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# **The 13th European Symposium in Group Analysis**

**Molde, Norway**

8–13 August 2005-01-14

## **Between Matrix and Manuals** *Contemporary Challenges in Group Analysis*

### **REMINDER AND LATEST INFORMATION**

#### **Dear colleagues**

The planning of the European Symposium is going well, and I hope you are planning to come Molde, Norway August 2005.

The deadline for submitting abstracts is January 15th 2005.

In order to get reduced participant fee you must register before March 1<sup>st</sup>.  
Online registration is recommended. Visit our web site [www.gas2005.org](http://www.gas2005.org)

#### **Travel to Molde**

If you travel by air from outside Norway it is usually less expensive if you book your flight all the way to Molde. Molde has direct flight connections with Oslo and Bergen. The airport code of Molde is MOL. If you travel to Norway with a low cost airline that has no connecting flight agreement to Molde you should buy your flight ticket from Oslo to Molde as soon as possible in order to get the cheapest prices. Information about cheap flight connections to Oslo will be given at our web site.

There is a spectacular boat trip from Bergen to Molde. Visit our web site for further information and other possibilities.

#### **Accommodation**

If you wish to stay at the hotel SEILET (symposium venue) you should register early because of limited numbers of rooms.

We have got an arrangement with the student house at the local college where less expensive accommodations are available. Further information at our web site or notify your interest when you register.

#### **Donations/scholarships:**

It is now possible to contribute with a donation for scholarships to participants from countries in economic difficulties. Please indicate your donation when you register. Further information about donation and scholarships at our web site.

#### **Information update**

Our web site is continuously updated with latest information. If you have questions, contact us at [iga@iga.no](mailto:iga@iga.no)

I am looking forward to seeing you in Molde

Thor Kristian Island  
Symposium chair

## Editorial

Contexts 27 comes out after the Special General Meeting of the Group Analytic Society that took place in London on the 5<sup>th</sup> of December 2004. The previous issue of Contexts had a number of contributions regarding the, then, oncoming event. We decided that a full member be “elected by the Management Committee, who should take over the executive and administrative tasks of the office of President, including the chairing of the Management Committee meetings. The President as well as the Management Committee stay in office until the next ballot elections, which take place before the next AGM in August 2005.” Subsequently Gerda Winther was asked and she accepted the post. Now we are in a position to continue our work and basically prepare the elections and the next AGM.

In the middle of all that our 33<sup>rd</sup> winter workshop was organised by myself in Budapest with good success. See the short report further down.

Another major event is shaping up: The 13<sup>th</sup> European Symposium of Group Analysis, organised between the 8<sup>th</sup> and the 13<sup>th</sup> of August of this year in Molde, Norway. You find it advertised just above. We expect several hundreds of colleagues turning up.

Luisa Brunori, our president, expresses her feelings about cunamy, the major disaster in South East Asia, we all witnessed via the media. I am sure she is not alone with her feelings.

Werner Knauss was an active participant of the Special general Meeting, and he sends us his notes about the event.

Trevor Mumby attempts to get hold of life after the SGM and find a way to go “forward and upward”.

Next, Lars Lorentzon gives us his subjective impressions in an EGATIN group.

In Members’ Forum, Trevor Mumby tells us about his impressions of the SPM.

Richard Berke follows with his thoughts on the Third European Conference of Psychoanalytic Group Psychotherapy.

Finally we printed the whole Constitution of the Group Analytic

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Society, because, as we were trying to understand and find a solution to our problems, we realised that some of us did not have the important document, or had an old version of it.

We wish you good reading as usual.

Tom Ormay

Mary Raphaely

## **President's Page**

**Dear members of the Group Analytic Society, dear friends,  
dear colleagues,**

**I feel a great need to mention, in this issue of CONTEXT, the  
unbelievable disaster that has taken place in the South East  
part of Asia. I need to express my deepest sorrow as a matter  
of mirroring towards our common human kind.**

**For those who lived and still live there and for those people  
coming there from the western countries looking for a  
peaceful period of warm relax during Christmas holydays.  
I am sure that many of us share the same feeling and hope  
also that none of us have been touched directly by such a  
terrible event.**

**Wish to all persons who are suffering from such an  
experience that some hope would restore, if possible, peaceful  
feelings in spite of the tragedy that has occurred.**

**Luisa Brunori**

## Notes on the Special General Meeting.

Dear Colleagues, thank you so much for your trust and support, especially those 15 who have sent in their proxy votes on my name: Phyllis (New York), Cesar, Isaura, Ana, Claudio (Lisbon), Sheila, Inge (London), Luc (Lausanne), Veronika, Georg, Judith (Zürich), Adelheid (Heidelberg), Rocco (Rome), Regine, Beate (Münster), Stanley (Jerusalem).

The proposal which I have made was slightly amended and unanimously agreed – nobody against, no abstention. Around 25 colleagues were present, who carried more than 120 votes by proxies. We had a very interesting and constructive discussion about the crisis in the Management Committee which mirror in my view splitting dynamics in our whole Group-Analytic Society (London) with international membership producing cultural clashes. We agreed in the end on the following: “The difficulties in the administration described by a majority of the MC are serious. Therefore a full member, elected by the MC, should take over the executive and administrative tasks of the office of President, including the chairing of the MC meetings. The President as well as the MC stay in office until the next ballot elections, which take place before the next AGM in August 05.” This seemed to all of us a good solution.

The other two motions which you have received from Kevin Power and from Luisa Brunori, which were in my view self- destructive motions, were taken back and not voted on. Both parties joined my proposal and agreed on the above passed motion. It would be an illusion to think that now conflicts are solved, but a new beginning of a constructive cooperation was started, despair has changed into hope. Thanks for your support and cooperation.

Kind regards. Werner Knauss.

## ***FOREWARDS AND UPWARDS.***

The position of membership secretary, until the ballot vote for the new board at the next August AGM, is filled!

**Zsuzsa Sipos** has been doing as fantastic job. I would like to encourage you to send her your warmest thanks for the work she has done for us.

I am going to have great fun attempting to keep you all informed about the huge events taking place in the World through the work of Society members.

My claim to fame in this my 67<sup>th</sup> year, is that I have a sense of humour, which dispels pompous, boring, dogmatic, nitpicking. I will most definitely resign if I am not allowed to continue doing so. Fortunately friends, my dismissal will also be in your hands at the next AGM in August 2005.

The Society will continue to expand because in some areas it is positively blooming in its efforts to make positive changes in client groups where group analytic concepts and skills can be used.

Do you want to grow and expand your knowledge of how best to make things happen and share it across the world with likeminded colleagues? Of course you do, you are a member of GAS.

There is only ONE single obstacle to the effective interchange of knowledge and that is LANGUAGE. All the remaining obstacles, like cultural differences, fade into trivia.

For example there are many people like **Thor Kristian Island**, in Oslo, Norway, who is our Chairman of the Annual Symposium Committee with a very strong local network of colleagues doing brilliant work in many different areas of society. I have encouraged Thor to get some of it written up for us.

**Tom Ormay**, in Budapest, Hungary the editor of Context does not want esoteric manuscripts.

Tell him what you are doing with your skill and knowledge and ASK him to put you in touch with colleagues in different parts of the world.

Do not forget that for us fortunate enough to have the time to spare, Mr Ryan at Ryanair is providing almost free tickets to many European airports. Visit [www.Ryanair.com](http://www.Ryanair.com) NOW the fares are astonishingly low. We can actually visit colleagues throughout Europe to share and compare experience and knowledge. Travel costs are not the problem anymore.

**It is language.**

I wanted to write in my more colloquial English (what does colloquial mean for instance) and the more I did so the more I realised what a “little Englander” I have become. That could be a sad state because I have spent many years working overseas and with multinational companies.

