave when there are no others in the unit – to quietly disappear. Their anxiety that was at arrival as a primitive defence mechanism has now become realistic anxiety about what they will meet. The family relations are often just as complicated as when they left, and numerous practical aspects regarding schooling and housing may not be in order. In addition to this comes the separation from the other adolescents and the staff members, where there are numerous histories with different emotions attached to each person. This is also reflected in the staff members, who go through their own process of loss dealing with one of the adolescents leaving. It seems that everyone involved take leave of each other in a much more friendly fashion than when the adolescent arrived.

Schooling

Another important cornerstone in the management of the adolescents is following up their schooling. The institution cooperates with five upper secondary schools, three secondary schools, one primary school and two centres of education for adolescents, adults and foreign nationals. After arriving at the institution the adolescents' school history is determined. One also employs certain tests to assess the adolescents' educational level. Some of the adolescents are initially not able to attend regular school due to too high levels of anxiety and unstable behaviour. In these situations they receive individual tutoring from specialized teachers connected to the local primary and secondary schools. Some of the adolescents need to be accompanied through the school day by one of the staff members; in most cases the need for this will subside with time. Most of the adolescents are integrated in normal school classes. Before the adolescents attend school, the teachers are called in for a meeting to be informed about the adolescents' skills, difficulties and needs. The institution's school manager is on daily basis in contact with a teacher responsible for the social well-being of the adolescent. In this way the events from school are immediately reported to the staff at the institution. The school manager also organizes weekly meetings with social contact teachers and specialized teachers. This close cooperation between the institution and the schools allows catching certain parallel processes the adolescents experience in the institution and at school. Their relationships to their teachers and to the staff members

are in many ways similar. The staff members use their competence and experience with the adolescents to guide the teachers during the weekly meetings between the school and the institution.

Employee training and benefits

It is beyond doubt that the milieu therapists' daily work is very demanding. To compensate for this they have long periods off work, a good salary and guidance sessions every two weeks. The institution strongly encourages specialization and further education. 14 of the milieu therapists have a degree from Institute of Group Analysis in Oslo. Two have a two-year degree in family therapy and others have completed longer training courses. All new employees follow a one year internal training program consisting of theory and guidance about important topics such as developmental psychology, milieu therapy and group psychotherapy. Every two weeks there are self-development group sessions for the staff members, with one large and several small groups.

Summary

During their stay at the institution the adolescents acquire a better conscience of affect and mastering of dialogue, the ability to verbalise feelings and opinions. For the majority of the stay they are not under drug influence. Taking drugs may occur on leave or if in contact with others from their former environment. Their results at school are markedly improved for nearly all of them. We do not think this would have been possible without important components of milieu therapy. Important components are rules, structure and consequences, and we heavily stress the importance of conscience of affect and group processes as paramount for their treatment. The main focus is on the relation between the adolescents and the therapist.

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Vik, Svein, milieu and group therapist
Popovac, Zemir, clinical psychologist in training
Landsem Ring, Trine, milieu therapist

Dublin Reflections

Symposium Moments: Reflections on the 14th European Symposium in Group Analysis: Dublin 18th–22nd August 2008

This year, the 21st year of group analytic training in Ireland, the first year of the new Masters programme and the year Ireland hosted the 14th European (or should it be International?) Symposium in Group Analysis has felt like a coming of age for Group Analysis in Ireland. The Symposium occurred in mid August as Ireland seemed to be moving between the twilight of the Celtic tiger and it's ever-loudening death knell.

As a student in my final year of training on the qualifying course in Dublin (the last year the course is under the auspices of the I.G.A in London) and as one of the first cohort of Masters students, the week of the Symposium felt like an experience of standing on the threshold, of being on the cusp.

I am reminded of my own experience of being twenty one, of metaphorically receiving the key to the door. It was a time of adventurous forays into the wider world but there were still regular trips home for familiar cooking and a chance to do the back log of washing. I had the key to the door but perhaps didn't quite know what to do with it, nor indeed how much I really wanted it. It was a time of advance and retreat. A time of standing on the threshold looking both ways, of being neither here nor there.

It seems to me as though the Symposium, with its' theme of the transformative power of the analytic group in the movement from despair to desire through dialogue, resonated with this sense of movement across thresholds and through liminal spaces.

The theme, offered the opportunity, as Caroline Garland has written (1980), "to bring together elements that had seemed irreconcilable

and make them, even momentarily, into a coherent whole.” For me the symposium offered moments of possibility. It was an opportunity to engage in Janusian thinking. This involves “bringing two opposites together in your mind, holding them there together at the same time, considering their relationships, similarities, pros and cons, and interplay, then creating something new and useful.” As Malcolm Pines has put it so well in his article on mirroring – “Elements kept apart come together, creating new knowledge.” (Pines, 1982)

For me, the symposium followed on from the Foulkes study day in London which was attended by a larger than normal Irish contingent including a number of students. We went to support Liam Breen, an Irish student who was one of three selected to present a paper on Foulkes’ “Introduction to Group Analytic Psychotherapy” in response to Dieter Nitzgens Foulkes lecture. I think we also went to get a preview of what it might be like to participate in the bigger pond of Group Analysis and to see how things are done outside the immediate Irish family. As soon-to be graduates of the course, as participants in the symposium and indeed as first time presenters of papers we were curious about the genealogy of the parents and how to conduct ourselves at the forthcoming clan gathering in Dublin.

As I try to gather my impressions of the Symposium in Dublin, I have the sense of trying to write about an experience in another realm. I feel like one of the children in C.S. Lewis’ “The lion, the witch and the wardrobe”. Perhaps not Lucy, the youngest, who in the story had many years of illusionment left, but Susan, who in the later Chronicles was beginning to grow up and would soon no longer be able to experience the magic of Narnia in quite the same way. The place I want to occupy in my reflections is the realm of the wardrobe. The wardrobe is the threshold between Narnia and the real world. Here the mothballs in the fur coats can be smelled, and noises in the outer room can be heard. There is also the possibility of feeling and touching the other fir – the fir trees and of feeling the crunch of the snow underfoot. It seems to be necessary to dwell awhile in the wardrobe in order to symbolise the experience of the symposium.

I think I would like to use the wardrobe as a venue for a group experience but I wonder would it be an adequate container. Perhaps that is part of the ‘Susan’ experience: moving from the illusion that the experience can all be contained and digested, towards disillusionment and the realisation that the experience can never be wholly distilled.

I find myself thinking of Lacans idea of the move from the imaginary order to the symbolic order in relation to the symposium. I am also aware that dialogue with the Lacanian school of psychotherapy

was at the genesis of Group analysis in Ireland and that the LOC wanted to reflect this in the scientific programme by encouraging dialogue with colleagues from outside the group analytic community.

I experienced the week of the symposium at many levels. I am reminded of Foulkes description of the different levels of communication in the group. I experienced the Symposium as a forum where it was possible to make connections and engage in discussion with colleagues in the wider group analytic community. It also existed at a level representing whole-objects – the family, a level with part-objects, a body level and at the archaic or primordial level.

I attended the Symposium in Dublin immediately after returning from a family trip to Legoland. The trip included a ride on a rollercoaster called Extreme Racers and the two experiences are linked in my mind. The symposium bore quite a resemblance to the experience of the roller coaster ride with its sometimes terrifying, sometimes thrilling moments. Exploring some of the connections has led me to thinking about the need for metaphor to describe aspects of the experience. Metaphor helps to conceptualise some of the unspeakable aspects of the journey.

Similarly to the symposium, the rollercoaster could be experienced at many levels and within the family group there were numerous shifting viewpoints and perspectives as it went on its' journey moment to moment.

Like many of these rides a photographic image is captured at the moment of descent as the rollercoaster plunges, just before it ascends again to continue on its journey. The photo is of my husband and two of my children. It captures a particular moment on that ride. The image shows my husband and 7 year old son in the front of the car. My husband has his hands raised, he is grinning manically and his face is the picture of exhilaration. My son, sitting next to him appears as though he is looking in the face of a horrific death. His knuckles are white, his teeth gritted, his jaw clenched, his eyes terrified. My 10 year old daughter sitting behind them is less aware of the journey to come, hers is an expression of wonderment and curiosity mixed with a tinge of bemusement. But the photo is not the whole scene. As this photo is taken I am watching them. My youngest daughter and I are present but we are not captured in the photo. I catch glimpses of their changing experience while keeping an eye on my youngest daughter who is absorbed in play.

The photo was so compelling and also so disturbing that we bought it. It captured a moment, a moment where living more fully and

close proximity to the death co-exist and can be either glimpsed or ignored.

As observers of the experience we were presented with a glimpse of the real, the psychotic.

This image stayed with me throughout the week of the symposium and it represents for me a metaphor for some of my experiences of a week grappling with the theme of Despair, Dialogue, Desire.

I shared this experience in my small group as we pondered on the theme and our experiences of the symposium. We spoke of getting lost, finding our way between venues. We sat in the Spanish classroom in Westland Row school surrounded by posters in Spanish on the walls asking the questions Who? What? Where? Why? How? The questions externally reflected some of the questions in the group.

We spoke of desperadoes, who live close to the edge, on the cusp of being and not being. We spoke of the sense that both despair and desire draw from the same subterranean seam. I am reminded of the fact that lead and diamonds are both allotropes of the element carbon.

I have found myself thinking of the Lacanian idea that this place on the cusp of being and not being is unlivable. The moment captured in the photo is unlivable. My abiding memory is of the small group where there was reference to the piece of music that cannot be played because it is so beautiful. To play it would bring an experience exquisite in its joy, yet with this joy would come unbearable pain perhaps because the joy could not be sustained and would be lost.

There was a sense in the group that despair and desire are separate entities only in the symbolic order. But that this order has to intervene to neutralise the intensity of the unlivable moment and give some meaning albeit insufficient to it.

Some of my experience of the week was of being in a very primitive early space where despair and desire are not yet separate concepts which can be named. Instead the experience belonged to the realm of early experience. I am thinking of the infants experience of pleasure and the threat of annihilation that need to be named and mediated in relationship with the other.

I found myself catching glimpses of this impossible moment throughout the week and the experience of being suspended between despair and desire was replicated at times in the various aspects of the programme.

It was present in the large group as we sat under the twinkling lights of the Round Room in the Mansion House. When I think of the

large group, I think of the sheer size, the struggle to be heard and to be heard. I think of the frustration that was expressed, the nameless dread and the wondering whether dialogue is possible.

The process of moving between the formal and the informal aspects of the programme echoed the sense of experiencing at many levels.

I experienced the formal programme and the social spaces in between as an opportunity to make new connections from both within and outside the world of Group Analysis. I went to the traditional Irish music sessions in the Pavillion Bar in Trinity College that were organised as part of the social experience. I took part in the whirl of Irish dancing and joined in the singing of both the Irish traditional songs, and those of our international colleagues. I experienced momentarily both the sense of connection and the potential to lose those connections.

If the Extreme Racers photo were taken 15 seconds later it would have captured a different scene: a concerned father comforting his tearful son and holding him tightly, the son beginning to smile through the tears, the daughter experiencing a moment of realisation that as she can do this she is no longer so afraid of the world that has scared her so much recently. The next day at an oceanarium she will be brave enough to plunge her hand into a pool and pick up a crab and know it was because of this experience that she is braver.

I feel immensely proud of the achievement and bravery of the Irish group analytic community in taking on the challenge of hosting the Symposium. I relish the uniquely Irish flavour that permeated both the formal programme and the social spaces between. In particular the way the reality of the Irish social context in the twilight of the Celtic tiger was reflected in the juxtaposition of venues, from the opulence of Trinity college, to the historical significance of the Mansion House and the gritty yet warm reality of the Westland Row school. I am aware that we have a challenge to harness the momentum, energy and desire generated by the symposium. I am also acutely aware that there sometimes seems to be the lack of energy and despair around this work. Perhaps we need to hold the ideas of work and play together in a transitional “wardrobe” space in order to see if something new and creative can emerge. I look forward to being part of this process.

At the end of “The Lion, the Witch and the Wardrobe” the professor gives the children some wise counsel. “Yes, of course you will get back to Narnia again some day.... but don’t go trying to use the same route twice. Indeed, don’t try to get there at all. It’ll happen when you’re not looking for it. And don’t talk too much about it even

among yourselves. And don't mention it to anyone else unless you find that they've had adventures of the same sort themselves. What's that? How will you know? Oh, you'll know all right. Odd things they say – even their looks – will let the secret out. Keep your eyes open.”

