

## **TABLE OF CONTENTS**

<b>EDITORIAL</b>	<b>3</b>
<b>PRESIDENT'S PAGE</b>	<b>4</b>
Award of the Jane Abercrombie Prize 2005/2007	5
On Suffering Change by Alberto Patella	6
Witness to Greatness, by Malcolm Pines	11
The Dublin Symposium Theme by Judy O'Mahony	15
Trauma in Organizations: Shifts of Perception by Margaret Gallop	17
A Group of Children with Multiple Deficiencies by Beatriz S. Fernandes	21
Ethical Dilemmas in Psychotherapy by Sheena McLachlan, Jacqui Begbie & Phil Crockett	27
<b>GROUP DILEMMA</b>	<b>30</b>
Reflections on the UKCP Supervision Conference by Liz McLur	36
Continuous Online Group at the AGPA Annual Conference by Lauren E. Storck	38
Considerations on the Identity of Group Analysis by Isaura Manso Neto	40

## CULTURE

IGA/GAS Film Society wins Best Film

Programme Award 42

Tsotsi by Roberta Green and Peter Mark 44

IGA/GAS Library Update by Elizabeth Nokes 45

GAS FORUM 47

NOTICES 49

## Editorial

In our last issue we said that we see Contexts as one instrument through which a Group Analytic identity can be fostered and that this can only come about by sharing, debating and engaging with the group.

We proposed a couple of new ideas; one was to host a regular column that presents a ‘group dilemma’ and another was to field a column that we have called ‘culture’.

We must say that we feel very pleased. The number, diversity and quality of the contributions we have received and published are confirming the interest in and the importance of this form of communication within the Group Analytic world.

In this issue we have a wide range of articles, from GAS London members and non members; from South and North America; and from South and North Europe. We have a group dilemma; cultural topics; clinical, ethical, communicational and sociological matters; experiences; challenges; and preoccupations.

On the President’s Page, Gerda Winter writes about the interplay between the national and international levels and how to create a workable model to further cross fertilization between them. The organization and co-organization of workshops and symposia, within and without the European boundaries, are surely going to increase the liveliness of the Group Analytical world. As we hope Contexts will contribute too.

So, we would like to thank to all the people who have already contributed and, to sustain the invitation to all, to participate actively.

Paula Carvalho and Terry Birchmore

## President's Page

A recurring theme at the Management Committee meetings of the Group Analytic Society at this time is the interplay and sometimes tension between the national and international level and how to create a workable model to further cross fertilisation between them. A solution, not necessarily the final one, but anyhow a step forward is the creation of a UK chapter taking care of local needs in this scientific society. Such a chapter could signpost where to participate in scientific events, facilitate discussions about theoretical concepts and provide a forum to meet others sharing an interest in Group Analysis. Another way to connect is to create scientific international events locally in co-operation with the Group Analytic Society, London. One such event is the coming Autumn Workshop that will be held in Sunderland in the north of England in the first weekend of November 2007. Sally Mitchison is to be the chair of the workshop.

Another cross fertilisation is a local Group Analytic workshop in Prague which runs from 29th May–1st June this year. It is a co-operation between Prague (Helena Klimova), Copenhagen (Anne Lindhardt) and London (Gerda Winther). The history behind this arrangement is that the first contact with the Czechs was taken by members from London and later the training proper was conducted by a team of Danish Group Analysts one of which was the Society's present chair of the International Development Committee, Anne Lindhardt.

Another project still in the melting pot is a workshop to take place in South Africa probably in 2009 the year after the Dublin Symposium. The initiative for this came from Anne Morgan, group analyst, living in South Africa

The need for a reduced fee for members from countries with low economic status has been raised regularly over some years. The Management Committee (MC) decided at their meeting in February this year to create a joint membership category, which means that up to 10 people can hold a joint membership which entitle them to individual names and contact details in the membership list, individual inclusion on the GAS web

forum and one copy of Group-Analysis, one copy of Contexts and one vote. To decide which countries this applies to the MC will follow the WHO guidelines.

In connection with the MC meeting in February I had the pleasure of being introduced by Victoria Graham Fuller former chair to the new chair of IGA, London, Marcus Page. The meeting was a continuation of the discussions of the relationship between the GAS and the IGA. Research is one point where co-operation could be very useful for both parties.