There are 32 countries in the world, other than UK, which have members of the Society. 25 of which are not English speaking and not be expected to fully comprehend English. The remainder might struggle, Canada, USA, Ireland, South Africa, Australia, New Zealand. We in the UK struggle to understand each other!

**The point**

This letter will:

- (a) Not be understood by at least 50% of our 400 memberships.
- (b) Partly grasped by those who know what grasped means.
- (c) Misinterpreted by most who think they read English.
- (d) Assimilated and acted upon by a tiny minority.

**Lisa Brunori** in Bologna, Italy, was instrumental in making the website [www.groupanalyticsociety.org](http://www.groupanalyticsociety.org) what it is now. It needs to have everyone tuning in and making contributions. The age of the Internet is truly here with its blessings and huge potential of generating useless unnecessary garbage.

For those who remember Fritz Perls and his gestalt wizardry, I am sure you would agree that the old rascal would say that his book “In and Out of the Garbage Pail” makes even more sense when we open our e-mail boxes these days.

If you have been able to understand me so far, even with the help of a lovely friendly translator, this is what I want YOU to DO.



Contact me at my home. **trevor@lincimp.com** in your OWN language and attach information about yourself, your current interest and any work you are doing with groups. **SHORT NOTES PLEASE**

I will make certain that what you have sent is translated to English and forwarded to members who share you interest.

**Example.**

**My name is Trevor Mumby I live in England near Oxford.**

**My really important interest.**

To make certain that everyone in associated with GAS, wherever they live in the world, has access to all the best information available about the successful use of group analytic knowledge and skills.

**I will do this by working closely with anyone wishes to share my interests.**

**The best way to contact me is .....**

As I said in the beginning, pompous, boring, dogmatic, nitpicking, (all words which require skilled translation in another language) will not appear through my reporting.

IN ORDER TO GROW WE NEED TO CONTINUALLY EXCHANGE AND FURTHER OUR KNOWLEDGE AND MAKE THE GROUP ANALYTIC SOCIETY A VIBRANT INTERNATIONAL BODY.

**Final words.**

Two relevant reminders of **WHY** we need to proceed onwards are eloquently described in these books:

**GROW OR DIE** by George T. Lock Land.

Dr Margaret Mead describes this as “a magnificent synthesis that deals with the question of cultural change in evolutionary terms more effectively than any other synthesis I have seen.”

I had the honour and privilege of discussing this book with the

author whilst working in Raleigh, North Carolina, his hometown, in 1974. The experience was very similar to the times I had sat with Michael Foulkes and wondered at his ability to encompass vast areas of knowledge in his thinking whilst giving the impression he was learning from me.

(Grow or Die. The unifying principle of transformation. Dell Publishing Co., Inc. New York 1973.)

**A DISCOURSE BY THREE DRUNKARDS ON GOVERNMENT.** By Nakae Chomin.

It is a classical Japanese book written by an extremely wise person in a delightful manner. It was first published in 1887 at Meiji, Japan.

Tell me what the “god of evolution has in our store for us?” Maybe our Japanese members can add their thoughts about this great book?

(Nakae Chomin. A Discourse by Three Drunkards on Government. Translated by Nobuko Tsukui. New York, Tokyo. Weatherhill Inc. 1984.)

The two books are remarkable because of their fundamental message about the evolutionary process and its ongoing impact on human behaviour.

I am excited by the challenges ahead and I hope you will all contribute in your own way to our personal and organisational development.

Trevor Mumby. M.Sc.  
Honorary Membership Secretary.

December, 2004

## **A Short Report on the 33<sup>rd</sup> Winter Workshop of the Group Analytic Society that took place between the 5<sup>th</sup> and the 8<sup>th</sup> of January of this year in Budapest.**

The winter workshop is a regular event in the life of GAS London. It takes place in early January, and, following the heady feasts of Christmas and New Year, it has an air of reparation about it. By that I am not trying to refer to a sad event, by any means.

We can expect 30-40 colleagues to turn up from various parts of the world. There is always some topic thought to be attractive enough for such a gathering.

This time the Group Analytic Society London joined with the Institute of Group Analysis Budapest, and the group Analytic Society Budapest. The result was an event not only successful, but also colourful in a comfortable setting of the Mátyás Hotel in town, and the adjacent Mátyás Palace, where we had the meetings. Registration fee included all the lunches and a gala dinner in the restaurant of the Hotel. So much for Dionysus, let us come to the work.

Our topic was the increasingly important connection between neuro-biology and psycho-analytic, group-analytic theories. Quite a lot of what has been recently discovered about the work of the brain and the central nervous system, support our theories. According to some colleagues in the field, including myself, this is exactly what we need. Up till now, psycho analysis, and adjacent areas, have been somewhat anecdotal. Yes, they may be right, but it could just as well be in some other way. Of, course, if you talk like that as a patient, you are resisting but we cannot use such a defence against the whole scientific community. The other defence that, "OK psychoanalysis is not a science, so what", is feeble, and does not really convince anybody. What we need is some hard evidence, or some scientific explanation, based on hard evidence, that supports our theories. We have to be prepared that some of the evidence coming up will prove that some of our theories have been wrong.

But that is what science is about. Where we got it wrong, we think again. We have to pass the stage that a theory is right if it is presented by one of our more illustrious colleagues. An illustrious colleague may be wrong as much as anybody else. We need evidence.

I, with some colleagues, expect neuro-science to come up with something useful, and it has done so. Ferenczi pointed out in the 1920s, that when neuro-science got ready, psychoanalysis will be able to ask some questions. Time has come, let us put the questions.

Our workshop was an excellent opportunity to test the waters. 38 colleagues got together from 9 countries. Some neuro-scientists, some group therapists, who worked more or less group analytically, participated in 9 presentations. I am not going to give the full list, but Malcolm Pines gave the opening lecture on mirroring neurons. We actually found neurons in our brain, which mirror the outside world, as Foulkes wrote about mirroring 40 years ago. I think this is the kind of evidence we need. Dr. Halász, a neuro-scientist and his young colleague: Bódizs, talked about dreaming in neurological terms, and we found surprising similarities to our theories. For example, when we dream stimuli from the external world are cut off, and the brain is excited by internal stimuli, from areas of the brain that are handling wishes. Such internal stimuli are less inhibited during dreaming, that is why we are able to dream about wishes, we cannot think of during the day.

We had a feeling, that we were working on something worth while, and everybody went home satisfied and stimulated.

Tom Ormay, organiser of the workshop.

**GOLDSMITHS COLLEGE,  
UNIVERSITY OF LONDON  
UNIT OF PSYCHOTHERAPEUTIC STUDIES**

**PSYCHOTHERAPY WITH A DIFFERENCE!**

You are warmly invited to come and join a Department which values the creative, cultural and social context of psychotherapy and which offers pathways in Group Psychotherapy from Foundation Studies through to PhD. There is a flourishing Goldsmiths Association of Group Psychotherapists, which meets regularly and offers support to the graduates. Some of the early graduates were responsible for forming the British Association of Group Psychotherapists, which is a professional association open to all trainees and graduates of Group Therapy/Analysis programmes in the UK. The Director of Group and Intercultural Therapy is Professor Diane Waller, who is both an Art Psychotherapist and Group Analyst. The following programmes are now recruiting for September 2005 and early application is advised:

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

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

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

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

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

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

***MA in Group and Intercultural Therapy*** (1 year full-time, 2–3 years part-time) Flexible programme with ample opportunity to follow individual interests within a theoretical framework which covers sociological, anthropological, philosophical and cultural elements within group psychotherapy as well as reinforcing a group analytic base. Examination (unless you have the PG Cert or Diploma) is by 4×6000 word essays and 1×10,000 word dissertation. Programme leader is Professor Diane Waller, assisted by Dr Ken Evans FRAS, Dr Angela Hobart, PhD, FRAS, and Mr Okeke Azu Okeke, MSc, MIGA.