During the symposium the structure and the programme and the attention to dynamic administration offered the stabilisation and socialisation necessary to begin to enter into a dialogue with others about the experience of being hung in that other realm between being and not being, suspended over the abyss between despair and desire. The structure allowed the moment to be experienced as one of possibility. Similarly the structure of committing my reflections to paper has become part of the process of comparing metaphor with reality. Perhaps I, like my daughter, will now be brave enough to keep my eyes open, to plunge into the wider pool of group analysis which combines work and play. Perhaps in writing this, and sharing it with others who have had adventures of the same sort, I have taken the plunge. I will be keeping my eyes open!

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Evemarie Kimmerling
Group Analyst-in-Training
Qualifying Course, Dublin
evemarielimmerling@eircom.net

Dublin Reflections

A Personal Reflection on the Large Group Experience: Thinking Group or Therapeutic Group?

These are the Christmas holidays. A few months have passed since last August, and I have been thinking all along about what happened at the Large Group in Dublin. I had wanted to write on the matter ever since, but it is only now, with the loving company of my husband, that I have finally made up my mind to do it.

When we arrived at Dublin, to participate in the 14th European Symposium of Group Analysis, my husband and I decided to attend the Large Group. We were especially interested in this experience, which in our own tradition we would have called a 'reflection group'. We had had the experience of conducting large groups, although none of them had been as massive as this one, and we were keen to observe the conductors' handling of a five-hundred-members group.

In the first session, on Tuesday, there was no introduction by conductors. Indeed, we did not even know who they were, until their very brief interventions, from three different sides of the concentric circles of chairs. The idea was clearly to create a highly unstructured situation. We all remained silent. This unleashed an impressive schizoid-paranoid and sterilizing climate. Nothing seemed to happen, except that one of the members left the group. The whole thing seemed to go far beyond the usual desultory beginnings of groups.

It seemed to me that the social and political context was very much present at the time. The theme of the Symposium was highly evocative and I could not help thinking, when witnessing the group's response, about the wealth of information that we have in our country on policies in the First World: the anti-immigrant legislation in Europe; the booking of all gypsies, including children, in Italy; the beatings of South Americans in Spain; the detention of undocumented Africans crossing the Mediterranean... But I also thought about my own country: the death of large numbers of Mexicans, when trying to cross the Northern border, their systematic abuse by the US Border Patrol and the many vigilante groups, and also the equal fate of the South and Central Americans who cross our Southern border into Mexico, on their way North. There we were, over five hundred people from thirty-seven countries, all of us highly qualified practitioners of the helping professions, and all we could think of was about how dangerous

were the others. The complaints about the lack of technical facilities for communicating in such a large group were obsessive and excessive. Some said: ‘It doesn’t matter if your words cannot be heard, the emotional tone is nonetheless perceived. Speak, even if your English is poor, or even in your own language; whatever you wish to convey the others will pick out.’ Would anyone dare to take the stage? I wondered. Everyone was inviting it, but I thought none of us would have the nerve—or the cheek—to go for it. We were all expectant. I later commented with my husband that we were wasting the opportunity to work together as a group, and I wondered whether the tensions generated by the internationalisation of the GAS were lurking in the background.

Thus we came to the second session, with a recurrence of the previous day’s emotional climate, albeit in an even more paranoid version: we were now the perfect target for a terrorist attack, where else would an evil-doer have the chance to do away with five hundred group analysts in a single stroke? One of the members, who had mistakenly come an hour before the appointed time, even has the ominous fantasy that the whole group had vanished into thin air.

I wanted to participate, but I do not speak English, so I decided to dramatise my contribution, and asked my husband to translate for me. I have a powerful voice, and decided to enter the central Ring. I knew that I could only plan and anticipate my own actions; the group’s reaction was, of course, unpredictable, and would depend on the pervading fantasies. As I planned it, I thought: ‘They can only cut down someone’s head if she allows it, and it shall not be mine, though they will certainly try.’ The response was immediate and fiery, even before I had finished: there were attacks and intolerance, what we usually project on those who are not like us. I was demanded, and even shouted at, that I shut up; they tried to silence me by means of infantile seduction, contempt, or outright aggression. They demanded that my participation be just like that of the imaginary ‘us’. ‘You may speak, as long as it is unintelligible and inaudible, or that you only utter loose phrases, in a fearful or aggressive tone.’ The whole atmosphere was quite violent, and it focused on me.

I sat down and shut up. Then, I observed. I saw with sadness how our assets and strengths withered away, while our liabilities, weaknesses and meanness flourished. We could now listen each other a little bit more; the group obviously needed a scapegoat and I had received an invitation to play the role. I was beginning to feel as if I were Dr. Thomas Stockmann, Ibsen’s *Enemy of the People*.

Nonetheless, the other members' attitude towards me showed ambivalent traits. Many looked at me with curiosity, some seemed embarrassed, others were sympathetic and concerned. Fortunately, only a few stared at me with deep hate and contempt. There also were those who tried to soothe my wounds, although I did not need it. It is not that I am denying that I have them, but they were hardly the result of the present situation, but rather ancestral, historic wounds, that all of us share, the result of many generations having experienced this sort of rejection.

The third session started with an open invitation to those of us who had arrived early—the bulk of members were delayed—and who were sitting in or near the inner circle, to speak, since we surely would have much to say. Perhaps under influx of the group's paranoid climate, I felt this as if it were meant for me. Yet some of it must have been true; I had obviously taken a leading role with my impudence of the previous day, which did not fit with my present silence. At the same time, some had been wondering, in the aisles, about the apparent contradiction between my formal presentation of my paper, on Tuesday, and my irreverent participation in the Large Group, on Wednesday. Apparently they were earnestly looking for some psychopathological explanation that would help them to eschew any responsibility for whatever had been done to the 'victim'.

On the other hand, as the session unfolded, there was an increasing verbalisation of conflicts derived from the perception of differences—generational, political, racial, national, ethnic, linguistic, or gender. Someone mentioned whether all this might be related to the recent rejection of the Lisbon treaty by the Irish, but this was not pursued any further by the group. A senior analyst reprimanded a younger colleague for not offering him his seat in the inner circle, the latter replied he had no intention of doing so, and a tense dialogue followed. Another hostile discussion also centred on the question of space, who owned the chairs, and if a newcomer was entitled to occupy a seat that had been reserved for someone else. There were several comments about gender differences, and the particular role played by women in the organization of this Symposium. National and ethnic differences and prejudices were also very much present. An African colleague expressed feelings of isolation because no one else in the room spoke her native language. Someone suggested that we had been afraid all along that our differences might end up in a violent conflict. Someone else suggested that there might be envy of those couples that were both present and active, and our President,

Gerda Winther, and her husband, Henning Green, were prompt to reply. I also wondered whether my own alliance with my husband, Juan Tubert-Oklander, might be at stake.

On the whole, it was a profitable session, in which many underlying conflicts were expressed, albeit haphazardly, but I sorely missed some recapitulation or integrating interventions on the part of our conductors.

The fourth session was the last one, and started with the announcement, by some of the members, that they had to leave early for the airport and wanted to bid farewell. The session then developed as an evaluation of the experience, mainly in a complimentary mood. Towards the end, I felt the need to share with the others my own working-through of the experience, and especially my interest in unravelling my own prejudices. I had them, of course, like everyone else. My prejudice was that the European colleagues should be far beyond the rest of us in the path of overcoming the everyday biases and discriminations of social life. I was wrong, and at the same time I realised that this was an unfair demand, since prejudice cannot be solved by means of the social or economic development of a nation or community, but only through a shared personal endeavour to build understanding, hope, and tolerance, instead of prejudice, intolerance, and hopelessness, and this is where our profession should contribute. I felt that I could not miss the opportunity to share this quest with over 500 group analysts (562 minus quite a few who missed the closing session or had left early for their countries). This was my small contribution, an invitation to inquire into our hearts to find, understand, and question those prejudices that lurk in them. So, I once again spoke in Spanish, with my husband as interpreter. As I was communicating these reflections, one of the men interrupted me abruptly and violently, demanding that I stopped speaking and claiming that what I was saying was utterly irrelevant. I acquiesced to his command because I believed him to be one of the conductors, and was therefore entitled to exert authority—an assumption that I later found out to be wrong. So I remained silent, but one of the women then denounced his behaviour, in no uncertain terms, and protested against the intolerance towards a reflective thought that included the social and political dimension.

One very interesting comment, made by one of our Oriental colleagues, was the question of why is this called an 'European Symposium', when it assembles such a vast amount of people from the five continents. Should it not be called an 'International Symposium of Group Analysis'?

As the closing time neared, many of us felt the need to express our satisfaction with the experience, not only of the Large Group, but also of the whole Symposium. I also shared these feelings, and came back to Mexico with the hope that there may still be hope, and the reaffirmed conviction that trying to communicate with and understand each other is a worthwhile endeavour.

Nonetheless, I also pondered on the diversity of our traditions. My feeling that something was missing in the otherwise quite adequate conduction of the Large Group, was surely derived from the fact that I come from a different group-analytic tradition—that initiated in Latin America by Enrique Pichon-Rivière—one that highlights the importance of interpretation in the group process. I am fully aware that the conductors' systematic silence and sparse interventions were part of a conscious strategy, aimed at offering the group the widest possible breadth for the expansion of its own capabilities and resources. However, I still wondered whether such a large group—the largest I have ever participated in—would find the time it needed for carrying its process of working-through to a completion, in the four brief sessions it had at its disposal. Of course, this kind of reflection does not have an end, and it may well be argued that the individual members carried home with them the questions raised in the group, for their personal working-through—as I did—but I still feel that an attempt by the conductors to integrate and reflect upon the many themes that emerged during the sessions would have enriched the experience and made a further use of the group's resources to the advantage of its members.

This by no means implies adhering to a concept of interpretation that views it as a dogmatic or revealed truth. Quite on the contrary, in our own experience in conducting large groups, the conductors pick up the leads provided by the members' apparently disconnected contributions, and try to articulate and construct them into a thought, which is then offered for them to play with, chew, refute, destroy, or build upon. This is quite different from our experience with therapeutic groups, since we consider the large group to be a privileged space for thought and reflection, specifically about the social and political context. In the case of this particular large group, we would probably have commented on the anxieties generated by the great number of participants, their many differences, the process of generational replacement that was taking place in the Society, the fact that both the Presidency and the Organizing Committee were in charge of women, and that they were not British, and the vertiginous growth and variegation of the Society. We would also have tried to

identify the prejudices and defensive manoeuvres mustered against such anxieties, and the obstacles to communication that were thus generated. We would also have pointed out the impediments to the group's inquiring and thinking, derived from the fact that most members were striving to participate, not as individual human beings, but as group analysts, thus assuming the role of a professional identity, which barred the exploration of our participation in and responsibility for a social process. All of this, of course, would be based on the many expressions provided by the members during the sessions, and would be offered as a stimulus for further discussion.

Such differences in conception and tradition may raise fears of a dilution and corruption of the Group Analytic tradition, as some colleagues expressed to Gerda Winther. However, I fully agree with her opinion—in the December 2008 issue of *Contexts*—that 'danger is not so big', as long as we try 'to keep the balance between new developments and contact with the original theory' (pp. 4–5). It is the old dilemma of Continuity vs. Change, Identity vs. Difference, Creativity vs. Rigour; in other words, the same predicament faced by any national society, which is the bearer of a national tradition, when it mushrooms inordinately into an international association.

I know that this is really the subject for a wider discussion, and we are presently writing a paper on our own conception, understanding, and practice of the conduction of large groups, which we intend to submit for publication in *Group Analysis*, as a contribution to the dialogue between the different group analytic traditions.

Dr. Reyna Hernández-Tubert, January 2009

Author (with Juan Tubert-Oklander) of *Operative Groups: The Latin American Approach to Group Analysis*. London: Jessica Kingsley, 2004. ReynaHdzTubert@gmail.com

Some Thoughts after the Autumn Workshop 2008

There is nothing to add after the full and rich summary of the Autumn Workshop by Pam Kleinet. I would just like to present a small vignette from the group.

There is a group of 7 people. Most of the members have been in the group for five years and the subject of finishing their therapy arose in this year resulting in much separation anxiety.

A middle-aged member described her hospital stay, and the image of the harsh, negligent, uncaring attitude of the medical staff brought with it associations about a concentration camp. “This was exactly what I thought”, she exclaimed. This follows from the memory of her parents teaching her to be tough “because life will give you a lot of pain”. A recollection of somebody in the workshop saying the word resilience came to my mind. I remembered that her grandparents were in concentration camps and her mother was looked after by strangers as a baby. Two other members of the group had similar family histories. Somebody spoke about a father who used to take her to the museums of war prisons and concentration camps on holiday although they did not talk about it, which was not a strange thing for the others. Somebody spoke about his father reading compulsively about concentration camps. This made others speak for the first time about themselves reading books about concentration camps as children. At first the memory filtered through the group as separate pieces, one by one, without reflection, without emotion, and without connections. There were an overwhelming sense of loneliness and hopelessness. Nobody was present.