Last but not least I will mention the 14th European Symposium of Group Analysis 'Despair, Dialogue and Desire' in Dublin, to be held in August 2008. The organising of it is going very well. The Local Organising Committee and the Scientific Sub-committee are working keenly and actively to give the participants an experience of high quality. It is now possible to get all the relevant information on [www.dublin-gas-symposium.com](http://www.dublin-gas-symposium.com)

Gerda Winther

## **Award of the Jane Abercrombie Prize 2005/2007**

**to Professor Alberto Patella and Professor Maria Giordano**

In November 2006 the Jane Abercrombie Prize was awarded to Professor Maria Giodano and Professor Alberto Patella for their work in translating Jane Abercrombie's work into Italian and for their educational work in promoting her ideas.

The following prolusion, *On Suffering Change*, was delivered by Professor Alberto Patella during the first part of a workshop, held on the 17th November 2006, in the Salone degli Affreschi at Bari University. This title echoes, paradigmatically, a section of Jane Abercrombie's most important research work *The Anatomy of Judgement*.

Following the Rector's greeting, during the first part of the workshop, attended by over 200 professional helpers all with direct group analytical experience under the guidance of the

## 6 *Group Analytic Society – Contexts*

two award-winning professors, the President of the Group Analytic Society, Gerda Winther, awarded the Jane Abercrombie Prize 2005/2007 to Professor Alberto Patella and Professor Maria Giordano.

In her speech, Gerda Winther referred to the motivation which led the Group Analytic Society to confer the award on the two Italian group analysts ‘for their publication in Italian of Jane Abercrombie’s work and for their dedication to her efforts in the teaching-and-learning relationship research developed inside the University of Bari’.

Both professors expressed their great satisfaction with the recognition received from the Group Analytic Society, as well as the words of praise by its President, Gerda Winther, and thanked her for the Prize conferred in acknowledgement of their work spanning two decades, dedicated to the elaboration and development of Jane Abercrombie’s research which she carried out together with Foulkes’s research.

Lastly, they announced that the prize-money would be donated to the Istituto Gruppoanalitico Italiano, the Onlus organization which, in Bari, Apulia and Italy, is making strong efforts to spread the culture of Abercrombie’s group analytic method in specialisation, training, and prevention of burnout of psychologists, psychotherapists, doctors, professors, educators, those in charge of resources, professional helpers, and university students.

## **On Suffering Change**

I feel I have an arduous task today because it is not easy to describe briefly the decisive contribution Jane Abercrombie made to the progress achieved in Group Psychoanalysis, in Group Analytic Psychotherapy and Clinical Psychology.

I shall share some of my thoughts with you and hope the debate will provide insights into the modernity and complexity of Jane Abercrombie’s work. This is important because today those present here have a professional interest in this subject. This audience includes university professors, doctors, psychologists, teachers, teacher-trainers, specialists, people attending

refresher courses, undergraduates, and students attending training courses for the helping professions.

I shall start with a quotation from Siegmund Foulkes, dedicated to Jane Abercrombie; this is in the final paragraph of his 1975 work, *Group-analytic Psychotherapy, Method and Principles*:

‘As soon as we are concerned with teaching or learning quite new perspectives, the situation becomes different because to learn quite new facts or aspects in regard to any subject we have to change our attitude beyond the facts under consideration themselves. We are then, as Mrs. Abercrombie has so convincingly demonstrated, up against old notions and attitudes. The teaching/learning process is one and the same. The teacher must in turn be a good learner in understanding the pupils’ difficulties. Vice versa we understand from this point of view that undergoing psychotherapy of a more intensive kind, especially of course of an analytic type, can be also described as a learning process, even more as an unlearning process. This in more conventional analytic language would correspond to the analytic resolution of defences and resistances, and in structural language it would be the modification by analysis of unconscious ego and super-ego functions’.

This quotation provides important information and insights for our understanding of the enormous value of Jane Abercrombie’s scientific research. It sheds light upon the principle discoveries which the scientist from Birmingham added to her original studies concerning ‘the process of learning as a basic factor in the process of change’. Foulkes’ quotation connects ‘learning’ and ‘unlearning’.