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

For more information on any of these programme contact Professor

Diane Waller on [diane.waller@virgin.net](mailto:diane.waller@virgin.net) or write to her at: Group and Intercultural Therapy, Goldsmiths College, Lewisham Way, London SE146NW.

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

## Thoughts of a Group Analyst

When I was quite a young boy I spent a lot of my time listening to elderly people, sitting in a dayroom, talking to each other. I lived in an institution for elderly people, where my father worked as a director. Men and women sitting in chairs around a table, doing nothing else but telling the stories of their lives day after day, week after week, year after year. I spent a lot of time as a participant observer in these groups.

I loved to be there for two reasons; firstly, it was calm. No stress, no work, no “musts”, and not the least, there was continuity. It was the same life every day. There was always a conversation going on in a small talk type manner. There were silences but also moments of argue and quarrel. It happened that people fell asleep for a short while or left the group for a few minutes. But most of the time they were there, in the room, participating in the stories that were told. The group made a sharp contrast to the daily life with all its stress and hurry.

Secondly, it was my fascination for the stories and the way they were told. I was fascinated by the stories themselves, their contents. But also of the way they were told, most often with help of interruptions and contributions by the other members of the group. In fact, there were a lot of stories, from all narrators, a web of ongoing narratives, from all participants, where every story seemed to highlight each and every one of the other stories. I experienced it as if it was the group who told a story by means of its group members. Also, there were interventions that stopped, or hindered the continuation of the narratives for shorter or longer time. This combination of sustaining and preventing contributions, created a tension. I was thrilled by all the winding in the web of narratives and longing for the narrators to reach the core, to tell the end of all the ongoing stories. The flow of simultaneous narratives in the group was to me a very exiting world.

It did not take me long to learn the outlines of every person's life story. This meant that I more or less knew the story they were going to tell the group. I also learnt the approximated procedure of all



those interacting stories and interventions from different members. I knew which stories that would be told. The contents and the rituals were known. One could think that this would be monotonous. But no! It was more like listening to a fairytale or to read a book you have already read. The familiarity of it, do not exclude that new thoughts, memories or feelings are brought to surface. There will always be more or less important variations. These stories, told over and over again, always changed slightly somewhere along the course of the narrative. This is what I think; every one of them was trying to tell the real story, the full and true story of their lives. And everyone listened in hope of hearing the real story. I don't think that any such thing as "a true story" exists, but as an inner fact it does and lies behind our need to share our stories.

All narratives in a group are created in a field of tensions between the wish to reveal the truth, and conceal it, as well as the wish to really hear the story and to protect you of hearing facts that could be hurting.

The good narrative in the group is never a monologue; rather it is often interrupted by contributing stories from the listeners in form of "this reminds me of . . ." and so on. Even for a very young boy it was obvious that the interrupting story was a method of highlighting something in the previous story, or it was an interpretation, or a way of helping the narrator to continue. In my practice as a group analyst I am convinced that these "interrupting stories" very often redirect or deepen the first narrative or its narrator unconsciously. The new story, without the step of an awareness process, gives him a new starting point for continuation. This storytelling kind of communication keeps the attention on the ongoing exchange of experiences instead of focusing the person. I think it is important in all analytic groups to promote this kind of communication.

In a narrative, nothing resembles a straight line between A and B. What sometimes is called "straight communication" does not exist in human narratives. A narrative is more like wandering. Curiosity, engagement, tension is provoked by this wandering. I think it is precisely this that makes conversation so important and irresistible. And the fact is, that in a good narrative neither the listener nor the narrator really knows what is going to be spoken and told. The narrative has its own life. It is a combination of reporting and creating. When a narrative is told in the context of a live audience of other narrators who have the possibility and even a responsibility

of taking an active part in the creative process, as is the fact in the analytic group, this wandering about is very pronounced. But sometimes it can be difficult to grasp that it also is a quite rational process to stroll around.

If we look at the interventions, interruptions, made in the group, or perhaps we could call them communications, the following pattern was obvious.

The first type is interventions in form of a new story from another member, a story based on a memory that the first story surfaced or clarified. These associative stories are often not consciously addressed to the narrator, but more to the narrative itself. The engagement, the focus is on the storytelling, the narrating process in the group. When the first narrator later on continues his story it is often easy to find that the interrupting narratives has had an influence on what he now tells the group. The new stories open up new lines. They can broaden, deepen or concentrate the story.

Concealment, as I have said before is always an inherent part of a narrative. Without it, there would be no excitement in listening to a story. I think all interruptions have their roots in a feeling in the listener, that the story he listens to has some hidden part. This is the part we seek. We are always listening to the hidden story within the story. Sometimes the narrator hides consciously, sometimes unconsciously and sometimes he seems to hide simply because he never thought of, or realized, some experiences that really made important differences to his story. I think these “side stories” often are very effective to reveal the hidden story.

But of course there are other ways in which the listeners can interrupt and influence the narrative. By questions, comments and reflections that focus parts, or hidden parts of the story. “Tell me more about this or that . . . !”

The next level is when the attention seems to be turned from the actual story to the narrator. What I refer to is my impression that the members in the group, the physical persons, experience themselves and each other in a role of narrators, instead of the person behind the narrative. On this level we address the narrator. “You always tells us so and so” or “You never tell us about this or that”. This kind of comments seems to have their focus on the story, or the narrative level even if it is the person that is addressed. The aim is to encourage the narrator to create a better, maybe truer story. From my experiences with analytical groups, this kind of narrator-linked

comments can be very useful, because they open up for the question: why am I telling my story the way I am?

The third level is openly addressed to the person behind the narrative. In every narrative there is a communication in the here and now embedded. I told fairy tales to my children when they were young. Often I invented them in the moment I was telling them. I really enjoyed this and often I think that the narratives created themselves, I just told them. Sometimes my children, after hearing a story, asked me: "Why did you tell me that story?" Confronted by that question I often realized that I had tried to say something important to my child through the story, but obviously in a way that was not quite clear or understandable, or maybe too delicately concealed, provoking anxiety or curiosity or maybe confusion. My reason for being unclear was my fear of being straightforward, consciously or unconsciously. I think that it is this ambiguity – when you can not decide if you are listening to a story from the past, or are addressed as a person by another person here and now, this forces the group to shift attention from the level of the narrative to the actual person. In all narratives there is always a connection between past and present, but sometimes this connection is so confused that you have to deal with it more direct and openly.

The difference between the "old peoples' group and my analytic groups is that the former used much more comments of narrative- and narrator-level. Maybe these old, experienced people, had learnt that there was no idea to try to change each other, and used no energy on the personal level.

Another difference was that the conversation was so ceremonial, and repetitive. In the analytic group the variations are greater. But sometimes I must confess that my analytic groups are just the same as the old folks group. All narratives are the product of the joint group, the intense interplay and communications between the group members. If a person in a group shall be able to produce a narrative that captures and mirrors his life story, he must get the help of his audience. Every narrative needs other narratives to be fully told.

In group analysis all members are supposed to tell the stories of their lives. There is no contradiction between this formulation and the recommendation to follow the rule of free association, because every thought, feeling or memory that comes to our minds are always embedded in a story, perhaps a short story that is a fragment of the life story. For this reason, an analytic group must create a culture or a climate where narrating can take place. The most

important skill of the analyst is to promote “a story sharing climate” in the group.

But the member’s expectation, when they join the group, is not to find a place to share life stories. They come for personal change. Because of this, the attention in the group tends to turn from the story to the storyteller, the person. I agree with Jim Hume who said that too much analysis (attention on the personal level) makes the group boring, withdrawn and narcissistic and too little does not create awareness. What I will add is that we as group analysts must have a genuine interest to listen to narratives and learn as much we can about how to stimulate a narrating culture and find ways of expressing this in the group. This is basic! Our knowledge of psychodynamics is of course useful in this respect; our interpretations and other interventions on the personal level can liberate the free associations (resistance analysis) and thereby open up for more general personal self-understanding. But the risk is that we become too much occupied by the question “Who he is” and loose our engagement in “What he tells us”.