Others joined with their grandparents being sent to work in Germany. I felt drowned in the horror of my childhood: me trying not to think about the feelings of those people caged like animals on the street, pushed into vans and taken away to slavery, separated from their families. I felt forced to imagine their feelings and was desperately trying stop because it brought unbearable anxiety. Although I was born after the war it was quite normal for me to check if my shoes were good enough to allow me to run quickly when it was necessary. I started again to think about the workshop: whether anybody from the workshop knew the meaning of the Polish word for this kind of situation: Łapanka (picking up) or even know that it existed? Can we have bearing witness to that? An image of circles of familiar faces eased my anxiety.

The group reflected on the quality of love they got from their parents as a consequence of the quality of love their parents had got during war time or after war time and made a link with this and the inner attitude toward themselves. The cost and meaning of resilience was discussed.

Working on organization of the workshop on trauma under the shadow of Auschwitz got me a lot of hard feelings. But they are mixed up with lots of moments of communicating, sharing, and closeness during the workshop. I can choose what I prefer to keep in my mind and heart.

I would like to express my gratitude to all participants of the workshop who were with me in Krakow and Auschwitz, who listened to me and who cried with me. Your presence is still a container for a dreadful threat – mine and members' of my groups.

Joanna Skowrońska, Institute of Group Analysis – RASZTÓW,
Warsaw, Poland

A Man Ahead of His Time

The journal *Group Analysis*, March 2000 [33.1] is dedicated to Pat De Maré. My article's title is "A Man Ahead of his Time". Rereading these articles has confirmed and deepened my assertion.

I worked and often argued with Patrick in the Group Analytic Practice. I discovered that he is immovable in argument, a Norseman anchored in solid Nordic rock. I approached Group Analysis, as did S H Foulkes, from psychoanalysis. Patrick came unobstructed though respectful to psychoanalytic doctrine. Consequently, his vision was different and I came to appreciate its value.

In these papers we read a marvellous loving portrait of Foulkes at Northfield in full flow of his creativity: passionate about ideas he "seemed to feel with his thoughts and think with his feelings" [219]. He allowed himself full range to a sort of confusion as he sought for new conclusions with a mind that far exceeded in depth and breadth anything we had before encountered.

Now in these papers we can experience the depth and breadth of Patrick's mind which spans history, society, economics, philosophy, psychology, spinning a fascinating web.

We can now follow his path, the steady progress towards larger entities than the Group Analytic small group, towards median and Large Groups.

In the Northfield paper he writes that neurosis in isolation is a relatively uninteresting condition and it is only when its true nature in

relation to context is “located” that its meaningfulness is revealed. [228]. This firm statement is based on his experiences in the Army, social clubs, Halliwick Hospital. It was through this work that he came to see the “transposition”, transfer of context which should be differentiated from transference.

Patrick can grasp new principles: in small groups an encounter settles down between the two abstractions individual and group. Rigid dichotomies disappear; the past can be revised by the light of the present; the interior can be seen from the exterior and vice versa.

In the non-transference paper he writes that a profound modification takes place in the superego as it becomes, as it were the property of the group, which is then transformed from a primitive authoritarian institution by communication to a socialising group matrix. The group takes over leadership without Freud’s guilt, thereby finding a social solution to the Oedipal conflict. The group takes over social as opposed to family functions. This steady take over is the very essence of transference.

I salute this great pioneer, far seer, sage of our field. We are fortunate that he entered our field at a propitious moment, at Northfield and has given us this rich legacy.

Malcolm Pines

The GAS Forum

The Forum is a space within which GAS members can discuss issues, share understandings, experiences and information, and agree and disagree. If you would like to join this lively community follow these instructions:

The first step is to send an email to David Glyn at: davidglyn@talktalk.ne

I will then sign you up to the GAS Forum and you will begin to receive messages from the Forum.

The most important second step will involve you setting up your own Google account and this will allow you to change your email settings, unsubscribe if you wish, to read the files placed on the GAS Forum Google Group site, and generally to take control of your own administration. This will be expected of you.

So, you now need to create a Google Account in order to do what you want with your subscription to the GAS Forum. You will need to follow these steps:

Visit the Google main page at: <http://www.google.com>

Any Google main page will be fine, however, Google.de, Google.co.uk, Google in Chinese, etc., etc.

Click on “Sign In” at the top right hand upper corner. On the page that loads click on “Don’t have a Google Account? Create an account now”. You then need to type the email address you have used to sign on to the Forum and choose a password. Easy!

You can then, from the Google Main Page, click on “more” at the top of the page, then on “Groups” – the GAS Forum will then be displayed and you can enter the site and change your email settings, view past messages, and view the files placed on the site by members.

CULTURE

GAS/IGA Film Group

12th June 2009. Russian Ark

A Special Gala Evening in aid of The Neva Project (training for group analysts in Russia). Directed by Aleksandr Sukarov (Russia 2002).

A cinematically awe inspiring and acclaimed film that in one take gives us a historical tour of The Hermitage in St. Petersburg.

Discussion led by Sue Einhorn, group analyst and the Neva Course Director, and colleagues who teach with her.

19th June 2009. In the Valley of Elah

Written and directed by Paul Haggis (USA 2007).

Set against the background of the Iraq war on an American army base, this is a political thriller with a profound performance by Tommy Lee Jones. It deals with the themes of loss and disillusion and with the effects of post traumatic stress disorder.

Discussion led by Paul Schulte from the Ministry of Defence and a group psychotherapist.

17th July 2009. Little Children

Directed by Todd Field (USA 2006).

A satirical story about married life in suburban North America. Adultery and how to deal with a newly released paedophile are amongst the concerns of the local residents in this subtly humorous film.

Discussion led by John Woods, consultant psychotherapist and group analyst at the Portman Clinic.

'Screen Memories' is our attempt to create a counter culture where films are treated seriously. By approaching them in a reflective way and with group analytic insight, we can increase the enjoyably social pleasure of watching films together. Our subsequent group discourse is aimed at deepening our understanding of the internal and the social world through a respectful response to the signature art form of the 20th century.

All films shown at The Institute of Group Analysis, 1 Daleham Gardens, London NW3 5BY. Friday evenings monthly starting at 7.30pm.

RESEARCH

Evaluation of a Women's Analytic Therapy Group

Part 1. Jennie Davies Senior Adult Psychotherapist Lancashire Care NHS Albert Rd. Preston

Summary of Part one and Part two Questionnaire and Interviews

February 2006–2007

Greater freedom.... is the result of our successful operations, and the individual gains in independence and strength by his experience of an effective interaction between himself and the group – a two way process operating on many levels.

(Foulkes & Antony: 1957: 30)

Introduction

This report summarises the results of questionnaires and interviews relating to an analytical therapy group.

The clients were referred from various sources as is usual in our department. Some had had previous therapy including, individual psychodynamic, CBT, and CAT. Some had been inpatients for a time, had self harmed, some had been ill for many years and some were less severely ill and had been more recently referred by GP with depression. None would come under the milder category of ‘worried well’.

The questionnaires assess client’s wishes and needs before the group and after the group, so that change can be identified. The results show that many clients achieved a variety of types of change, some relating to issues they had not identified at the start.

The post-group interviews were analysed using grounded theory to identify the underlying messages of what clients were saying. The results suggest that group therapy allows people to normalise and be less extreme in their thoughts, reactions and behaviours. They become better able to step back and change their perspectives on life and others. They may begin to cope better and differently with themselves.

In this summary I have included some of the methodology, the main graphs and the conclusions. If more detail of the research method, the discussion, and the detailed breakdown of all the questions and all the coding is required then the reader needs to read the full write-up.

The Group

The group was run in the Lancashire Care Central Lancs. Psychotherapy Department. It was a women’s group of seven members planned to run for a year. Two members left after nine months and five remained to the end. The two who left early had both made changes but they did not complete the post-therapy questionnaire so I could not use them for this study. One gradually felt strong enough to get a job and her reason for leaving may simply have been practicalities and be a positive exit, the other said that work commitments were too great. Therapy can be difficult and challenging therefore some drop out is not unusual. Of those who finished, three felt no need for more therapy, one has been referred on to a mixed group to do some more work, and one wished to do a focused piece of work on something too personal to bring to a group, though in other ways she felt much improved.

Link to practice

The purpose of writing up this work is to bring together what I have learnt. This summary of the two parts of the evaluation is to show the

results briefly and clearly to those interested in the effectiveness of group therapy. I have tried to carry out the evaluation with integrity and tried to use methods to ensure that the findings are credible and valid. This process has helped me in my thinking about my work and my future groups. Overall, what has surprised and pleased me is the variety and depth of the benefits that group members have gained, and the fact that it is their humanity, as well as the structure that I offered as Group conductor, that enabled it. Also that grounded theory, as in my last study, is able to bring out and show that depth.

History of the Research

In 2001, for my MSc, I researched my mixed analytic training group using Grounded Theory. I analysed the exit (semi-structured) interviews of the members in the group when it closed after two and a half years. The idea of the research was to look for the clients view of THEIR therapy outcome and to assess it from THEIR own words. What emerged were aspects of the self and environment that were important to the client, and that the group had brought about a change in these aspects (See Appendix 1). It showed that clients changed in different ways and the group experience had enabled these different things to happen.

On commencing a new women's group I wished to see if I could assess what would change using the same 'aspects' of change discovered in the original 2001 study. My interest was in being able to show to others that the group was effective but, also, to see what I could learn in order to improve my own clinical work. As in the first study I wished to have the clients' views of their experience and outcome.

Part one: Firstly, I devised a questionnaire based on the result of the original research. Clients would assess their state at the beginning and again at the end. (See Appendix 2). This they completed at the beginning showing whether they wished an aspect to change and where they were along a continuum (e.g. 6 = valued self, 1 = did not value self) and also whether they wished this to change. The results of this showed that the group enabled change in all aspects but that not all clients changed in all aspects. As clients have different areas they need to change in, this was the desired result (i.e. if a client values themselves at the beginning there is no need for any change in that area).

Part two: The second part of the study was to process the exit interviews in a similar way to the 2001 research project. I would record,

transcribe, and breakdown the two-month follow-up interviews for those members who were in the group at the end. The interviews were hour and a half sessions and semi-structured. The purpose was to bring out how the clients had been since the group ended, their present state, how their relationships were, how they felt about the group, anything useful or not useful about the group, how they felt about the group, anything significant to them, and how they felt about the future. This is similar to any exit session that we would offer.

Ethical Considerations: A plan of the work was sent to the Lancashire Care Ethics Board and was not considered a research project, but evaluation and therefore did not need full ethical consent. It is normal in the department for clients to have questionnaires to fill in, and these are occasionally recorded. Written permission was obtained from the clients and at the completion of this work the tapes will be destroyed.

Bias: In a Grounded Theory study it is important to acknowledge that there is inevitably a bias as the researcher is not independent. There is likely to be a bias towards the group being successful, and in the exit session the clients may have wished to please me. Another emphasis was likely, because it was a group therapy, that there would be more content about ‘others and I’ than there would be if it had been individual therapy. There might also be a bias from me in looking for comments on relationships and the group. There is also more likelihood of comments about change as the questionnaire was based on how much they wanted something to change. However, change is primarily the purpose of therapy and it not unusual and often useful to bring that possibility to a client’s mind in assessment before starting sessions of therapy.

As to validity, the words are the clients’ opinions and the codes are taken as far as is possible from the clients’ meanings. They were also asked for any negatives thoughts though maybe they would have said more to an independent observer. The regrets (what they wished had been different or they had had more of) were mentioned and recorded. By doing the study myself it enabled me to get the clinical information I was also looking for to help me think about my conductor role e.g. moments and dynamics that were productive for them.

I think it does have generalisability, meaning that the evidence can be applied to other groups. It also confirmed similar changes as my previous researched group and to other people’s group findings (e.g. Yalom, see Discussion section).

Part one: The Questionnaire

Therapy is about enabling change. In group therapy different people come with different aspects of themselves that need changing. This questionnaire tried to evaluate whether the group, in each client's view, enabled change. Also to assess in which areas change is happening and if this will be useful for the therapist's future clinical work. It is also the first time of using the questionnaire and therefore a time to assess where improvements might be made.

The following categories from the 2001 previous grounded theory research were used to devise the questionnaire. Fear expression of anger, Protect me, I matter, External, Danger, Addictions, Lacks insight, Action, Relish conflict, Relish expression of anger, Protect others, Others matter, Internal Safety, Withdraw, Excessive insight, Inaction, Fear of conflict. See Appendix 1. For example Q.1 and 2 are relevant to 'I matter', and 'Others matter'; Q.12 and 13 are relevant to 'Addictions'.