### **Why?**

By connecting these two concepts he creates a bridge amongst the multiple levels of development in group analysis. This link connects the training processes of helping professionals and of ‘students’ who will later be professionals to the treatment of forms of psychological suffering.

## 8 *Group Analytic Society – Contexts*

Siegmund Foulkes knows that Jane Abercrombie's work is an essential element in the further development of group-analysis methodology.

Jane Abercrombie's research and training work was, from the outset, received and shared with conviction by Siegmund Foulkes; indeed the proof is that she was one of the 'Olympus Group' of the five founding members of the Group Analytic Society.

What new knowledge marked the stages of the scientific research of the biologist from Birmingham? I shall attempt to explain, based on fact, what Foulkes considers Abercrombie's greatest achievement. This achievement is undoubtedly connected with her personal genius, but also with the unique and unrepeatable situation surrounding the life and studies of this researcher at the beginnings of group analysis.

However, I wish to underline that the professional biography of Jane Abercrombie and Siegmund Foulkes were entirely different.

When Jane Abercrombie became interested in group psycho-analysis she was a scientist carrying out research in the field of biology. She was also a university professor.

When she became aware that traditional university teaching was unsuitable for the professional needs of future doctors, she chose to follow her group analysis apprenticeship and to join a therapeutic group conducted by Siegmund Foulkes. An illuminating experience! She felt it was important to transfer to a teaching group something of the atmosphere he had established in the therapeutic group.

Following a long period of analysis, she decided to focus her scientific research on those processes that intervene in 'learning' and the factors that influence the making of 'judgement', particularly of 'judgement' in science and in practical medicine and other helping professions. First and foremost her interest lies in the process of perception, the projective nature of perception and the obstacles it encounters in the form of distortion and perceptive illusion.

When she began her group analysis training, Jane Abercrombie owed nothing to orthodox psychoanalysis. In the same way, she was mentally free to take on scientific research in a radically innovative method.



Therefore, she was in exactly the opposite position to that of Sigmund Foulkes. He had fled from Nazi Germany to England and had had a rigorous orthodox Freudian psychoanalytical training. Besides, he had had the classical training of doctors of that time. When the war circumstances allowed the discovery of group-analytical and group-analysis psychotherapy, Foulkes tried to unite both methodologies, highlighting their common analytical origin. In other words, he continued to be a Freudian psychoanalyst. When he discovered the group-analysis methodology, he attempted to adapt the constructs of individual psychoanalysis to it.

Jane Abercrombie, basing her initial research on the study of the relationship between perception and process of learning, discovered the fundamental basis of the new group psychoanalytical methodology.

The question is, why should this method result in such incisive operational consequences? I shall try to answer this by taking into consideration the 'temporal factor of knowledge'. Contrary to the psychoanalytical methodology which gives great relevance to the 'archaic' dimension of psychic events, the group-analytical methodology focuses its attention on the here-and-now context of 'perception and learning' processes.

Thus, the emerging of all the research that Jane Abercrombie discusses in her *Anatomy of Judgement* takes place. This research includes perception processes, the multiple defence mechanisms of 'schemata', conceptualisation processes, symbol formation and symbolization processes, verbalization processes, classification processes, through to the interaction between learning and unlearning, as processes of change.

### **On suffering change**

Traditional psychoanalysis investigates psychic suffering starting from the trauma, which, according to aetiological literature, precedes psychic suffering. That is, the past is the cause of the present state of suffering.

On the basis of her discoveries, Jane Abercrombie radically reverses this approach. Unlike Foulkes, she is unconcerned about being criticised by traditional psychoanalysts when she reclaims group analysis from the hegemony of the analytical movement.

## 10 *Group Analytic Society – Contexts*

She neither attacks nor rejects the contribution of traditional psychoanalysis. But she claims that the methodology of group analysis possesses scientific hegemony because it deals with the 'here-and-now' interaction of mental processes, and most importantly, the process of learning as change.

In her final piece of research, reported in *Anatomy of Judgement in Action – On suffering change* – Jane Abercrombie focuses on the 'implicational position' of professional helpers. In this respect, she can be recognised as the discoverer of the dynamic of burnout, interpreted as 'suffering change'.