I just came to think about a group experience that may help to exemplify some of what I have talked about. I had the privilege to attend a small group conducted by Jim Hume a few years before his death. As I remember it, his comments in the group were almost always in the form of an own narrative, often narrated with an emotional ton, not strong but clear. One of the group members was an old woman, a very significant psychoanalyst, still going strong. The stories she contributed to the group expressed vitality and energy, but this vitality arouse in me more irritation than interest. I noticed that Jim seemed to withdraw in a sort of depressive way. Suddenly he said in a slightly sad tone; “Perhaps I just envy you, but when I listen to you I came to think about all this young people, who walk’s faster than me and pass me on the sidewalk, it makes me sometimes so sad and envious”. In the end of his story he looked into her eyes and she started to cry. Later on she tooled us things I still remember. Maybe Jim heard her hidden story, or just reviled what memories and emotions that in him came to life, when listening to her but anyhow his narrative contribution opened a door for her to bring us narratives that we could share fully and wholehearted.

Perhaps my point is that also the group analyst must be a narrator in the group, not a person who analysis persons who are engaged in a conversation. The analyst’s role is to create a climate where the

members can narrate their life stories, and learn by them about themselves and life. If the analyst will success he or she must restrict himself or herself to be just one of the narrators, but who consciously tries to use he own narratives to promote this narrative learning process in the group.

Let me give you another perspective of the dynamics in the narrative process. Olof Lagerkrantz, a famous Swedish author, has written a book about Josef Conrad's "The heart of darkness". In this book Conrad tells us a story about a journey he did to Africa. The narrator in the book is a "Captain Marlow" who tells the story to a small group of men, the crew of a sailing ship, sitting on the deck, in the dark, in the mouth of the river Thames, waiting for the tide to start their journey. While waiting, we all can listen to Marlow's story. In his book "A journey with the heart of darkness", Lagerkrantz analyses how this narrator, Marlow, sometimes conceals fact that Conrad want to hid or protect, but not so perfect that a good reader, as Lagerkrantz get some hints about it. He also shows how Marlow sometimes reveals facts that Conrad initially not had in mind to tell. It seems as Conrad could not resist letting Marlow tell some facts that went beyond what Conrad intended. The story gets its own life.

By the way the story "The heart of Darkness" could have been written in many ways. Conrad chose the form of a narrator telling a story to a live audience. This is ingenious because through identification the reader finds himself sitting in the circle, listening to captain Marlow. This creates that special tension which we meet in the live group. Many times I have thought that the narratives told in the group, if they had been told in another setting, which they often have, they could be completely uninteresting or even boring. But told in the group they arouse excitement, engagement and reflections. It is the frame, the circle and the aim, the serious engagement to be honest and truthful about the experiences of life, which creates this kind of culture. It awakes a deep interest in human life.

There is a major difference between "listening to a report" and to really "share a narrative". Sharing means that we get caught and absorbed, sometimes spellbound by the narrative. It somehow invades us, becomes a part of us and starts a process in us. Memories, thoughts and feelings within us come to life. It seems as a paradox; when a story really absorbs us, we also find ourselves! In the Swedish language we have a word for this – "inlevelse", which

literally, translated would be “inlivingness”. It is close to the German word “einfühlen”. This kind of sharing means that the shared narrative give birth to a narrative in the listener that in its turn will be expressed and perhaps this new narrative opens up new paths for the first narrative. In the long run, in the group, that all the shared narratives in a way creates a group narrative.

We often compare group analysis with psychoanalysis. We should not, because I think it is two quite different realities, at least from the perspective of narratives and narrators. It is quite a different thing to tell all the stories of your life – from the earliest memories to the present experiences in the here and now group – to a live audience of other storytellers invited to engage and participate in the matrix of shared narratives. In psychoanalysis the narratives are just means to understand a person. It is a clinical process where the analyst must restrict himself to analyze the patient, not involve in spontaneous communication, like that of a group. All the stories that come to life in the analyst must be used, and transformed to comments that illuminate the patient or the relationship between them.

### **Hindrances**

I think group psychotherapy has one of its important roots or origin in an old tradition of spending time together in small groups, being together just for the sake of sharing experiences. We needed all the narratives, because this was the only way to learn about life. The narrating process was a necessity for learning and living. There were no other channels of information.

In the old peoples’ group, all of the members had lived in a society where oral tradition had long since been established. In the institution those days there was just one radio, and one piece of newspaper. You had to talk; you had to listen if you just could not live strictly within yourself. But I must add; even if the sharing of experiences was necessary it was obvious that people in a deep meaning enjoyed this conversation.

In this respect, life of today is quite different. Our main narrators are media of all kinds. The small groups nowadays meet in front of the TV. We love the forever-ongoing narratives of the soap operas. We listen to all sorts of narratives from media strangers many hours per day. And they are perhaps even more stereotypic compared to the stories told by the old folks’ group. We learn to listen to

narratives, not to talk or cooperate with narrators. You can see the result in all conferences! So much talking and reporting, so little of sharing experiences!

I think this is the reason why small group communication nowadays often holds some characteristics of simply killing time. The conversation “man to man” seems not at all necessary; at least this is what we consciously think. When you nowadays contribute with a story of your own, in a small group it must be either a good story (narcissistic) or something very important or serious.

Members that nowadays form analytic groups have only tradition and legacy from killing time’s groups. This means two things; it is difficult to promote group therapy as a way of improving mental health and that it takes a lot of time for the members to find that they really possess personal stories of their own to tell, stories that they find that the others want to hear and even need to hear. When groups come this far, members find it a privilege to belong to them. But the tradition of today, do not support group conversation. Modern man has forgotten that a living group is a genius narrator!

Another hindrance is the therapeutic expectations which combined with the lack of oral tradition very strongly, also in groups, tend to focus the attention more to what the people are in a psychological sense than what they tell. They want to be treated, not heard. They think they must treat rather than listen. The only narratives that seem relevant are their case stories and medical history. These expectation and ambitions are valuable to a certain extent to create a therapeutic culture, but we must learn to deal with it, somehow help the members to find out that they have a lot of important stories, that might seem irrelevant and beyond the hard work of psychotherapy, which the free association rule can help them to find and later tell. The real therapeutic change comes when you start to tell your own stories. But also this is a slow process. To some extent the process can be speeded up, by working in semi- slow open groups.

The last hindrance is the fact that we have deliberately put group analysis in the realm of medical treatment – diagnosis, journals and so forth. This puts heavy stress on the persons, the participants, not the least on the analyst. This is serious! We write it down! Other people might read it! All financiers needs result reports. It promotes too much self-awareness, and dependence! The play, and enjoyment, the fun in the living conversation has no place here. We seem

to be far away from the sailing boat on the Thames or the dayroom where the group had the time to create the full and true story. But everyone's real story needs all this to be told. What space is left for a transitional area where true stories can be told?

By the way, what is that true story I refer to? I think the true story starts when a person suddenly finds that he has something to tell, something he must tell the group. Not as a part of a pastime, but from necessity. When he starts to tell this story, all kinds of concealing activities starts as well. By the help of the others interventions he returns to the head tracks and sooner or later, often much, much later, he approaches the end. In this end there is not only a story we fully understand and share, a story that come to mean something new for the whole group. It's a brand new story of life, new for everyone, even the person who told it, but a lot of emotions . . . Narrating and living meet, and the people become individuals in a community. In these moments one can feel that the group gives birth to life, through all kind of emotions – crying and laughing, fear and hope. The experience goes far beyond our image of a treatment method.