Clients were asked to rate themselves from 1–6 as to whether the twenty-six questions were 'very true' of them or 'never true' of them. They were asked if they wished this to change. At the end they re-rated themselves and said whether they felt this had changed. Appendix 2

Results of Part One: The chart on the next page shows the number of people who said they had changed for each of the following questions of the questionnaire.

I value myself	• I try to protect others
Other people matter to me	• I feel safe
I put others first	• I relish expressing anger
I worry what others think of me	• I fear arguments
I retreat when faced with problems	• I often feel angry
I think about things before I act	• I express my anger
I go over and over things in my mind	• My life has more arguments than peace
I feel threatened by other people	• I think about the past
I see danger around me	• I feel the past is painful
I isolate myself	• I have difficulty <i>under-</i> <i>standing</i> my emotions
I block my mind to things that are painful	• I have difficulty <i>voicing</i> my emotions

I do things that are unhealthy
for me
I do things that are unsafe

- I don't tell people how
I feel about *myself*
 - I avoid telling people how
I feel about them
-

Conclusions to Part One: In the main write up the questionnaire is reviewed and small adjustments have been made to some questions for future use.

This graph's results show that the group situation has enabled change in all areas that were questioned. Group psychotherapists would not expect every person to change in every area. Different clients have different needs and also it was not a focus group (e.g. an addiction group). It does show that there is potential for change in many areas.

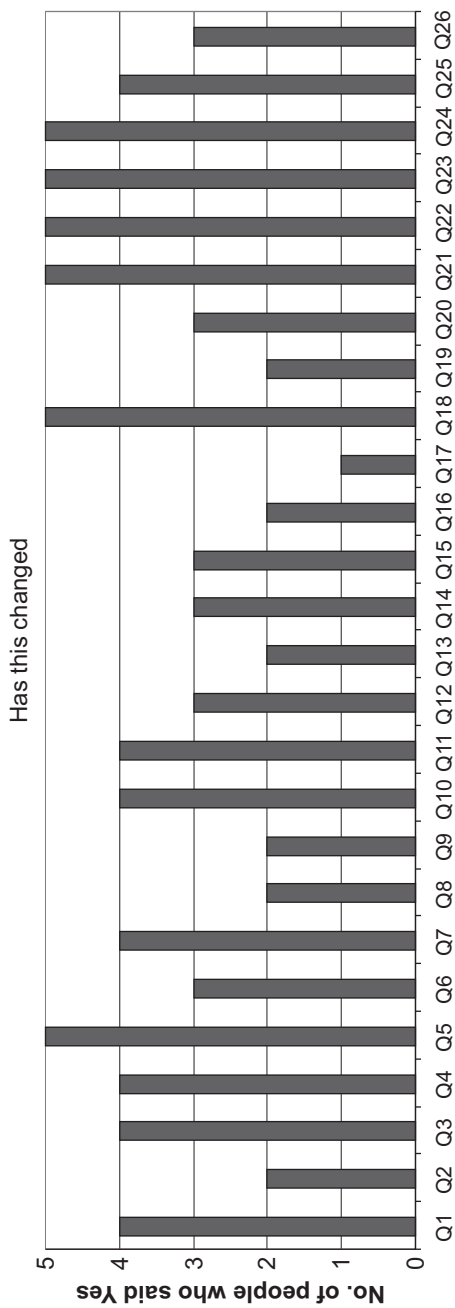
It seems that this group had enabled change for all clients in various aspects of themselves. There seemed an improvement in self esteem, in coping with themselves when with others, as well as managing their internal world better. Some felt less pain and were thinking less about the past.

It was apparent that people do not change just what they want and expect, therapy uncovers different layers and if one thing shifts then other aspects adjust too. If someone starts to matter more to themselves then although they want others to still matter there is often a different balance between the two than previously. The aim was for the opportunity for change to be there and that was achieved. This group has enabled change.

Part Two: The Coding of the Interviews

Method: After the five interviews the recordings were transcribed, though one could not be completed and used as it was too difficult to decipher.

The Clinical Governance Department for Lancashire Care provided funding for a computer software package, MAXqda. This allows the practitioner to download the transcribed interviews, see segments of text and to categorise and code them. On reading and re-reading the transcripts small meaningful segments of text begin to emerge, themes



can become apparent. The segments can be shaded on the computer and given codes, these can then be broken down in to more detailed sub-codes and can be linked across from on to another. I found I had to limit what I did in the end as I could see more and more possibilities for codes, but I had limited time. There was lots about change, or an emphasis on ‘I’ or ‘I and another’. Initially four basic codes emerged, but gradually within these there were more nuances appearing and I was able to create more sub-codes. From the four codes I coded another 66. Of these 34 of them are from the more detailed work on ‘Change’ and ‘Got from Group’.

In this summary I have included the graphs for all of the codes but only the descriptions of the main codes.

Results of Part Two: Description of Codes

Some of the titles of the codes make it easy to guess the content, some are less obvious. Confidentiality is very important and so care needs to be taken to describe but not disclose what I found. Any writing of my thoughts I have put in italics.

The chart shows the size of the number of segments allocated to each category. However, it is the nature of the category not really the size that is mainly relevant.

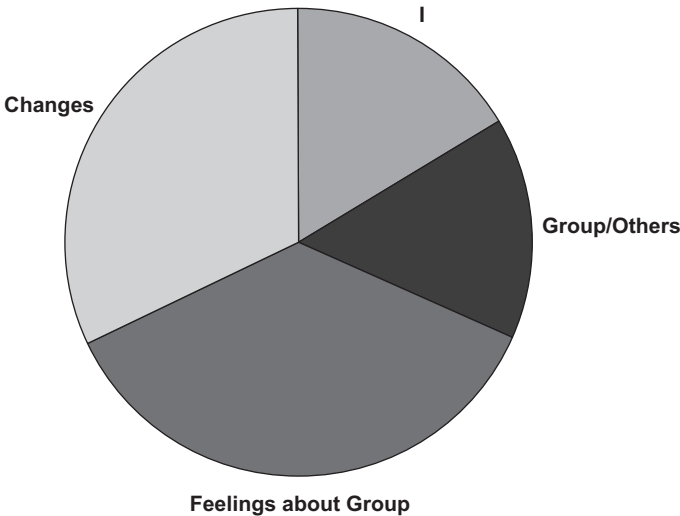


Figure 1 First Codes

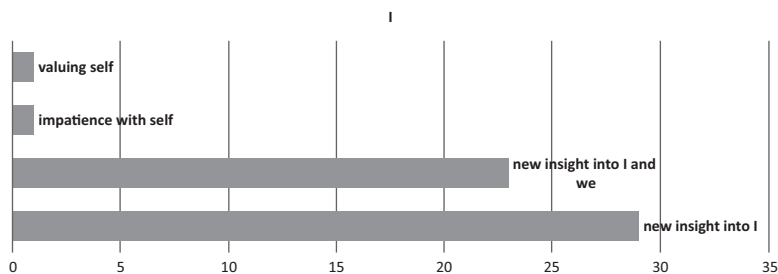


Figure 2 Sub Codes of I

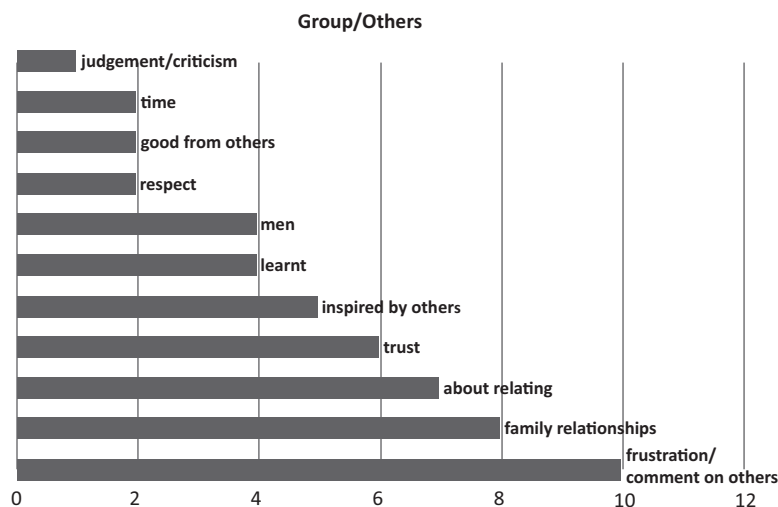


Figure 3 Sub Codes of Groups/Others

Much of the interviews were about 'I' i.e., the client talking about themselves. The comments in this code are those with more of an emphasis on themselves, their thinking and their own internal world. Expressions like 'it's all so revealing', 'I didn't realize', have gone into this code. They seem to have seen things they did not feel they were aware of before. For example 'perhaps there was something I was doing that was influencing her', 'this is what I realised I was doing', 'I've been more aware of how I am affecting them, looking at it from where they are, that has been interesting'. One example of the 'new insight into I' segment was describing how one client's

new understanding of her self harming pattern is helping her catch it sooner and not to dip so low.

Into this code went comments about some of the group process and about their relationships with others. *There were several of these sections where I learnt from them about relating with others and also about their views on what had happened in our sessions. Reading and processing their reactions in this way helped me to think again of the clinical and practical aspects of the work.*

These segments seemed to fall into eleven codes. As can be seen in Fig. 4 ‘Got/Learnt from Group’ was by far the largest. For the purpose of evaluating the group this topic is the most relevant in this code. I therefore broke this section down into its own sub-codes in order to see what detail might emerge.

Some of the segments in this code might seem to be the same as those in Changes. The difference is that when it was mentioned that they got this in or from the group I placed it here in order to pinpoint what they felt the group had offered them.

By using the codes names a story can be told, even though not all codes will apply to everyone in the group. The group members, by **attending and participating** and **working at it** and **sharing experiences** but also **challenging** each other, **explored the past** and beginning to **talk more, lost feelings of isolation**. They trusted more, developed greater awareness of others, began to feel more normal

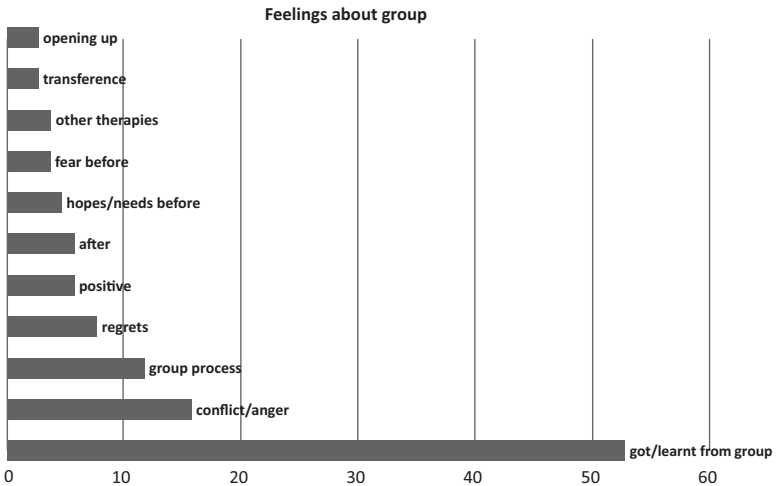


Figure 4 Sub-codes of Feelings About Group

and acceptance of how life is but a belief that they could do things, acquired agency (the ability to make choices) and change their behaviour. They felt they had gained a tool to use and step back and think about things differently and the wisdom to know that recovery was a work in progress.