Starting from the results of Jane Abercrombie's final piece of research, and developing her rigorous methodology which integrates the fundamental discoveries of Foulkes, we started our scientific work which, since 1991, consists of two research groups of the University of Bari. One is the group of Clinical Psychology for which I am scientifically responsible at the Faculty of Medicine and the Istituto Gruppoanalitico Italiano which I am president (as well as the Institute of Group Analysis of Italy); the other is the Interdepartmental Laboratory of Group Analysis and Epistemology Centre (C.I.R.La.G.E.) whose president is Maria Giordano.

This is known by many of those present since they participated in the National Seminar of Group Analysis on 'Burnout' which took place in Bari last February. The book of this has been published by Franco Angeli (2006).

Our present research focuses on the accentuation of psychic pain present in 'suffering change'. This pain (points to the fact that analytic work occurs in the here-and-now of training and therapy. It is not past trauma, but rather the painful experience due to lack of the resources necessary to face those changes which the here-and-now requires of the professional. Therefore this lack of resources means that the helping professional is always facing the new needs of learning from the new as well as unlearning by elaborating 'schemata'.

We are thankful to Jane Abercrombie for our achievement and to the Group Analytic Society in its acknowledgement of our dedication and commitment.

Alberto Patella

## **Witness to Greatness**

On 17th and 18th March 2007 I was invited by Luisa Brunori to come to Bologna to meet and to hear Muhammad Yunus the Professor of Economics from Bangladesh who this year has been awarded the Nobel Peace Prize. The University has inaugurated an 'Osservatorio' ('International Observatory for Micro-finance'), which is a creation of Professor Luisa Brunori and her colleagues in the C.I.R.I.G. (Centro Interdipartimentale per la Ricerca e l'Intevento sui Gruppi) that collects Professors from Psychology, Economics, Education Departments.

This is the first institutional response to the study of micro credit and owes its existence to the vigour and imagination of Luisa Brunori, the past-President of the Group Analytic Society.

I had perforce to leave the EATGA European Association of Transcultural Group Analysis meeting in Munich to bear witness to the birth of the Osservatorio. Despite a nightmare journey, not arriving in Bologna till well after midnight, having to rouse Luisa for the keys to the University lodgings, I am glad and grateful to her for this invitation.

On Saturday evening Luisa Brunori presided over a panel of prominent speakers from the worlds of banking, regional directors of Emilia-Romagna (the province in which Bologna is set) and various academics, to an enthusiastic audience. On Sunday morning there was an open meeting to celebrate the Osservatorio in the Aula Magna of the University. Those of us who attended the Bologna European Symposium, again well organised by Luisa, will recall that this was where the Large Group was held against great acoustic difficulties; you will be astonished to know how much the acoustics have improved so we were well able to hear the speakers. This audience two-thirds filled the enormous Aula Magna, probably about a thousand attendants including the large Bangladeshi community. There were about 1300 people.

Muhammad Yunus has a masterly direct simple profound style of engagement. He holds up to us a vision of how to eliminate poverty, to put it in the Poverty Museum by releasing the creative entrepreneurial skills of the poor. Sixty per cent of the world's population consume only 6 per cent of its products; the 'rich' con-

## 12 *Group Analytic Society – Contexts*

sume the rest. Poverty deprives people of all their human rights; small loans are given on trust to those whom the ordinary banks turn down as credit unworthy. The Grameen Bank, founded by Professor Yunus overwhelmingly belies this accusation of being credit unworthy. More than ninety nine per cent of the loans that the bank gives are repaid in total: energy is released for job creation for the founding of new enterprises. Above all release from the grind of poverty enables the person to regain, or to gain for the first time, their natural human rights, acquire dignity and self-respect. The very great majority of loans are given to women because women will honour their obligation to work and to repay loans ‘they are those, in fact, who feel physically despair not to have milk to give to their babies’. Men are more likely to spend the money. An example: a loan of 12 dollars will enable a woman to start to buy a cow, with each repayment she owns a greater part of the animal, finally she owns all of it and she is, as Yunus puts it, also the owner of the bank: she owns both the cow and the bank. The bank belongs to those who have received loans.