I think all of you know what I talk about, but I am afraid that no one of us could describe it in a paper or an essay, at least not in a medical journal.

Lars Lorentzon ©



# Members' Forum

## **The Master Class.**

### **Or a brief description of a Special General Meeting**

Do you remember those delightful moments in your life when the full range of senses you experienced at the time flood back; the colours, the smells, the laughter, nature's elements whatever they were, rain, sun, wind, oceans, mountains, views ?

This is the stuff which gives reason to celebrate living.

I must have conducted more than one hundred medium sized groups some of which were on a weekly basis stretching over 2 years. The membership was open but the core members were senior professional people with status and images of self-importance. (Bank Presidents, Senior Consultant Surgeons, Principal Civil Servants, Managing Directors of Multi-national companies et al.)

I have always had a profound faith in the therapeutic benefits of groups when conducted by a sound experienced person, regardless of the task of the group.

As a reader of this, you are likely to be associated with the Group Analytic Society.

If you had any doubts whatsoever that group work can be enormously beneficial and rewarding you would have dispelled them after the Special General Meeting of GAS on Sunday 5<sup>th</sup> December in London.

Anne Lindhart's letter, published in Context is a superb example of rational reporting of the meeting

The process through which the meeting progressed to achieve the outcome in Anne's letter is what I mean by the master class. The type of event organised in the theatrical profession where great actors/actresses put on something like Henrik Ibsen's "When We Dead Awaken" . . . . to help students learn their chosen profession. (no doubt my choice of play will raise some psychoanalytic interpretations)

I think this group of 25 brilliant people with a vast amount of

group analytic experience between them, demonstrated a master class in problem solving.

**Fellow members of the Society, “have faith in the process!!”**

This was a mixed group in the widest sense. Age, gender, nationality, group analytic experience, degrees of self importance, degrees of perceived importance, verbal fluency, reassuring calm, agitated frustration, mood thresholds and cultural differences.

The written material presented to members could only be described as somewhat explosive.

There were polarised positions, there were very strong emotions and there were reputations and resignations on the line.

There seemed to be something in the room, maybe the spirit of Foulkes, whose sculptured bust was overlooking our deliberations, which introduced a genuine, positive atmosphere. We ALL WANTED a win-win outcome, despite the hurt some people had been feeling before the event.

The final solution which was so clearly recorded by Anne was that the Management Committee would approach a number Full Members who might be willing to take on the executive and administrative tasks of the Society and chair MC meetings until the next ballot elections.

As I am a returned old boy from the early days, I was not aware of the degree of conflict this situation had created in comparison to any earlier conflicts.

I was fully aware of the expert behaviour I witnessed from the Chair. This was a master class by members of the Group Analytic Society which, had it been filmed, would be a brilliant teaching device for our students.

Final words for the brave temporary executive chairperson from Ibsen's Maja to her Professor Rubek husband;

Maja: You said you would take me up to a high mountain and show me all the glory of the world.

Rubek: (with a slight start) Did I promise you that too?

Aspirations are one thing, achievements are something else. Ibsen achieved phenomenal things.

Our Norwegian colleagues will not need reminding of the genius and humour of the great man.

Trevor Mumby

Acting Chairman for Special Management Group.

December 5<sup>th</sup> 2004.

\*

### **THIRD EUROPEAN CONFERENCE OF PSYCHOANALYTIC GROUP PSYCHOTHERAPY**

The 3<sup>rd</sup> European Conference of Psychoanalytic Group Psychotherapy was held at the Higher Institute for Applied Psychology (ISPA) in Lisbon, Portugal, October 7-10, 2004. It was organized by the E.F.P.P. (European Federation for Psychoanalytic Psychotherapy in the Public Sector) [www.efpp.org](http://www.efpp.org) and by the Portuguese Society of Groupanalysis (S.P.G.) [www.grupanalise.pt](http://www.grupanalise.pt), [spgrupanalise@netc.pt](mailto:spgrupanalise@netc.pt). The theme of the conference was “The Individual and the Group: bridging the gap.” The conference consisted of early morning small group sessions for self-examination, keynote lectures, discussion groups, optional working lunches, and afternoon paper presentations. There was optional evening entertainment.

I was impressed by the collegial spirit of the participants, from the opening reception to the conference wrap-up. I was the sole US American attending the conference and presenting a paper. Although I initially felt out of place, I experienced feelings of mutual acknowledgement and respect during the multilingual small groups that continued throughout the conference, which I found personally and professionally rewarding.

A brief summary of the excellent keynote addresses, selected workshops, and selected presentations, dealing with theory, technique, and research follows:

Dr. Cesar Viera Dinis (Portugal) discussed “Primus Inter Pares” (One among Many): that the individual acquires genuine meaning and representations within the complex network of inter and trans-subjectives of the Psychoanalytic Group Psychotherapy experience. Regarding counter-transference, Dr. Dinis encourages group therapists to acknowledge and suppress narcissistic urges.

Dr. David Zimmerman (Brazil) described evolutions in his approach to group analysis throughout his experience of over 40 years. In addition to exploring unconscious material, he assigns special value to encouraging analysis of the conscious ego while acknowledging the multiple meanings of the existence of others who are free to “fantasize, think, contest, commit aggression, love, suffer and create!”

Dr. Luc Michel (Switzerland) described “The Pleasure in Group” as an antidote to the decreasing capacity of many of his clients to experience pleasure, one of the chief characteristics of depressive states.

Dr. Werner Knauss (Germany) discussed “The Group in the Unconscious,” the complex bridge between the individual and society: groups and the individual are bridged by the internalized group matrix within each individual in a constantly interacting process. Dr. Knauss sees ego strength as dependent upon “a person’s internalization of a group experience which gives them conscious access to conflictual, supportive or traumatizing group experiences in the past, the present and the anticipated future.” This leads to flexible identities within the group matrix.

Of contemporary importance is regressive phenomena found in fundamentalist or terrorist groups. Dr. Knauss, citing Vamik Volkan, perceives the beginnings of similar dynamics within US American society. He discussed how true democratization requires respect for human rights. He argues that it is necessary “to wean the group for its need for a god-like father figure, in order to prevent it from deteriorating into a mass consisting of a god-like leader and a group of followers,” who use pseudo-moral judgments.

Prof. Carlos Jalali (Portugal) discussed regressive phenomena from a political science perspective: some groups try to deny conflictual differences within the group and instead project these differences onto less powerful, devalued or dehumanized groups (Blacks, Jews, non-believers, “Liberals,” and so forth). Dr. Jalali discussed the power of the group to encourage positive action such as voting. Individuals with a group identity are more likely to vote than are individuals without a group identity, because the

latter are more likely to believe that their solo votes won't make a difference in an election.

Dr. Muriel Gilbert (Switzerland) discussed how torture is made even more horrible when victims "disappear" and families and friends are forever denied access to emotional closure of acknowledging the victim's death. She explored Sophocles's Antigone, who sacrificed her own life to provide her brother Polynice with the funeral honours of which he had been deprived.

Dr. Mary Raphaely (England) discussed her use of culturally sensitive modes of treatment to African victims of torture (see [mraphaely@torturecare.org.uk](mailto:mraphaely@torturecare.org.uk)).

Drs. Emma Bolshia Bravo (Bolivia) and Andre Gautier (Switzerland) gave a conjoint workshop describing Repression of the March of (the) Retired (Bolivians), accompanied by a very moving film. Dr. Gautier invites group psychotherapists interested in treatment and research of victims of torture, to contact him at [bravogautier@megalink.com](mailto:bravogautier@megalink.com).