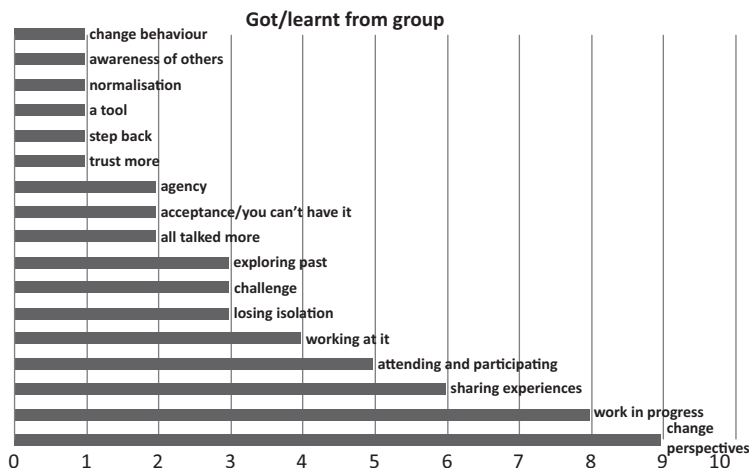


Figure 5 Sub-codes of Got/Learnt From Group

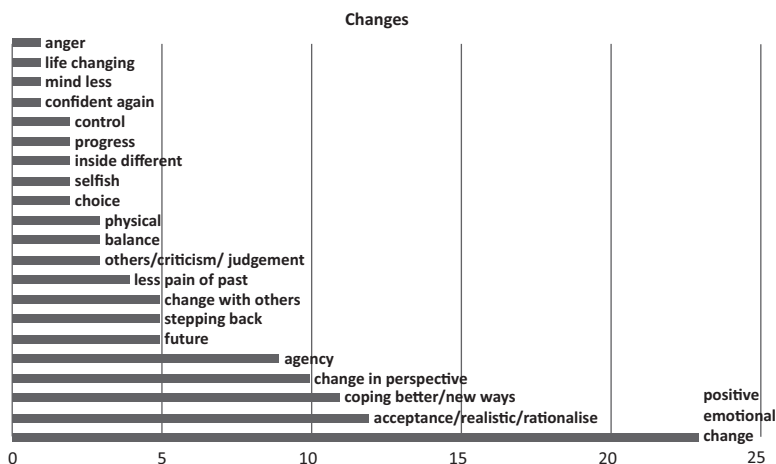


Figure 6 Sub-codes of Changes

Change: A lot of the change is an internal change, positive emotional change being the main aspect and perhaps the most important in therapy. Part of that feeling better, I think, links with the second biggest code in ‘Change’ which is of accepting, rationalizing and being realistic. They are less distressed perhaps because they can view the world and relationships differently, perhaps becoming less perfectionist, less needing to defend, and in less pain of past. This corrective experience comes from the process of relating to each other, and communicating despite differences, but also the sharing of similar life events.

Different people in the group experienced different areas of change but they needed different things to change. ‘Collectively patients constitute the norm from which individually they deviate. Hence normal reactions are reinforced, abnormal reactions modified.’ (Brown) One needed to open up more and another needed to listen rather than identify. One needed to believe they had something useful to say and another needed to give less advice and let others grow their way. Simply put, one can say that in a group, if you can enable honest and safe communication, people knock the edges off each other!

DISCUSSION

Yalom’s Therapeutic Factors

Yalom has been a major figure in the study of groups since 1970. His research on groups describes eleven therapeutic factors (Yalom.1995). These are listed below. A way of evaluating this group is to compare what my group said about themselves and their experience with his therapeutic factors. Many of the codes connected to his factors, clearly showing that this group was provided with a ‘good enough’ environment for a therapeutic experience and a positive outcome.

Foulkes’ Therapeutic Factors

Foulkes, the founder of Group Analysis, also talked of specific therapeutic factors in groups (Foulkes 1948). Socialisation, Mirror reaction, Activation, Exchange, Group as a forum, Group as a support. Again, briefly looking at the titles of the codes, it is evident that the

Yalom	Some of the Codes that are relevant to Yalom’s Therapeutic Factors
Instillation of hope	Future/Agency/Valuing self/positive emotional change/life changing/confident again
Universality	Inspired by others/losing isolation
Imparting information	Learnt/a tool
Altruism	Attending and participating/selfish
The corrective recapitulation of the primary family group	Transference/less pain of past/new insight into I and we/ Family relationships/exploring the past/mind less
Development of socializing techniques	Coping better/new ways/criticism and judgement/talked more/awareness of others
Imitative behaviour	Normalisation/Inspired by others
Interpersonal learning	Relating/new insight into I and we/ balance
Group cohesiveness	Sharing experiences/trust /respect/ equal/good from other/challenge/
Catharsis	Opening up/group process/regrets/ exploring the past
Existential factors	Change perspectives/choice/ agency/work in progress/ acceptance, realistic, rationalize/ you can’t have it all

Figure 7 Yalom’s Therapeutic Factors of Groups

group felt that they had had those experiences (see Fig. 8). In psychodynamic work we might think of the group as a maternal container and of changing the clients’ internal objects, and this would be the Activation factor. The outcome hoped for here in non-analytic terms would be less pain of the past, different family relationships and a different perspective on others and ways of relating to others. This is what the clients experienced.

Foulkes (Group Analysis)	Parallels with this study
Socialisation	Talked more, losing isolation
Mirror reaction	Sharing experiences, awareness of others,
Activation	Transference, exploring past, less pain of past, mind less, family relationships
Exchange	Working at it, normalization, attending and participating, challenge,
Group as a forum	Opening up, inspired by others, working at it
Group as a support	Good from others, respect, trust,

Figure 8 Foulkes' Specific Therapeutic Factors

Mentalization

In reading and re-reading the transcripts I was struck with the extent to which the clients' phrases showed evidence of mentalization. This term has 'recently emerged in the psychoanalytic and psychodynamic literature, especially in relation to the treatment of people suffering from borderline personality disorder.' (Holmes. 2005). One definition of mentalization is from Bateman and Fonagy (2004) who define it as 'the mental process by which an individual implicitly and explicitly interprets the action of himself and others as meaningful on the basis of intentional mental states such as personal desires, needs, feelings, beliefs, and reasons'. I think that the process of the group had enabled this, giving them a greater ability to think about and be aware of themselves and crucially others. Their previous assumptions about others had so often been incorrect and the new insights, changes in perspective and rationalizing that they showed are evidence of this.

In order to prove that groups such as this enable mentalization it would be a useful study to analysis a pre-group interview and compare the number of text segments that showed mentalization before and after. My feeling already from reading the transcripts is that a large part of what we achieve in and for clients is a greater ability to self-mentalize and to mentalize in relation to others. It may not be that some new model of working needs to be created. Perhaps Group Analysis has been doing this all along.

Grounded theory can be a lengthy process but it does use the words of the clients (or the user to use NHS jargon) and their satisfaction is important. There were some negative points but this was outweighed by the changes they felt they had benefited from. The researcher in grounded theory is not independent but I can only repeat that the words are from the clients.

It was felt the group was successful enough to start a new women's group. This will be an ongoing open group where people can choose to leave at the end of a term and new women will join. They can stay in it for up to a year. We generally have more women than men on our waiting list and often those will feel they have things to work on they would prefer to talk with women so it will be a practical as well as a therapeutic tool for the clients. I am glad to have done this work as it makes me think more about what works, and for whom, and it has helped me with the assessing, preparation and formatting of future groups.

CONCLUSION

In this conclusion I have pieced together some impressions from various codes that seemed important about clients and relevant to Group Analytic Therapy. The selected codes were Other therapies, positive about group, normalisation, acceptance you can't have it all, sharing experiences, change in perspective, inside different, stepping back, coping better/new ways, and positive emotional change.

Group therapy offers something different from individual work. Some of the comments from the Acceptance code explained that 'having to wait your moment allowed a learning of letting go and acceptance that you can't have it all. The plus side was that it was 'mind opening' to hear the others and share experiences. One person felt that individual therapy was theorising about life but the group had given practice in it. She said that 'working on different levels, struggling with your own issues, struggling with the group, knowing what you are doing and yet not knowing, and you look back and think, and it changes from week to week, it all gets confused, feelings coming up, and that's healthy but it's not easy. so there is a lot going on'. It allows people to normalise and be less extreme, to think by 'stepping back' and changes their perspectives on life and others. They may begin to cope better and differently with themselves.

'More confidence, not as regressed, out of bubble more, feel more normal, less anxiety, ruminate less, cope more, less in head, depression has lifted, want to come off medication, exactly the same but on

the inside it is different, feeling warmer is huge, stopped worrying, not as wobbly, calmer, not as angry, still fragile but don't shatter.' These last quotes are from the positive emotional change code. Therapeutic movement has occurred. Clients are viewing themselves as being in a different place than when they started. A year's therapy in an analytic group can be a cost effective and positive experience.

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Appendix 1

Previous Research and Source of Questions

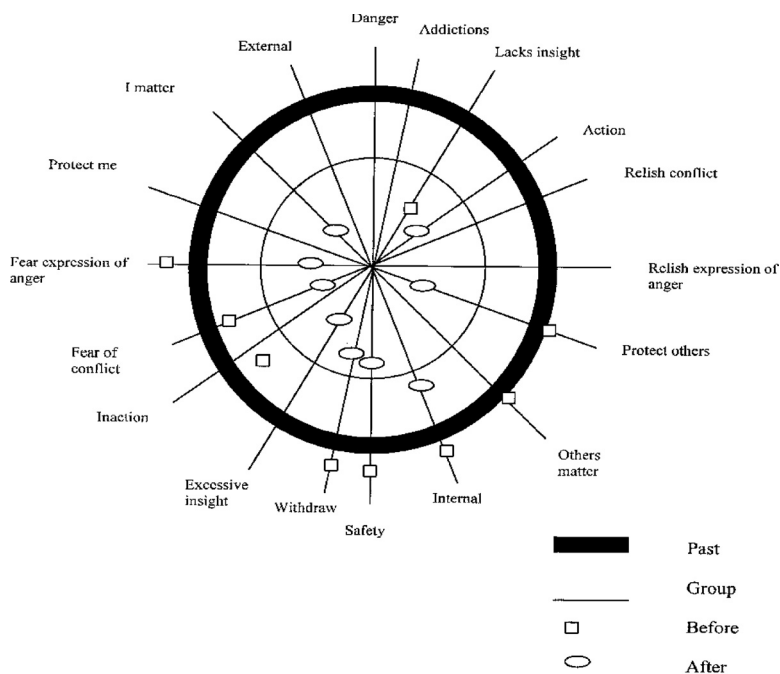


Figure 9 The matrix diagram of past and group impacting on some components of an individual

Appendix 2
Page 1 of Pre-group Questionnaire

PERSONAL ASSESSMENT QUESTIONNAIRE

On the following pages are a number of statements that describe how you might feel or behave
 Please tick one box for each statement, select the box that is most true for you at the moment

	←	Never true of me	1	2	3	4	5	6	→	Very true of me	Do you want this to change?	
											Yes	No
I value myself		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other people matter to me		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I put others first		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I worry what others think of me		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I retreat when faced with problems		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I think about things before I act		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I go over and over things in my mind		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix 3

Questions from the Personal Assessment Questionnaire 1

I value myself	I try to protect others
Other people matter to me	I feel safe
I put others first	I relish expressing anger
I worry what others think of me	I fear arguments
I retreat when faced with problems	I often feel angry
I think about things before I act	I express my anger
I go over and over things in my mind	My life has more arguments than peace
I feel threatened by other people	I think about the past
I see danger around me	I feel the past is painful
I isolate myself	I have difficulty <i>understanding</i> my emotions
I block my mind to things that are painful	I have difficulty <i>voicing</i> my emotions
I do things that are unhealthy for me	I don't tell people how I feel about <i>myself</i>
I do things that are unsafe	I avoid telling people how I feel about them

Appendix 4

Agency considered in the philosophical sense is **the capacity of an agent to act in a world**. The agency is considered as belonging to that agent, even if that agent represents a fictitious character, or some other non-existent entity. The capacity to act does not at first imply a specific moral dimension to the ability to make the choice to act. Moral agency addresses issues of these type.

Human agency is the capacity for human beings to make choices and to impose those choices on the world. It is normally contrasted to natural forces (<http://www.answers.com/topic/force-of-nature-1>), which are causes involving only unthinking deterministic (<http://www.answers.com/topic/determinism>) processes.

A similar use of the term agency can be found in social psychology, referring to the self-efficacy (<http://www.answers.com/topic/self-efficacy-1>) **of a person, the ability of a person to act on his own behalf.**

(<http://www.answers.com/topic/agency-philosophy?cat=biz-fin>)

**Jennie Davies Senior Adult Psychotherapist, Lancashire Care
NHS Albert Rd. Preston**

**Part Two of this article will be published in the next edition of
Contexts.**

Correspondence

We have read with pleasure the Spanish translation of Foulkes' book "Introduction to Group-Analytic Psychotherapy". This project had actually started the year before Foulkes' death, when he intimated to Juan Campos his wish for a Spanish translation of his books that were suitable for both Spain and Latin America.

Juan Campos was one of Foulkes' early followers. On his return to Spain he was prolific in practising group-analysis and integrating it with the group psychotherapy traditions of the Spanish speaking world, mainly influenced by the Argentinean Pichon Riviere.

Juan Campos' personal group-analytic experience with Foulkes was invaluable regarding the task of overseeing the translation. The final product is a good quality translation, lively and clear, where Foulkesian' thinking and concepts can be easily grasped. The Spanish book resonated within us well with our previous knowledge of the English book.