Yunus illustrates his argument about the choking constraints of the poverty environment thus: take seeds from the huge Banzai tree that grows freely in the forest; plant these seeds in a flower pot and it grows only into a tiny Banzai tree; that is because the seeds have been planted in the flower pot. Take away the pot, release the growth potential of the seed. Thus, change the setting, the environment of the poor which imprisons them and see how well they can grow.

A great majority of those who borrow from the bank are illiterates; but their children go to school, go to college, some are already training as doctors and engineers. Micro-credit greatly changes the gender relationships in Bangladesh thus; people are encouraged to build or to buy their houses. The woman comes to say that she wants a loan to build a house. She is told that she has to have the deeds to the land that she is going to build on. These invariably are in the name of the man (law of inheritance). She is told to bring the man with her next time and he is told that money to build a house will only be available if the deeds are transferred into her name. At first he is shocked, then he argues, finally makes the move and signs the land over to the woman. She is now the house owner. In Muslim countries the man has a great and threatening control over the woman

because he can divorce her simply by saying, ‘I divorce you’ three times. But now if he divorces his wife she will throw him out of the house! Thus the man begins to have to learn tolerance, restraint and respect for the woman. To me this seems to be an enormous acceleration of what Elias trace in European culture, changes taking hundreds of years. This is what the called the cycle of sociogenesis and psychogenesis. Societal changes are internalised, become part of the person who is then empowered to live and behave in a way that contributes to a new social environment.

The micro-credit bank has sponsored many enterprises, the latest being the Grameen Mobile Phone Company. Already millions of poor Bangladeshis can use mobile phones to create new liberating networks. Another recent enterprise is to give loans to beggars. Beggars are invited to come to the Grameen Bank where they are given a small loan that will enable them to buy better clothing and a small stock of goods to trade. They are now told you have two identities: (1) you are still a beggar and you going begging, (2) you are now a merchant and when you go to a house begging you are now also able to offer for sale small objects thus you are also an entrepreneur. You now have two personalities and in time you can decide which of these personalities you prefer to live as, either as a beggar or as a merchant. This has already attracted thousands of beggars to the scheme.

The large audience in the Aula Magna were entranced. The Chair of the panel was the University Rector (the Magnificent Rector) saw in the audience a very popular actor who is outspoken about the financial tyranny of the banks. The Rector climbed down from the dais, called the man forth, embraced him and gave him the pulpit where he railed for several minutes arousing great enthusiasm in the audience.

The Osservatorio for Micro-Finance of the University of Bologna is a creation of Luisa Brunori and her young enthusiastic economists and psychologists. Bologna has already awarded an honorary doctorate to Muhammad Yunus. Yunus said that he fell in love with Bologna when 10 years ago he was invited to speak at an evening meeting and they had to move to Aula Magna because more than 1500 were present and couldn’t keep in the smaller room for 500 foreseen people change the at mid-night he was still talking to a packed audience of 1500 people.

## 14 *Group Analytic Society – Contexts*

Shortly before the year 2000, the Group Analytic Society held a winter workshop in Venice, the Isolo San Giorgio on the subject of money. The organiser was again Luisa Brunori and Werner Knauss. One of the principal speakers was Professor Stefano Zamagni, from the University of Bologna. It was on that occasion that we discovered our overlapping fields of interests in the human relational aspects of economics; exchange, mirroring, trust, the dynamics of small, large and community groups. We did not speak about micro-credit because I think none of us knew about it then but shortly after I read the first book by Muhammad Yunus, 'Banker to the Poor: Micro-lending and the Battle against World Poverty' published in 1999, New York. The preface is by Jimmy Carter. I told Luisa about this book and its basis in loans being given to a group and how constructive group forces operate there. Luisa was greatly enthused by this work, began locally to organise a micro-credit study group which has resulted in a micro-credit Association in Bologna and invited Yunus to Bologna where he received an honorary degree. Luisa and some of her students have more than once already been to Bangladesh. Since then she has tended the growth of the micro-credit seed assiduously. She succeeded in inviting the Italian Prime Minister, Romano Prodi, to come to this meeting even in the midst of urgent political business.

Yunus has added the Nobel Peace Prize 2007 to his already long list of honours. He remains a powerful, intellectual and moral force in our debt ridden, usurious consumption based world economy. The influence of the micro-credit movement which certainly has deep historical roots in Europe especially in Italy where banking began. His work has not yet received the attention it deserves in the UK compared to other European countries, South America and some of the former East European Communist States, but surely this recognition will come.