Research: Dr. Siv Boalt Boethius (Sweden) analyzed 28 supervision groups in a psychotherapy training program in which she studied group interaction and group climate. She found that role structure tended to shift over time, either in role focus or severity of polarization. Dr. Vivi Maar (Norway), also in conjunction with Dr. Boethius, presented quantitative and qualitative data on young adult group psychotherapy trainees. Dr. Rick Berke (USA) presented his structured interpersonal approach, along with pilot data on Serial Measurement of Interpersonal Skills in Long-term Outpatient Adult Group Therapy. He will propose a similar approach at AGPA in March, 2005 for older children and adolescents ([drick@rickberke.net](mailto:drick@rickberke.net)).

Dr. Isaura Manso Neto (Portugal) and her committee led the enormous four-year effort to set up this conference and provide an atmosphere of mutual acknowledgement and respect. The ISPA students on site provided welcome assistance: they finally had their opportunity to tell lost, older people where to go.

I look forward to AGPA's conference in March, 2005 and hope it can be as meaningful.

Respectfully submitted,

Richard Berke, Ph.D. [drick@rickberke.net](mailto:drick@rickberke.net)

NH Licensed Psychologist #113

MA Licensed Health Service Provider #959

(advertisement)

# THE NORTH LONDON CENTRE FOR GROUP THERAPY

*An International Group Analytic Workshop*

Friday, 24<sup>th</sup> June, 2 p.m. to Sunday 26<sup>th</sup> June, 2005, 3.30 p.m.

## LONGING AND BELONGING

**A Group Analytic Exploration**

*in*

*Small and Large Groups*

*Conducted by the Staff of the North London Centre*

***Convenor: Harold Behr***

**Fee:** (Includes meals and refreshments) **£275**

*Applications received before 1<sup>st</sup> May £250*

*(A limited number of concessions are available for students and trainees)*

**Venue:**

The North London Centre for Group Therapy  
138 Bramley Road, N14 4HU.

***Please contact: Mrs. Lesley Holmes***

**Tel: 020 8440 1451/Fax: 020 8449 3847**

**Email: [NLCent@aol.com](mailto:NLCent@aol.com)**

**(A Certificate of attendance will be provided for CPD purposes)**

# INTERNATIONAL CALENDAR

The new role of CONTEXTS, as it has been described elsewhere, provides us with many exciting possibilities. One of them is to provide you with information about many events relevant to group analysis, which are occurring anywhere in the world.

For this new venture to succeed, we very much need your help. Please send any relevant information to [tomormay@axelero.hu](mailto:tomormay@axelero.hu) as soon as possible, and keep us updated!

## **EASTERN GROUP PSYCHOTHERAPY SOCIETY . NYC,**

**Nov 5 and Nov 6,**

Annual Conference including Plenary Sessions, Large Group sessions,  
Institutes and workshops.

For further Information write:

EGPS Conference, PO Box 20686, Huntington Station, NY 11746-0861 or  
[egps@optonline.net](mailto:egps@optonline.net)

\*

## **CLINICAL CHALLENGES IN GROUP ANALYSIS**

**The 13<sup>th</sup> European Symposium of Group Analysis**

**August 8<sup>th</sup>–13<sup>th</sup>, 2005**

**Molde, Norway**

**Group Analytic Society (London) and  
Institute of Group Analysis, Norway**

\*

**For further information, please contact G.A.S.**

**Tel. 0207 316 1824; Fax 0207 316 1824**

**Email: [groupanalytic.society@virgin.net](mailto:groupanalytic.society@virgin.net)**

**Website: [www.groupanalyticsociety.org](http://www.groupanalyticsociety.org)**

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258 Belsize Road, London NW6 4BT



(advertisement)

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## **SPEAKING OUT**

An intensive Course to encourage confidence when speaking in public, in a meeting, or when giving a lecture or presentation. The Course has a practical component as well as a psycho-dynamic focus.

**Saturday, June 18<sup>th</sup> 2005, 9am–4.45pm**

**At The Institute of Group Analysis,  
1, Daleham Gardens, London, NW3 5BY**

**Cost £150 to include lunch and refreshments.**

**Participants will be limited to 22.**

**Course tutors: Roberta Green: a speech and language therapist specialising in voice before training as a group analyst and was also a voice tutor at Guildhall School of Music and Drama. Associate member of the Group Analytic Practice.**

**Nigel Planer: actor, writer and comedian, runs specialist workshops for actors and opera singers.**

**Peter Wilson, group analyst. Associate member of the Group Analytic Practice.**

**Further information from Roberta Green 0207 385 3408  
roberta.green41@btopenworld.com**

.....  
To register for the Course **fill out this slip and return to**

**Roberta Green, 41, Woodlawn Road, London SW6 6NQ, enclosing a cheque for £150 (cheques should be made out to “Roberta Green”).**

Name: .....

Address: .....

.....

Tel. Nos. and e-mail: .....

## CONFERENCE ACCOMMODATION IN LONDON

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

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

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

(Swiss Cottage Hotel, Tel. 0207 722 2281),

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

(Dawson's House Hotel –Tel. 0207 624 0079).

**The House Hotel** at 2 Rosslyn Hill, London NW3 1PH is a more pricey, but rather nicer place less than five minutes from Daleham Gardens.

(The House Hotel, Tel. 0207 431 8000, Fax 0207 433 1775)

**The Forte Hotel** at 215 Haverstock Hill, London NW3 4RB is a Trust House Forte chain hotel in the same area with all major hotel facilities.

(The Forte Hotel, Tel. 0208 70 400 9037)

**Langorf Hotel** at 20 Frognal, London NW3 6AG  
Good, comfortable hotel, with all facilities.

0207 794 4483

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

0700 080 8800

0207 309 5500

0207 388 4443

### **Bed & Breakfast Accommodation**

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

(London Bed & Breakfast – 0207-586 2768).

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

### **HOSPITALITY IN LONDON**

The multi-cultural nature of our society provides a unique opportunity. If you would be interested in hosting a colleague for a night or two, **or** are visiting London and would like to stay with a colleague

**contact Mary Raphaely (GAS)                      fax: 020 7602 7421**

**81 Gunterstone Road   London W14 9BT**

**email: [mary@raphnet.dircon.co.uk](mailto:mary@raphnet.dircon.co.uk)**

Name:
Address:
Telephone number:
Email:

**27/5/00**

# **CONSTITUTION OF THE GROUP- ANALYTIC SOCIETY (LONDON)**

**Founded 3rd June 1952**

**This Constitution was adopted in this revised form at  
the Annual General Meeting held on 23rd August  
1999.**

**Head Office:  
258 Belsize Road  
London NW6 4BT**

## **Name**

1. The name of the Association shall be The Group Analytic-Society (London)(hereinafter called “The Society”).

## **Committee of Management**

2. The Society shall be managed by a Committee of Management (hereinafter called “The Committee”).

## **Object**

3. The object of the Society is to relieve those suffering from psychiatric disorders and who are in need of treatment.

In furtherance of the above object but not further or otherwise, the Society shall have the following powers:

- (i) to promote the treatment and prophylaxis of psychiatric disorders by the technique of group-analytic psychotherapy (“Group Analysis”);
- (ii) to promote study and research regarding the application of the science of Group Analysis;
- (iii) to organise international symposia and workshops in Group Analysis in different cultures and countries;
- (iv) to promote and foster the development of Group Analysis in different cultures and countries;
- (v) to further the work of Group-Analytic Training Institutions in advancing the education and training of persons for work in the field of Group Analysis.
- (vi) to promote educational methods based upon the science of Group Analysis;
- (v) to advise on the effects of group activities;
- (viii) To print, publish and distribute books, papers, articles and journals relating to Group Analysis and to finance or assist in the financing of such printing, publishing and distribution;
- (ix) to make grants for defraying the expenses of lectures and lecture tours relating to Group Analysis;
- (x) to assist with the financing of persons and bodies for the

object aforesaid and upon the basis that any such finance shall be applied wholly in a charitable manner and only for the said object;

- (xi) to assist in the development and application of Group Analysis within the framework of Public Health Services in different countries;
- (xii) to raise funds and invite and receive contributions from any person or persons whatsoever by way of subscription, donation and otherwise, provided that the Society shall not undertake any permanent trading activities in raising funds for its primary charitable purpose.