While one of us (Maria) comes from Paraguay, the other (Arturo) comes from Spain. We both shared a sense of a balanced translation, which is suitable for readers of Latin America and Spain. We must congratulate Juan Campos and the translator for achieving this.

There is an additional bonus to the work: An introduction by Juan Campos himself, which is a chapter on its own right. This introduction gives an excellent account of the history and evolution of group psychotherapy and group-analysis in Spanish speaking countries; as the English like to say, that is "both sides of the Atlantic".

We strongly recommend the book to any professional practising group (or individual) psychotherapy in Spanish.

Maria Canete and Arturo Ezquerro
Members of the Institute of Group Analysis

IGA/GAS Library Update

Elizabeth M Nokes
Librarian
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New Library Acquisitions

The Library gratefully accepts donations of newly published books, as well as relevant titles that you may no longer need.

Allan, Clare. Poppy Shakespeare. *Abstract* – Fiction, set in a north London mental hospital, where Poppy Shakespeare, a new patient, sure she is not mentally ill and desperate to be discharged, enlists the help of a long term patient whose own ambition is never to be discharged. ‘A serious novel exploring insanity with empathy’, and ‘a clever look at the absurdities of our mental health care system’.

Alper, Gerald. The paranoia of everyday life: escaping the enemy within. *Abstract* – Explores the personal, social and cultural triggers that give rise to paranoid reactions in everyday lives, through vignettes culled from experiences of author’s patients, depicting the key elements of everyday paranoia, concluding with a major clinical study of a patient who personifies the central themes of the book. Covers issues of delusion and illusion, paranoid shame and stigma, power games in personal and professional relationships. Cites references, has an index.

Baradon, Jessica; Broughton, Carol; Gibbs, Iris; James, Jessica; Joyce, Angela; Woodhead, Judith. The practice of psychoanalytic parent-infant psychotherapy: claiming the baby. *Abstract* – Comprehensive handbook addressing the provision of therapeutic help for babies and their parents when their attachment relationship is derailed and a risk posed to the baby's development. Draws on clinical and research data from the psychological and biological sciences to present a comprehensive and flexible treatment approach. The first section, the theory of parent-infant psychotherapy offers a theoretical framework for understanding the emotional-interactional environment within which infant development takes place, drawing upon psychoanalysis, attachment and developmental research to describe how babies' minds are sculpted by the dynamics of the relationship with their primary love figures. The second section, the therapeutic process, offers detailed examination of the relational process in the clinical encounter. The third section, clinical papers, provides case material to illustrate the unfolding of the therapeutic process. Written by a team of experienced clinicians, writers, teachers and researchers in the field of infant development and psychopathology. Has a glossary of key terms, cites references and has an index.

Baraitser, Lisa. Maternal encounters: the ethics of interruption. *Abstract* – Many women find mothering a shocking experience in terms of the extremity of feelings it provokes and the profound changes it seems to prompt in identity, relationships and sense of self, but it can also provide a unique opportunity for transformation. Takes up the question of understanding the radical potential for transformation within maternal experience, charting key destabilizing moments in the life of one mother, and using these to discuss questions that have remained resistant to theoretical analysis – the possibility for a specific feminine-maternal subjectivity, relationality and reciprocity, ethics and otherness. Works across contemporary philosophies of feminist ethics, psychoanalysis and social theory, presents a major new theory of maternal subjectivity, and an innovative and accessible way into understanding of contemporary motherhood. Has notes, references and index.

Berke, Joseph H. Malice through the looking glass: reflections and refractions of envy, greed and jealousy. *Abstract* – Cited as a new edition of an old classic, celebrating the survival of the human spirit in the face of malice, acting as a source book of the way people,

groups and nations give themselves over to hatred in all its various forms. The book commands us to face the face that evil is endemic: it is in us, not just in ‘them’. Offers the message that through arduous self-acceptance we can come through the rage that life engenders. The research offers new food for thought into personal, psychological and social crises associated with the powerful emotions of the title. Blends together the theoretical, clinical, anthropological, historical and literary study of malice. Offers a helpful entrance into understanding today’s world of violence and fundamentalism.

Bollas, Christopher. *The evocative object world*. *Abstract* – Builds on Freud’s account of dream formation, combining it with clinical, theoretical and cultural insights to show how the psychoanalytic method can provide a rich understanding of what has traditionally been regarded as ‘the outside world’. Moves from the fundamentals of free association technique to extend the work of psychoanalysis beyond relations with literature and culture to the actual objects which surround us. Describes how the family likewise constitutes a pre-existent unconscious formation, and shows there is more to this multi-faceted unit than the traditional psychoanalytical notion of the Oedipal triangle. Bollas also provides a comprehensive review of how his own theories have evolved over the past three decades during which Western society has increasingly neglected unconscious life. Provides a compelling study of how unconscious life is shaped by a diverse array of internal and external factors and how the Freudian Pair provides the best means to gain insight into our dreams, our surroundings, our families, and our mental life as a whole.

British Academy; Publishers Association. *Joint Guidelines on copyright and academic research: guidelines for researchers and publishers in the humanities and social sciences*. *Abstract* – Guidelines agreed between the two bodies seeking to clarify the issues involved in copyright, covering perspectives of both research and publishing, dealing with literary works, music, film, illustration, electronic resources, etc, including databases. Touches on library copyright. Identifies the moral right of the author and the commercial right of the publisher. Addresses commonly encountered problems, including fair dealing exemptions, terms of protection for different types of material, confusion over copyright for material held in digital form, and ownership issues. Reflects current UK law, explains the background and the EU dimension. Cites sources of further information.

Brown, Rebecca; Stobart, Karen. Understanding boundaries and containment in clinical practice. *Abstract* – Addresses why boundaries are important in psychodynamic work, exploring links between practical boundaries and internal processes of psychological containment, as vital aspects of every therapeutic encounter. Covers the historical development of ideas on boundaries, boundary and containment in child development, assessment, beginning, time, fees, the containing mind, boundaries within organisational settings, confidentiality, professional boundaries including training, registration, codes of ethics and good practice. Cites references and has an index.

Clipstone, Anna. Archetypes in action. *Abstract* – Describes the part countertransference plays not only in Jungian analysis but in all human interaction, and how countertransference can be explored therapeutically in the client centred approaches enabling the individual whether therapist or client to work towards realising full potential. Author describes a tool in this effort: the Heimler scale. Book is designed as a self-help text. Cites further reading.

Department of Health. Improving Access to Psychological therapies: implementation plan: national guidelines for regional delivery (electronic copy). *Abstract* – This document provides SHAs, PCTs, training providers and service providers with an overview of what is needed to deliver the implementation of IAPT. The additional funding from the comprehensive spending review 2007 will pay for the major training programme that provides the necessary number of suitably trained therapists and enables progressive expansion of NICE-compliant local psychological therapies services. Covers characteristics of an IAPT service, funding, performance indicators, service standards, outcomes monitoring, guidance for non-IAPT services.

Department of Health; National Treatment Agency for Substance Misuse; Royal College of Psychiatrists; Royal Pharmaceutical Society of Great Britain. Clinical Management of drug dependence in the adult prison setting: including psychosocial treatment as a core part. *Abstract* – Describes how clinical substance misuse management in prison may be developed to accord with current Department of Health and NHS guidance. Covers risk management, screening processes, assessment, opioid stabilisation, management and maintenance of opioid use, detoxification, opiate,

alcohol, benzodiazepine, management of stimulant withdrawal, continuity of treatment, complex needs: dual diagnosis, psychosocial support intervention, black and minority ethnic substance misusers. Cites references.

Doidge, Norman. The brain that changes itself: stories of personal triumph from the frontiers of brain science. *Abstract* – A psychiatrist and psychoanalyst reveals the secrets of the science of ‘neuroplasticity’, illustrating the capabilities of the mind and the self-healing power that lies within everyone. Addresses the power of the brain to repair itself through positive thinking, illustrated by case studies from scientists, doctors and patients, including redesigning the brain to sharpen perception and memory, increase speed of thought and heal learning problems, acquiring tastes and loves, enabling stroke victims to move and speak again, overcoming worries, obsessions, compulsions and bad habits, pain, imagination, psychoanalysis as a neuroplastic therapy, rejuvenation and brain preservation. Has notes and cites references. Has an index.

Elliott, Anthony; Du Gay, Paul. Identity in question. *Abstract* – brings together the world’s leading theorists of identity, providing a decisive account of the debates surrounding self and identity, presenting analyses of the impact of globalization, postmodernism, psychoanalysis and post-feminism upon our imaginings of self, explores debates over identity in the social sciences and public sphere. Contributors include Zygmunt Bauman, Ulrich Beck, Drucilla Cornell, Jessica Evans, Stephen Frosh, Charles Lemert, Angela McRobbie, Jeffrey Prager and Janet Sayers.

Evans, Sandra; Garner, Jane [Eds.]. Talking over the years: a handbook of dynamic psychotherapy with older adults. *Abstract* – Older adults can benefit from psychodynamic psychotherapy and psychodynamic concepts can help to illuminate the issues of ageing and later life. Examines how ideas of old age are represented by the key psychodynamic theorists of the 20th century including Freud, Jung, Klein and Winnicott. Contributors draw on their own experiences in a range of setting to demonstrate the value of psychodynamic concepts in clinical practice, including brief and long term work with individuals, couples and groups, the expressive therapies – art, music, dance and movement, ethical considerations, training, supervision and support, sexuality.

Fromm-Reichmann, Frieda; Bullard, Dexter M. [Ed.]. *Psychoanalysis and psychotherapy: selected papers of Frieda Fromm-Reichmann.* *Abstract* – Provides a brief biography of the subject, an editor's preface, and papers by the subject, a psychotherapist and psychoanalyst who understood the guidance that classical psychoanalytic theory furnishes in therapy and the modifications in theory that may be inferred from therapy. The papers reflect Dr. Fromm-Reichmann's integration of the theories of Freud with those of Harry Stack Sullivan. She was known for her observations on schizophrenic thought processes and one of the papers reveals her insight into the inner world of the psychotic. She also wrote on the continuum between mental health and mental derangement, on doctor – patient relationships and on therapeutic management in mental hospitals. Sections include papers on psychoanalysis and psychotherapy, schizophrenia, and general psychiatric problems – hostility, migraine, the mother role, anxiety. Individual papers cite references. A bibliography of her papers written in German is included, along with author and subject indexes.

Gale, John, Realpe, Alba, Pedriali, Enrico, Eds. *Therapeutic communities for psychosis: philosophy, history and clinical practice.* *Abstract* – Offers a global insight into the renewed interest in the use of therapeutic communities for the treatment of psychosis, as complementary to pharmacological treatment, with contributors from around the world looking at the range of treatment programmes on offer. Divided into three parts, covers: the historical and philosophical background of therapeutic communities and the treatment of psychosis in this context, treatment settings and clinical models, alternative therapies and extended applications. Chapters include David Kennard on the evolution of therapeutic communities for people suffering from psychosis, view from the United States, decline and rediscovery of the therapeutic community, applying Bion's concept of psychotic personality to staff and patients, a Philadelphia Association community household, training therapists in therapeutic community, forensic settings, substance use and mental health problems in Bulgaria, schizophrenic disorders, applied psychoanalytical model, psychological care in therapeutic communities, madness, persecution and transference, surrealism, psychosis and the therapeutic community, the multifamily structured therapeutic community, Italy, the Farm House, Pakistan, drama therapy in a community treatment programme, psychodrama and the psychotic member, long-term outpatient therapy of psychosis: the therapeutic community within the

community, evidence for the effectiveness of therapeutic community treatment of the psychoses. Individual chapters have bibliographies. Has an index.

Gomez, Lavinia. The Freud Wars: an introduction to the philosophy of psychoanalysis. *Abstract* – Offers a comprehensive introduction to the justification of psychoanalysis. Part I offers three critiques of psychoanalysis in the context of controversy about its nature and legitimacy: is it a bankrupt science, an innovative science, or rather a system of interpretation? Discussion makes sense of the entrenched disagreement about the validity of psychoanalysis, and demonstrates how it is rooted in the theoretical ambiguity of the central concept of psychoanalysis, the unconscious. This ambiguity is then presented as the pathway to a new way of understanding psychoanalysis, based on a mode of thinking that precedes division into mental and physical. Part II contains the source material for part one: critiques of psychoanalysis by Adolf Grünbaum, Thomas Nagel and Jürgen Habermas. Provides an introduction to philosophical thinking on psychoanalysis for students and practitioners of psychoanalysis, psychotherapy and philosophy. Has notes to chapters, bibliography and index.