We can be proud of the role played by Group Analysis in the formation of IGA Bologna, thus helping to create the 'facilitating environment' of the University of Bologna, the eldest in Europe and that the driving force behind this development is our past-President of GAS, Luisa Brunori, Full Professor in the Department of Psychology.

Hat's off ladies and gentlemen.

PS: Our own, own senior member and great theoretician Pat De Mare has for years been talking and writing about the unwarranted grip that banks have over the world's money. His enthusiasm has been for social credit, which is a different movement to micro-credit but which strikes at the same issue.

Malcolm Pines

## **The Dublin Symposium Theme**

Despair, Dialogue and Desire: the transformative power of the analytic group in the movement from despair to desire through dialogue.

This title and theme is the outcome of a dialogue between members of the Irish Group Analytic Society which took place soon after the commitment was made to host the next European Symposium. We reflected on the question of what Group Analysis brings to Ireland and the world today.

Ireland has a very recent experience of immigration rather than emigration. In the last decade, it has developed a rich vibrant economy and has become a multicultural society. It has emerged as a new nation but with a history of colonialism, poverty, emigration, oppression and internal war and conflict. It is an island at the extremity of Europe with a foreign policy of neutrality since the last world war but is also one of the early members of the European Union, a nation with a wide diaspora of its people with historical ties and links across seas and borders with countries worldwide. It has experienced isolation and connection, domination and freedom. It has a history of internal struggle and outward commitment. There are inherent paradoxes and juxtapositions to its experience of itself and how it has emerged, through history, to become what it is.

This is the background context, which influenced the thinking about themes that emerged to do with identity, place and displacement, belonging and assimilation, borders going up and coming down, wholeness, oneness, and duality and the impact of economic, social and cultural change in our internal world.

## 16 *Group Analytic Society – Contexts*

Other themes attempted to capture the strong tradition of creativity in Ireland referring to the music, the story telling, the poetry, the art and how the experience of social and individual despair and desire has found expression through the arts, to enable a resonance to take place between people. Thus the theme for the Symposium developed to capture a past and present experience of Ireland, which would resonate with our European colleagues desiring to find a place for their reflections pertinent to their cultures.

We were mindful of the writings in Foulkes & Anthony (1957) 'The individual, while helplessly compressed into a mere particle of social groups and masses, is at the same time left without any true companionship in regard to his inner mental life. The relative isolation, alienation, of the individual is thus a very real problem of our time . . . mental sickness has a disturbance of integration within the community at its very roots – a disturbance of communication.'

The analytic group has the power, through dialogue, to rekindle engagement and to make us more desirous of each other. This is what Group Analysis may offer today. There is a past that can be grief laden and a present that can be experienced as disconnected, shifting and changing. Values have to be remade, new alliances and pluralism to be integrated into this matrix, so that a future becomes possible for people to creatively participate in life. The narration of the people's stories, both social and personal, has a forum in the analytic group. It is this process that transforms despair through dialogue to desire and ultimately to a creative discourse.

'If poetry were destroyed, O people and there were no stories or songs, nobody would know anything ever again about generations before our own.' Giolla Brighde Mac Con Midhe 1260. (translated from Irish).

Foulkes, S.H. & Anthony, E.J. (1957) *Group Psychotherapy* Maresfield reprint 1967. Pg 24.

Judy O'Mahony

On behalf of the Local Organizing Committee, Dublin



## **35th GAS Autumn Workshop: 'Trauma in Organisations'**

**9 November–12 November 2006**

### **Trauma in Organizations: Shifts of Perception**

I attended the 35th GAS Autumn Workshop, 'Trauma in Organizations' at the same time as I was first introduced to Mark Rothko (1903–1970) the Abstract Expressionist New York painter and the two experiences linked in my mind. Exploring some of the connections has led me to further thoughts about metaphor and how easy it is to become imbued in the restricted thinking of ones own generation.