## **Membership**

### **4. Classes**

There shall be six classes of membership:

- (i) Founder Membership
- (ii) Honorary Membership
- (iii) Full Membership
- (iv) Associate Membership
- (v) Guest Membership
- (vi) Student Membership

- (i) Founder Membership

The Founder Members were Dr. E.J. Anthony, Dr. P.B. de Maré, Dr. N. Elias, Dr. S.H. Foulkes, Mrs. E.T. Foulkes, Mrs. M.L. Abercrombie.

- (ii) Honorary Membership

Honorary Membership shall be conferred upon such persons as the Committee shall elect to honorary membership.

- (iii) Full Membership

Full Membership shall be open to such appropriately qualified persons as the Committee, at its absolute discretion, shall deem to have contributed effectively to the science of Group Analysis.

- (iv) Associate Membership

Associate Membership shall be conferred upon such persons as the Committee, at its absolute discretion, shall decide are qualified by reason of their experience to further the objectives of the Society.

(v) Guest Membership

Guest Membership shall be occasionally conferred upon persons who wish to attend scientific meetings of the Society. Guest Membership shall be at the absolute discretion of the Committee and shall only be granted for a limited period which shall in no circumstances exceed one year.

(vi) Student Membership

Student Membership shall be conferred, at the Committee's absolute discretion, upon any person who is currently attending a course in Group Analysis.

### **Subscriptions**

5. Founder Members and Honorary Members shall not pay any subscription but members of the other categories shall be under an obligation to pay an annual subscription of such amount as the Committee may from time to time determine in respect of each category of membership. The Honorary Treasurer in consultation with the President shall, at their absolute discretion, be empowered to waive the whole or part of any member's subscription in exceptional circumstances.

### **General Meetings**

6. (a) An Annual General Meeting shall be held once in every calendar year. The Committee shall determine the date, time, and place of the Annual General Meeting taking into consideration the venues and times of the Society's international events. Written notice of such meeting shall be given to all Founder, Honorary and Full Members by posting the same to their last known address not less than twenty-eight days before the date of the meeting.

(b) All General Meetings other than Annual General Meetings shall be called Special General Meetings and shall be convened either upon the orders of the Committee or upon a written requisition signed by not less than one-tenth of the Founder, Honorary and Full Members stating the purpose for which the meeting is to be convened. Notice of every Special General Meeting shall be given to all Founder, Honorary and Full Members by posting the same to their last known address not less than fourteen days before the date of the meeting.

(c) The accidental omission to give notice of a meeting to, or the non-receipt of such notice by, any person entitled to receive notice thereof shall not invalidate the proceedings at that meeting.

### **Proceedings at General Meeting**

7. The business to be transacted at the Annual General Meeting shall consist of:

- (i) presenting the Accounts and Balance Sheet of the Society;
- (ii) the appointment of the Society's Auditors;
- (iii) electing the members of the Committee;
- (iv) transacting any other general business of the Society included in the notice convening the meeting.

8. No business shall be transacted at any General Meeting unless a quorum is present at the time the meeting proceeds to business. Fifteen Founder, Honorary or Full Members or their voting representatives shall form a quorum.

9. If within half an hour from the time appointed for the holding of a General Meeting a quorum is not present, the meeting, if convened on the requisition of members, shall be dissolved. In any other case it shall stand adjourned to the same day in the next week, at the same time and place, or at such other place as the Committee may determine, and if at such adjourned meeting a quorum is not present within half an hour from the time appointed for holding the meeting, the members present shall be a quorum.

10. At all General Meetings of the Society the President of the Society shall preside as Chairman, or if there is no such President, or if at any meeting he shall not be present within fifteen minutes after the time appointed for the holding of the same, or if he is unwilling to act, the members shall choose some member of the Committee, or if no such member is present, or if all the members of the Committee present decline to take the Chair, they shall choose some Founder, Honorary or Full Member of the Society who shall be present to preside.

11. The Chairman of the meeting may, with the consent of the majority of the Found, Honorary and Full Members present (and shall, if so directed by the meeting) adjourn any meeting, but no business shall be transacted at any adjourned meeting other than the



business not reached or left unfinished at the meeting from which the adjournment took place. Whenever a meeting is adjourned for thirty days or more, notice of the adjourned meeting shall be given in the same manner as of an original meeting. Save as aforesaid the Founder, Honorary and Full Members shall not be entitled to any notice of adjournment, or of the business to be transacted at any adjourned meeting.

12. At any General Meeting a resolution put to the vote of the meeting shall be decided on a show of hands, unless a poll is, before or upon the declaration of the result of the show of hands, demanded by the Chairman or by at least three Founder, Honorary or Full Members present in person or by proxy, or by a member or members present in person or by proxy and representing one-tenth of the total voting rights of all the members having the right to vote at the meeting, and unless a poll be so demanded a declaration by the Chairman of the meeting that a resolution has been carried, or carried unanimously, or by a particular majority, or lost, or not carried by a particular majority, and an entry to that effect in the Minute Book of the Society, shall be conclusive evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against that resolution. The demand for a poll may be withdrawn.

13. No poll shall be demanded on the election of a Chairman of a meeting, or on any question of adjournment.

### **Votes of Members**

14. Every member shall have the right to attend General Meetings of the Society, but only Founder Members, Full Members and Honorary Members who have formerly been Full Members, present in person or by proxy, shall be entitled to vote and shall have one vote each. No member whose annual subscription is in arrears shall be entitled to vote. In the case of equality of votes the Chairman shall have a casting vote.

15. An instrument appointing a proxy shall be in writing under the hand of the appointer and shall be deposited at the administrative office of the Society not less than 24 hours before the time fixed for the holding of the relevant meeting. A proxy must be a Founder, Honorary or Full Member of the Society.

## **Committee of Management**

16. The Society shall be governed by a Committee of Management.

17. The Committee shall consist of the President of the Society (who shall act as Chair), the Honorary Secretary, the Honorary Treasurer, those Founder Members who make an election under paragraph 18 hereof and not less than six and not more than ten elected Honorary and Full Members. The composition of the Committee shall, insofar as is practicable, represent the international composition of the membership of the Society.

18. Any Founder Member who so wishes may, within one month of the date of the Annual General Meeting at which these rules are adopted, inform the Secretary in writing that he wishes to be a member of the Committee.

19. The Committee may from time to time and at any time appoint any Honorary, Full or Associate Member of the Society as a member of the Committee for a limited period not exceeding two years not withstanding that the maximum number prescribed by paragraph 17 be thereby exceeded. The Committee may at any time remove such an appointed member.

20. Elections to the Committee shall be by postal ballot and shall be held every year preceding the Annual General Meeting. The results of such election shall be reported to the Annual General Meeting.

21. The term of office for all Committee members will be three years, subject to re-election for one further term of three years.

22. Retiring members of the Committee shall be eligible for re-election without nomination for one further period of office, after which period they shall not be re-elected for at least two years.

23. The Committee shall meet at least four times in each calendar year at such times and places as they think fit and twenty-one clear days' notice of the date and place of such meeting shall be given in writing by the secretary to all member of the Committee. A quorum of the Committee shall be one half of the membership of the Committee.

24. The Society at the meeting at which a member of the Committee retires in manner aforesaid may fill the vacated office by

electing a person thereto, and in default the retiring member of the Committee shall, if offering himself for re-election, be deemed to have been re-elected unless at such meeting it is expressly resolved not to fill such vacated office or unless a resolution for the re-election of such member of the Committee shall have been put to the Committee and lost.