Hawkins, Peter; Shohet, Robin. Supervision in the helping professions [3rd edition]. *Abstract* – New edition expands on previous editions with reference to development and writing in the field over the last six years. Covers professions of counselling, psychotherapy, social work, all medical professions, education, coaching, mentoring, human resource management, developing the seven-eyed supervision model at the core of the book. Includes new techniques for supervising in groups, model for structuring the process of a supervision session, how to adapt supervision to learning styles, using video and interpersonal process recall in training supervisors, new material on research in supervision, trans-cultural working including working with asylum seekers and refugees.

Holquist, Michael. Dialogism: Bakhtin and his world. *Abstract* – Draws on all of Bakhtin's writings known to exist, to provide a comprehensive account of his whole oeuvre, outlining his commitment to the concept of dialogue, which provides coherence to the contribution he makes to a wide variety of disciplines, including psychology, literary studies, linguistics, social theory and anthropology. Examines Bakhtin's dialogue with other thinkers including Freud.

Includes Bakhtin's interpretations of some major literary texts. Chapters biographical data, existence as dialogue, language as dialogue, novelty as dialogue, the dialogue of history and poetics. Has notes, selected bibliography and index.

Ivey Allen E. Intentional interviewing and counseling. *Abstract* – Text about clarifying the interview process, each chapter focused on one specific skill or skills area of the interview, offering the basic concept, listening skills, influencing skills, integrating attending and influencing skills into an interview, concluding with suggestions of how interviewing skills can be taught to others. Topics covered include client observation skills, hearing the client accurately: encouraging, paraphrasing and summarising, noting and reflecting feelings, eliciting and reflecting meaning, confrontation, Cites references, has a name and subject index.

Jones, Phil. Drama as therapy: theory, practice and research. *Abstract* – Presents a coherent review of the practice and theory of dramatherapy, combining practical guidance, clinical examples and research vignettes, considering developments in the field over the last decade, and researching the impact of the 'core processes' on clinical practice. Shows how dramatherapy can be used with a wide range of clients and applied to their individual needs. Therapists from different parts of the world contribute examples of practice, alongside research interviews demonstrating the effectiveness of dramatherapy. The four parts provide definitions of core processes at work in dramatherapy, research into how dramatherapists understand what they offer clients, descriptions of the structure and content of dramatherapy, and world-wide clinical research vignettes. Chapters cover drama, theatre and therapy – a history, dramatherapy and philosophy, play and playing, role, the dramatic body, symbol and metaphor, dramatherapy and ritual, assessment, recording and evaluation in dramatherapy. Cites references, has name and subject index.

Kaës, René; Weller, Andrew [Trans.]. Linking, alliances, and shared space: groups and the psychoanalyst. *Abstract* – Group psychoanalysis, or group psychoanalytic psychotherapy is a clinical practice that continues to be active and to play an important role in the application of psychoanalysis, in the field of mental health and in the training of psychotherapists. The author gives a complete overview of the history of this practice and its recent advances, having

played a key role in the area in France for over forty years. Starting from a clinical example the author offers a theoretical reflection that takes into account the tradition and international developments he has followed. Addressed to group psychoanalysts but also relevant to the whole body of psychoanalysts and researchers in the wider field of psychoanalysis and group psychology. Enquires into some of the major problems of human relations: in what way does a singular subject differ from a subject within a group, or from one subject in relation with another. Rethinks what is meant by the unconscious, the transference, the existence of defence mechanisms specific to intersubjectivity. Also includes a chapter on dreams, introducing the idea of the polyphony of dreams in the group, presenting dreams as a creative, reparative and transformational experience that gives birth to intersubjective spaces specific to the dynamic of groups. Cites references, has a bibliography and index.

Lawrence, Gordon W [Ed]. Infinite possibilities of social dreaming. *Abstract* – Series of essays from international authors covering England, America, Europe, Australia, South Africa, Israel, etc., restoring dreams to their deeper and broader social context, shedding light on common conflicts and dilemmas. Has a bibliography and index.

Lewin, Vivienne; Sharp, Belinda [Eds.]. Siblings in development: a psychoanalytical view. *Abstract* – Challenges the view that sibling relationships are secondary in developmental importance to the relationships with parents, and explores the impact of sibling relationships on internal psychic structures, family and social relationships, suggesting that siblings play a primary part in psychic development, even for an only child, and that infants are born with an expectation of siblings, an innate pre-conception similar to those relating to the breast and parental couples. Through infant observations and psychoanalytic treatment the authors examine sibling relationships from the most profoundly close, as in conjoined twins, through other twin and sibling relationships, and deliberate on the wider context of social and tribal brotherhood and sisterhood.

Lorentzen, Steinar. Long-term analytic group psychotherapy with outpatients: evaluation of process and change. *Abstract* – Notes lack of empirical research on long-term psychotherapy studies, and presents an attempt at a systematic study of sixty-nine patients who received long term analytic group psychotherapy (group analysis) in

a private, psychiatric practice. They were evaluated before and after treatment, and one year after termination of the therapy. Starts with a review of group psychotherapy research literature, followed by presentation of important methodological aspects of psychotherapy research. Summaries of five papers presenting different aspects of the study follow, discussing their designs, methods and results. An appendix contains a short summary of the history of group psychotherapy with special emphasis on the development of group analysis. The development of group psychotherapy in Norway has been given special emphasis. Paper one presents the research project, including discussion of different aspects of efficacy and effectiveness. Paper two shows changes in the patients during and after group treatment on measures of symptoms, interpersonal problems and measures of social functioning. Discusses the clinical significance of this change in relation to normative standards in the population. The third paper investigates predictors of change. The fourth paper presents the case story of one patient, studying the change process. The last paper presents a study of the therapeutic alliance, and finally conclusions on the effectiveness of long term group psychotherapy are advanced. Cites references.

Mace, Chris [Ed]. The art and science of assessment in psychotherapy. *Abstract* – Focuses on the key professional issue of assessment, with practitioners representing widely used therapeutic approaches describing the methods they adopt in assessment and uses and limitations of the therapies they offer. Looks at the rationale for assessment, implications of research for the way it is conducted, and the nature of formulation in psychotherapy. Contributors include R D Hinshelwood, J and P Holmes, D Tantam, etc.

Mace, Chris. Mindfulness and mental health: therapy, theory and science. *Abstract* – Presents a model of how mindful awareness can influence mental health, assessing current understanding of mindfulness, looking at its roots and assessing strengths and limitations of recent investigations. Surveys relationship between mindfulness practice and established forms of psychotherapy evaluating recent clinical work where mindfulness has been used with a wide range of psychological disorders. Considers current therapies, future directions for new techniques, their selection, use, and implications for professional training.

McNeilly, Gerry. Group Analytic Art Therapy. *Abstract* – Provides readers with a practical and theoretical framework for using group art

therapy in a range of settings, with suggestions for practice. Explores the dynamics and psychological effects of diverse group situations, based on examples from clinical practice. Adds to understanding of Foulkes' concept of resonance. Includes Foulkes' theories and influence, the group as a whole, comparisons and differences between Foulkes and Bion, transference constellations, literature review and developments since 1990, the matrix. Cites references and further reading and has a subject index.

Mental Health Foundation. Boiling Point – problem anger and what we can do about it (electronic copy). *Abstract* – Covers anger as a mental health issue, what can be done about anger, theories on anger: what it is, why it occurs, the relationship between anger and aggression, new forms of anger, Mental Health Foundation survey analysis, approaches to working with problem anger, services dealing with problem anger – case studies.

Nesci, Domenico Arturo. The lessons of Jonestown: an ethnopsychanalytic study of suicidal communities. *Abstract* – Jonestown was the informal name for the “Peoples Temple Agricultural Project”, an intentional community in northwestern Guyana formed by the Peoples Temple, a cult from California led by Jim Jones. It became internationally notorious in November of 1978, when 918 people died in the settlement as well as in a nearby airstrip and in Georgetown, Guyana's capital. On November 18, 1978, 909 Temple members died in Jonestown, all but two from apparent cyanide poisoning in an event termed “revolutionary suicide” by Jones and some members on an audio tape of the event and in prior discussions. To the extent the actions in Jonestown were viewed as a mass suicide, it is the largest such event in modern history. The incident at Jonestown was the greatest single loss of American civilian life in a non-natural disaster until the events of September 11, 2001. The book was originally published in Italian as ‘La Notta Bianca ..’. The author reviews historical precedents and accounts of collective suicides, identifying the structural elements of these death rituals. He then applied his work to complex clinical situations, such as the psychodynamic management of high risk pregnancies, and the training of health professionals working with cancer patients (prevention of burn out through Balint like groups in psycho-oncology). Cites references.

Ogden, Thomas H. This art of psychoanalysis: dreaming undreamt dreams and interrupted cries. *Abstract* – Offers a unique

perspective on psychoanalysis that features a new way of conceptualizing the role of dreaming in human psychology. Builds on the work of Freud, Klein, Winnicott and Bion, and explores the idea that human psychopathology is a manifestation of a breakdown of the individual's capacity to dream his experience. Illustrates the investigation into the role of the analyst in participating psychologically in the patient's dreaming with examples of clinical work. Subjects covered include a new reading of the origins of object relations theory, on holding and containing, being and dreaming, on psychoanalytic writing. Has notes, bibliography and index.

Ogden, Thomas H. Rediscovering psychoanalysis: thinking and dreaming, learning and forgetting. *Abstract* – Demonstrates how the psychoanalyst can develop a style of his/her own by attending to his/her own idiosyncratic ways of thinking, feeling and responding to patients, a way of practicing that is a living process originating from the personality and experiences of the analyst. Approaches the topic from four viewpoints, derived from the author's experience as a clinician, supervisor, teacher, and reader of psychoanalysis. Covers creating psychoanalysis as 'talking-as-dreaming' in the analytic session, and provides close readings of seminal analytic works, exploring the work of Bion, Loewald and Searles. Offers ways of revitalising and reinventing the exchange between analyst and patient in each session.

Pajaczkowska, Claire; Ward, Ivan [Eds.]. Shame and sexuality: psychoanalysis and visual culture. *Abstract* – Contributors include: Pennina Barnett, Suzannah Biernoff, Donald Campbell, Ranjana Khanna, Amna Malik, Phil Mollon, Malcolm Pines, Griselda Pollock, Ana-Maria Rizzuto, Penny Siopis, Clifford B Yorke. Explores elements of shame in human psychology and the cultures of art, film, photography and textiles. Divided into two sections, allowing readers to compare and contrast the psychoanalytic and the cultural writings. Part one, psychoanalysis, provides a psychoanalytic approach to shame, using clinical examples to explore the function of unconscious fantasies, the shame shield in child sexual abuse, and the puzzling manner in which shame attaches itself to sexuality. Part two, visual culture, explores shame and sexuality in art history, politics and contemporary visual culture, including the gendering of shame, shame and abjection, and the relationship between shame and shamelessness as a strategy of resistance. References cited to individual chapters. Has an index.

Parker, Michael [Ed.] Dynamic security: the democratic therapeutic community in prison. *Abstract* – Describes the theory, practice and management of democratic therapeutic communities in prisons, using clinical examples and case studies. Contributors explore complexities of working and the emotional impact generated in the process of therapy in the forensic setting, focusing on previous life history of offenders in therapy and effect of former relationship experiences on their behaviour. Useful for those working in prisons, secure hospitals, and dangerous and severe personality disorder units.

Phillips, Adam. Side Effects. *Abstract* – Collection of essays looking at side effects or things we do not intend, and how things we do not mean, mean to forget are often the most telling about our unconscious lives. Also ask us to question our conscious pursuit of happiness, explaining that, in refusing to admit and explore life's downsides, we are living only half lives. Through exploration of literature, demonstrates what great novelists have to tell us about ourselves. Maps our edges as human beings and thus goes some way to helping to give shape to our lives.

Pritz, Alfred; Vykoukal, Elisabeth (Hg.) [Eds.] Gruppenpsychoanalyse: theorie–technik–anwendung [Group psychoanalysis–theory, technique and practice]. *Abstract* – Contents cover theories of group psychoanalysis, practitioners: S R Slavson, A Wolf and E Schwartz, W Schindler; W R Bion, H Ezriel, D Ohlmeier, H Argelander, J Shaked, S H Foulkes, A Heigl-Evers and F. Heigl, by Irmgard Wellert; Michael Hayne; Bettina Fink; Michael Lukas Moeller; Juliane van Wyk; Felix de Mendelssohn; Dieter Sandner; [on Trigant Burrows]; Reinhardt Lobe; Johannes Ranefeld; Juliane Eva van Wyk; Eva Kutshera and Susanne Euler-Herz; [group analysis in the prison system]; Irmgard Eisenbach-Stangl; [group analysis with the homeless], Josef Shaked; Kornelia Steinhardt [supervision]; Irmgard Wellert [group analytic training in Austria]. Cites references, has name and subject indexes, and brief author biographies. [Entire text in German]

Roth, Wolfgang Martin; Shaked, Josef (Hg.) [Eds.] Affekte in therapeutischen gruppen [Affect in therapeutic groups]. *Abstract* – Comprises papers from a symposium of same title, of Fachsektion Gruppenpsychoanalyse des Österreichischen Arbeitskreises für Gruppentherapie und Gruppendynamik [ÖAGG] held in November 2007, by Josef Shaked, Rolf Haubl, Michael Hayne, Lisbeth Hearst,

Patricia Holzmann, Rainer Krause, Felix de Mendelssohn, Malcolm Pines, and Ulrich Streeck. References follow each paper. Brief biographical notes are provided. [Entire text in German]

Shoenberg, Peter. Psychosomatics: the uses of psychotherapy.