The 'Trauma in Organizations' workshop took place in London from 9th–12th November 2006 and attracted over seventy delegates from the UK, Scandinavia, Europe, Israel, Hong Kong and Japan. A rich series of presentations offered examples from a wide variety of contexts including private organizations, as well as health, educational and community settings. Theoretical perspectives were brought by Earl Hopper, who encouraged the generation of ideas and concepts and the importance of the grieving process in coming to terms with trauma.

This variety of presentations was supplemented by two cultural events: John Wood's play 'Compromise' and the film 'Hidden'. I felt drawn into weighing every word in the play. The French film was originally titled 'Cache' and directed by Michael Haneke. These dramas threw an interesting light on the other presentations. I was conscious of the level of concentration generated as viewers searched for pattern and meaning, a process which we had been led through during the daytime presentations.

In the film 'Hidden' there were sudden shifts in perspective as the view which had filled the screen was suddenly contracted, and was seen to be a video recording, not the current action of the film. The camera had panned back and we were sharing it with others: others whom we were also watching. This sense of frames within frames is also visible in Rothko's paintings and will be mentioned later.

This process of moving in to look at more detail and pulling

back to get a wider view echoed our daytime experience as we moved between small and large groups. Similarly perceptions in the presentations shifted from personal through to societal. We were introduced to a group of young people with learning difficulties searching for a way of conceptualising their loss, finding the edge of their abilities. We heard about second generation trauma in Israel and Germany. I was conscious of a challenge from Gerhard Wilke to identify and overcome my generational and cultural blind spots.

The use of metaphor in defining and conceptualising these gaps and losses seemed important. During a combined presentation on Organizations in Traumatized Societies, Ann Allen told us about a highly skilled engineering firm struggling to survive, sited on the docks where the Titanic was built. She used the metaphor of the Titanic disaster to explain and interpret how catastrophic these changes and redundancies were felt to be. The company had separate canteen arrangements for management and workers, reminiscent of the upper and lower decks of the Titanic. Identifying the metaphor helped to articulate and give meaning to current losses and put into words the powerful feelings of pride and shame about redundancies which resonated back to the launching and foundering of the magnificent but flawed vessel. The background trauma perhaps lead to over-reaction and less ability to adjust to the reality of the situation.

Perhaps the sense of shifting frames is one of the reasons I perceived a connection with Mark Rothko's 1950's work. He never allowed these paintings to be framed but a sense of frames within the picture, of rectangles within rectangles, is visible within his 'multiform' paintings.

Another connection was the importance of sustained observation leading to new perception. He would sit for hours in front of a huge canvas before making a move, and then he would paint quickly. He asked viewers to enter a similar meditative process. He suggested they sit close to his enormous paintings and wait. At first they would appear as flat canvasses with large sometimes apparently roughly painted patches of colour, but as the painting works on the eye intense blocks of colour float up into the visual field in front of the canvas. Technically, this is a conscious technique. It uses light and shade, paint thickness and the use of blurred edges in carefully chosen colours at the boundary of

the floating rectangles. This confuses the eye and teases it into sharpening the edge.

Similarly, at the workshop, a plethora of detail would suddenly form into a useful metaphor or shape. Contemplating the two experiences I am struck by the parallels between the generation of a metaphor and perception of the floating rectangles. Is there a potential space here? Although these are devices they are significant but not real. It is in exploring the complex edge, the difference between the reality and the metaphor that progress is made.

Mark Rothko was one of a group of New York painters who came to be described as Abstract Expressionists in the 1950's and 60's. Although an intelligent and articulate man, who taught and wrote about art, Rothko in the 1950's decided to stop naming his paintings and rarely after this explained what they meant to him. He turned the paintings as he executed them to ensure they did not inadvertently represent anything. He wanted an emotional or even a spiritual response to his paintings, which he said were about things or 'objects' rather than coloured patterns and shapes. He wanted the viewer to engage with them and consider their own response in thought and feelings. 'For Rothko painting was a philosophical pursuit and in turn inspired thought in the viewer' wrote a critic, Bonnie Clearwater.

In *Untitled 1954 Oil on canvas* (view this painting on the web at: <http://en.easyart.com/art-prints/Mark-Rothko/Mark-Rothko-Untitled—1954-15537.html>), a dark horizontal rectangle rises from a yellow background revealing a pale glowing space beneath. The viewer projects their own meaning into paintings. To me the dark floating rectangle depicts an experience of trauma, which the painter is seeking to express. In other paintings I see threatened landscapes, or at a different distance a face. My engagement with the paintings led me to find out more about their painter. Although any response is subjective, my sense that they in some way depict trauma has some backing in his recorded interviews and writings.