25. Nominations for Committee membership must be in writing, and must be received by the Hon. Secretary by a date to be determined in advance by the Committee. All nominations must be proposed and seconded by a Founder, Honorary or Full member of the Society, and must be accompanied by a statement that the nominee accepts the nomination.

26. A casual vacancy on the Committee occurring by reason of death or resignation may be filled by the Committee, and the member appointed to fill the vacancy shall retire at the next Annual General Meeting.

27. The Committee shall elect from its own number such Honorary Offices as it may think fit, which shall include a Secretary and a Treasurer.

28. A member of the Committee may be removed from office by resolution carried out by two-thirds of the votes given thereon at a Special General Meeting of the Society which may proceed to fill the vacancy.

29. A member of the Committee shall be deemed to have vacated his office if by notice in writing to the Secretary of the Society he resigns his office or if he ceases to be a member of the Society or absents himself from four consecutive meetings of the Committee without special leave of absence.

30. The Committee may from time to time appoint such sub-committees as may be deemed necessary and may determine their terms of reference, powers, duration and composition. Any acts and proceedings of such sub-committees shall be reported back as soon as possible to the Committee. All members of a sub-committee must be Founder, Full or Associate members of the Society. The minutes of such sub-committees shall be deposited at the Society's headquarters and circulated to the Committee of Management.

### **Powers of Committee of Management**

31. The Committee shall have power to authorize the employment by the Society of such salaried employees as it may consider necessary (provided such salaried employees are not members of the Committee) to perform such duties subject to such terms and conditions as the Committee or any sub-committee authorized by it shall determine. The Committee shall have power to make all reasonable and necessary provision for the payment of pensions and super-annuation to or on behalf of employees and their widows and other dependants.

32. The Committee shall have power to authorize the borrowing by the Society from its bankers of such monies as the Committee shall from time to time consider necessary for the proper performance of the Society's functions, provided that the total amount outstanding shall not exceed £1,000, unless the Society shall give its consent thereto in General Meeting.

### **President of the Society**

33. The President of the Society shall be a Founder, Honorary or Full Member of the Society. Election to the office of President shall be by postal ballot and shall be held preceding the Annual General Meeting, or at such other times as shall be necessary to fill a vacancy arising. The result of such election shall be reported to the Annual General Meeting or next General Meeting.

34. The President shall hold office for a term of three years and shall be eligible for re-election for a further term of three years after which he shall not be eligible for re-election for a period of two years.

35. The President shall act as Chairman of the Committee and shall have ex-officio membership of all sub-committees.

36. Nominations for the office of President must be in writing and must be received by the Honorary Secretary by a date to be determined in advance by the Committee. All nominations must be proposed and seconded by a Founder, Honorary or Full Member of the Society duly qualified to vote as under paragraph 14, and must be accompanied by a statement that the nominee accepts the nomination.

### **Honorary Treasurer**

37. The Honorary Treasurer of the Society shall be responsible to the Committee for the proper keeping of the Accounts of the Society and their submission to the Annual General Meeting. At the recommendation of the Hon. Treasurer and the agreement of the Committee of Management the accounts can undergo an annual independent investigation, rather than an annual audit.

### **Withdrawal of Membership**

38. Any member who is in arrears with his subscription for more than one calendar year, and whose subscription has not been waived, pursuant to the provisions of paragraph 5 hereof, shall by resolution of the Committee be informed in writing by the Secretary that unless payment or a satisfactory explanation is received within twenty-eight days he shall automatically cease to be a member.

39. The Committee may, by resolution of not less than two-thirds of those present at a Meeting of them declare that any member of the Society whose conduct or professional standards shall, in the opinion of the Committee, fall below that which is required, be sent a letter by the Secretary requesting him to appear before the Committee. If he shall fail to appear before the Committee or if the Committee shall be dissatisfied with the explanation of his conduct, the Committee shall forthwith terminate his membership.

40. Any member of the Society who has resigned, or who has had his membership withdrawn, may re-apply for membership at a later date, when his re-election will be at the absolute discretion of the Committee.

### **Property of the Society**

41. All freehold and leasehold property of the Society shall be vested in a Board of Trustees who shall enter into a deed of trust in the appropriate form setting forth the purposes and conditions on which they hold the said property in trust for the Society. The Board of Trustees shall consist of:

- (i) The President of the Society; and
- (ii) The Honorary Treasurer of the Society; and
- (iv) Not more than two other members of the Committee whom the Committee may elect to be Trustees.

Trustees may be removed from office by a resolution of the Society in General Meeting.

### **Powers of Investment**

42. The whole or part of any property belonging to the Society which is surplus to its everyday requirements may be invested by the Committee:-

- a. In the wider-range investments specified in Part III of the First Schedule to the Trustee Investments Act 1961 or any statutory modification thereof for the time being in force, subject to the provisions of that Act applicable to wider-range investments excepting the provisions relating to the division of the trust fund into two parts;
- b. in freehold property or leasehold property in Great Britain provided in the case of leasehold property such leasehold shall have not less than sixty years unexpired at the time of such investment.

### **Banking**

43. A bank account or accounts shall be kept by the Society at such London Clearing Bank or Banks as the Committee may resolve. All monies paid to the Society, including donations, subscriptions, collections and other contributions, and rent, interest, dividends, bonuses and all other income profits and the proceeds of sale of any property, investment or other assets of the Society shall be paid forthwith into such a banking account or accounts subject to the directions of the committee or any sub-committee authorized by it.

44. Except for petty cash disbursements, all payments made by the Society shall be made by cheque or credit transfer or otherwise as may be directed by the Committee or any sub-committee authorized by it.

45. All cheques and instructions to the Society's Bankers shall be signed by two Honorary Officers or by one Honorary Officer and by either a second member of the Committee or a salaried Secretary/Administrator of the Society so authorized.

### **Auditors**

46. A firm of Chartered Accountants duly appointed as auditors to the Society shall audit the Accounts of the Society and shall be

deemed to resign from the office of auditors of the Society automatically at the end of every Annual General Meeting, but shall be eligible for re-appointment.

### **Amendment of the Constitution**

47. The Constitution may from time to time be amended by a resolution carried by a majority of not less than three quarters of the Founder, Honorary and Full Members, voting at a General Meeting, convened for the purpose of passing such a resolution and of which not less than twenty-one days' notice shall be given to all Founder, Honorary or Full Members which shall specify the precise wording of the proposed amendments to the Constitution, save that no amendment shall be made to the Constitution which would have the effect of causing the Society to cease to be a registered charity in law.

### **Dissolution**

48. The Society may be dissolved by a resolution of not less than three quarters of the Founder, Honorary and Full Members present at any General Meeting of which not less than twenty-one days' notice has been given to all Founder, Honorary and Full Members specifying the intention to propose such a dissolution.

49. If upon dissolution of the Society, there remains after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society, but shall be given or distributed to some charitable institution or institution having objects similar to the object of the Society, such institution to be determined by the Society in General Meeting at or before the time of dissolution, and in default thereof, then to some other charitable objects, selected by the Committee or in default of such selection then as the Charity Commissioners (or other appropriate authority having jurisdiction over charities) shall direct.

50. (i) The Society may, from time to time, by a majority of 75% of those present in the General Meeting, make such rules or bylaws as it may deem necessary or expedient or convenient for the proper conduct and management of the Society.
- (ii) The Society in General Meeting shall have the power to alter, add or repeal the rules or bylaws and the

Committee shall adopt such means as it thinks sufficient to bring to the notice of Members of the Society all such rules or bylaws, which shall be binding on all Members of the Society. Provided that no rule or bylaw shall be inconsistent with, or shall affect or repeal anything contained in, the Constitution.

51. The Society shall be an unincorporated charitable association and the law of England and Wales shall apply to it.