Abstract – Role of stress in development of medical illnesses being increasingly recognised there is the need to find effective psychological treatments. Considers the ways in which stressful situations can interact to cause illness and physical symptoms. Analyses the neuroscientific basis for understanding psychosomatic reactions, with clinical accounts of disorders with case studies, and the development of psychoanalytic approaches in this field. Useful for trainees and practitioners in counselling and psychotherapy. ‘A welcome addition to the psychosomatic literature in the analytic tradition’.

Wojciechowska, Ewa. The Group as Transformational Object: fusion, transition and transformation.

Abstract – Argues that the group analytic setting is uniquely placed to be transformational, addressing the transformation of the individual through the process of the Foulkesian group, drawing on the works of Foulkes, Bollas and Winnicott. Suggests that as well as the group being the context for transformation, the group itself is the transformational object, liberating the individual and placing them squarely in the light of their own autonomy, which, it is argued, is a three stage process, beginning with the wish for fusion, continuing with the individual making use of the group as transitional object, resulting finally in being able to relate to the group as a transformational object, allowing for creative individuality and separateness. NB this is a revision of the author’s Theoretical Paper.

Woods, John. Compromise: a play about psychotherapy.

Abstract – James Standish’s new psychotherapy patient tells him that she had sexual relations with her previous therapist, who happens also to be James’s respected senior colleague. When James is faced with the dilemma of whether or not to support his former mentor, he has to contemplate his own less-than-blameless private life. The play was first performed at the Cockpit Theatre London on 12th November, 2005, and has formed the centrepiece for conferences on psychotherapy. Of interest to anyone concerned by the moral clashes that can take place at the interface of the personal and the professional. Earl Hopper outlines it as a play that illustrates the ethical ambiguities in the lives of psychotherapists and their patients, depicting the

moral conflicts and dilemmas that characterise treatment, training, collegueship and the development of the science and art of psychotherapy during times of dramatic and traumatic social, economic and cultural change. Contributing to the understanding of these processes, including the violation of laws, rules and moral norms, offers an excellent aid for reaching about the causes and consequences of boundary breaking and crossing and about compromise, complicity and secrecy. Comprises the full text, author's note, introduction by Earl Hopper, and cites references.

Zulueta, Felicity de. From pain to violence: the traumatic roots of destructiveness [2nd edition]. *Abstract* – Challenges the suggestion of innate violence and argues that the condition is a preventable one usually beginning at home, exploring how pain resulting from childhood abuse or adult traumatisation can lead to violence. Uses clinical vignettes to bring the arguments to life, integrating findings from different disciplines to provide an understanding of why ordinary people can become violent, covering issues of prevention, resilience and altruism. Text fully updated for second edition, with a new analysis of terrorism. Has a bibliography and index.

Request for Foulkes Letters and Documents for Society Archives

We are appealing for letters, notes, and correspondence from Foulkes that Society members may possess. This will add to our already valuable society archive that contains much interesting material, papers and minutes and that is a significant source of information on our history and development.

Please contact Julia in the GAS office if you would like to donate any original or copied documents:

Group Analytic Society
102 Belsize Road
London NW3 5BB
Tel: +44 (0)20 7435 6611
Fax: +44 (0)20 7443 9576
e-mail: admin@groupanalyticsociety.co.uk



**Breaking the Silence
Mending the Broken Connections**

**Summer Workshop
of the GROUP-ANALYTIC SOCIETY
(London) in the Hunsrück, Germany**

31 July to 2 August 2009

Soonwald Schlösschen,
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A peaceful setting on the edge of the largest forest in Germany 100km from Frankfurt.

What cannot be spoken about often has an indelible impact on subsequent generations. As a consequence many of us have spent our lives trying to make sense of the experiences our forebears had.

These workshops began with the discovery that what lay 'beyond the words' could be pieced together by talking with other people whose parents and grandparents lived through the same or similar catastrophic social events. When the silences and fragments that were our legacy are replaced with words and images that describe our hidden and traumatic family narratives, the long shadow that was cast over our lives begins to shift.

We started with the Holocaust/Shoah but after a number of years we have discovered that these workshops have appeal for many who want to make sense of other catastrophic social events in their family histories. These could have been pogroms, famine, genocides, wars or just a deep sense that something terrible happened back then that has lived on somewhere deep in the unconscious life of our families.

Previous generations could have been soldiers, survivors, victims, perpetrators, collaborators, partisans, rescuers, bystanders, followers or you may just have a feeling that something happened. The

common theme is that these experiences cannot be remembered or talked about.

Staff: Teresa von Sommaruga Howard from UK and New Zealand
Amélie Noack from UK and Germany
Ulrich Weber from Germany

For further information please contact: Teresa von Sommaruga
Howard 9 Westrow, London SW15 6RH, UK Phone/Fax: +44 (0)
208 789 0350 E-mail: Teresa@JustDialogue.com

The 38th Autumn Workshop of the Group-Analytic-Society (London)

Mentalizing the Matrix. New Perspectives of ‘Ego Training in Action’

More than fifty years have passed since Foulkes first described the process of group analytic psychotherapy as ‘ego training in action’ (Foulkes & Anthony, 1957/1984, p. 42). Unlike the psycho-analytic process which he understood as a ‘vertical analysis’ going ‘from the surface to depth, from the present to the past’ inside the ‘patients’ minds’, Foulkes maintained that ‘group analysis might be termed as a horizontal analysis’ operating in and operated by the group as a whole (ibid):

‘The group provides a stage for actions, reactions and inter-actions within the therapeutic situation, which are denied to the psycho-analytic patient on the couch. However, the ego to which we refer is the ego in the psycho-analytic sense, the inner ego as a meta-psychological concept, which is activated and reformed’(Foulkes, 1964, p. 85).

As a concept, ‘ego training in action’ was taken up and refined by Brown (Brown & Zinkin, 1994, p. 90–98). Drawing from the insights of self psychology and the object relations approach he reworded it by speaking of ‘self development through subjective interaction’ (ibid.). Meanwhile our understanding of the ‘metapsychological’ concept of the ego and its actions within the therapeutic process in

individual and group analysis has become enriched even more by the findings of attachment theory as developed by Bateman, Fonagy, Main and Target and also by recent research into the neurobiological foundations of attachment behaviour, affect regulation and memory systems. Taking these findings into consideration, Fonagy was able, for instance, to provide a coherent description of the neurobiology of attachment, its failures and the subsequent clinical consequences in terms of an impaired ‘capacity of mentalization’. Interestingly, his theoretical and clinical efforts are not only relevant for group analytic clinicians, but in fact resonate with Foulkes’ much older intuitions into the nature of mirroring and resonance within the group’s communicative network and especially his early goldsteinian statement that ‘a disturbed function is due to the to the disturbance of the equilibrium of the total situation’ (1948/1982, p. 2); – which today we might reread as: ‘a disturbed (brain-)function is due to the disturbance of the equilibrium of a total (social) situation’ (cf. Pines, 2008). In so far, there could be much more common ground between group analysis and recent developments in attachment theory and clinical practice which has become known as ‘Mentalization based Treatment’ (MBT) than one would suspect at first sight. There might also be differences worth while exploring.

The 38th Autumn Workshop on ‘Mentalizing the Matrix’ is to address these issues in some depth. It is a clinical workshop of ‘ego training in action’ offering, first of all, an introduction to mentalization based treatment, its theory, practice and clinical applications in groups. This will include lectures & panels as well as possibilities of living learning of this approach in small and large groups guided by a team of international colleagues who have pioneered the application of MBT in groups and group analytic practice. Also, the workshop will offer the chance to explore the interface of MBT and its clinical value in comparison to more traditional forms of group analytic and/or psychoanalytic treatment. Hopefully, it will stimulate all participants to understand a little better Foulkes erratic sentence from his last book: ‘The ego processes, like any other, are in my view shared by the total group’ (1975/1986, p. 112).

Dieter Nitzgen

In 1965 Foulkes said that ‘our need is for a dynamic science of psychotherapy’ (Foulkes&Anthony, 1965, p. 269).

Foulkes therefore described the process of therapy as an ‘ego training in action’. In ‘The psycho-analytic process might be called a

vertical analysis. It goes from the surface to depth, from the present to the past, thinking in terms of hierarchical layers and levels inside the patients' minds. By contrast, group analysis might be termed as a horizontal analysis (...)' (Foulkes & Anthony, 1965, p. 42; italics in orig.).

Ego training in action defined as: 'corrective experience' based on 'the emphasis on reaction and experience in the present situation ('here-and-now')' (Foulkes & Anthony, 1965, p. 52.)

In 1975, Foulkes refined his notion of ego training in action.

He spoke of a 'transference analysis in action', maintaining that 'this expression corresponds to the idea of an analysis of the ego in action meaning by that the psychodynamic action of the ego' (1975/1986, p. 112).

And also: 'The ego processes, like any other, are in my view shared by the total group' (1975/1986, p. 112).

'They are, he said, 'analysable in the context of the total group interaction by the group themselves as well as by the conductor' (ibid.).

"In learning to communicate, the group can be compared with the child learning to speak. If the child is too readily understood by its parents at an infantile level, it will make no efforts to increase its mastery over language" (Foulkes in Foulkes & Anthony, 1957, 2nd. Ed. 1965, p. 263).

DENNIS BROWN ESSAY PRIZE 2010

This bi-annual prize has been created to commemorate the life and work of Dennis Brown (1928–2004), particularly his contribution to group analysis. The purpose of the prize is to encourage originality and excellence in group analytic theory, practice and research and to stimulate publication.

Essay Title: GROUP ANALYSIS AND THE VIRTUAL WORLD. Communication in an expanding matrix

Essay length: 5000 words

Prize: £400 and publication in “Group Analysis”: The Journal of Group Psychotherapy”.

Criterion: An original essay that has not previously been published and that is a creative response to the essay title.

Submission Date: 1st December 2009

Award Presentation: June 18th 2010

Eligibility: Submission is open to all members and students who are part of IGA(UK), EGATIN, GROUP ANALYTIC SOCIETY and EATGA

Further Information: Institute of Group Analysis, 1 Daleham Gardens, London NW3 5BY. Tel: 020 7431 2693.

European Groupwork Symposium 2009 Symposium theme: Groups in Communities, Communities in Groups

York, September 9th–11th 2009

Join us at this Symposium in exploring the use of groups and groupwork within established communities such as hospitals, day centres, therapeutic communities, prisons, schools, and many others.

How do these ideas, that of the ‘community’ and that of the ‘group’, complement or conflict with each other? Are they compatible? Can we make them work well together? Examples of groupwork practice, where these and other relevant issues can be explained will be most welcome.

Additionally, how can we help groups to become ‘communities’, building a sense of belonging, an identity, and a cause or purpose? How do some groups become communities, able to challenge and campaign for social justice, while providing a ‘place’ for those with similar needs and interests? Again, we hope you will share your experiences and your thinking about the group that becomes a community.

The Symposium Planning Group would like to hear from groupworkers from any setting or background who would like to contribute either:

A workshop. You should provide a plan of how you intend to engage participants and make the workshop interactive. A workshop would usually take about one and a half hours.

A paper. Either a short introductory piece describing an example of groupwork linked to the theme, with your critical reflections – should take about 20 minutes, with some time added for questions at the end. or

A major paper exploring the Symposium themes theoretically or conceptually.

For all of these presentations you should be sensitive to a mixed audience (international, multiprofessional and multidisciplinary) and make sure that your work is accessible and anti-oppressive.

Please send your ideas for papers or workshops via an abstract of up to 250 words, which should be sent (preferably as an email attachment) to:

Carol Lewis
School of Health and Social Care
Bournemouth University
1st Floor Royal London House
Christchurch Road
Bournemouth BH1 3LT
England
e-mail: carolLewis@bournemouth.ac.uk

Information About Conference Accommodation in London and Donations to the Society

Please see the GAS Website at:
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