Rothko said 'The purpose of art is to express and to move' and 'I think of my pictures as dramas; the shapes in the pictures as performers.' Klaus Ottman writes 'By limiting the shapes and colours, he intended to increase, not reduce, emotion in his paintings. He chose abstraction as a means of expressing the human condition in all its complexities.'

Rothko spoke of never having recovered from being torn away from his motherland as a young boy. He was born Marcus Rothkowitz in Russia in 1903, part of one of the huge moves of population of the early C20. He took his own life in 1970 suffering increasing depression and life-threatening illness. His Jewish family faced oppression in Dvinsk in what is now Latvia. His father moved to the USA with his older sons when Marcus was seven and had saved up enough for the rest of the family to join them by the time Marcus was ten. Within months of the family being reunited Marcus's father died of cancer. In his late paintings dark maroon and black shapes almost fill Rothko's canvasses, and the three-dimensional effect is less prominent.

He was a largely self-taught artist. He engaged with surrealism and was influenced by Jung, painting mythological subjects, before embarking in 1949 on his mature abstract style. Writing with a colleague to the New York Times in 1943 to defend his work he wrote 'There is no such thing as a good painting about nothing. We assert that the subject is crucial and only that subject matter is valid that is tragic and timeless. That is why we express spiritual kinship with primitive and archaic art.' Writing in his own notebook he wrote 'Primitive art . . . is the manifestation of terror, the symbolization of man's basic horror of insecurity.'

The Abstract Expressionist paintings seem to speak for the decades after the Second World War, which lead to so many traumatic experiences which could not be put into words. The workshop helped me to observe again the process whereby intolerable experiences once conceptualized, can begin to be talked about and the grieving process begun. The shape rises from the surface and more life and possibilities become visible behind. Thinking about the blurred edged shapes in Rothko's paintings I realize that metaphors don't have to be exactly accurate. It is in articulating the difference between the metaphor and reality that words and meanings can be expressed.

Exploring generational blind-spots is an on-going process. It may be because my childhood coincided with these canvasses being painted that they have resonance for me.

Michael Foulkes wrote about the 'living transmission of cultural experience' being crucially formative and Donald Winnicott explained how 'play and cultural experience depends for its existence on living experience.' The workshop by giving further living

experience helped to bring to life and awareness aspects of the social unconscious.

My thanks are due to the organizers for such a fruitful combination of experiences.

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## **Group of Children with Multiple Deficiencies**

### ***Their parents and the school***

#### **Introduction**

Is what all parents plan for their children always heavily idealized? If this is the case plans are full of hopes, expectations and ambitions that may or not be accomplished with the arrival of a new baby.

The opposite also occurs and children end up being born even though the original desire was not for that to happen. Those children were not idealized or planned, were perhaps conceived a bit randomly and came into this world and inevitable changed the family they entered.

Inside both of these worlds we find children who are born with deficiencies. Some children have only one deficiency, others have

## 22 *Group Analytic Society – Contexts*

multiple, stretching from the intellectual to the physical realm. Some of these children manage to obtain some independence whilst others are totally dependent on others to survive.

How are these children absorbed by their family, school and society? What are the common difficulties found in their environment? How does the family manage to overcome the frustrations and give them the minimum of conditions necessary to survival? This was what we discovered in the course of the work outlined here.

We work in an institution that oversees those with multiple deficiencies, and all possess a degree of mental deficiency, which will be our main focus. With their intellectual deficit, those with mental deficiency are already seen as ‘different’, and along with that definition comes an isolation from society. The result is that it makes it even harder for this person to live within society.

We therefore proposed the formation of a social integration group whose task was that of making it easier for individuals to interact and live amongst the school clientele. In order to form the group we carried out some initial work with parents of the students. This, we felt, was of the utmost importance, first because the impact of the deficiencies in the parents’ psyche is seen as huge, and can be observed in the way that they deal with their children; secondly, because the way in which the child is dealt with will count as a determinant factor in his or her future development.

With this study, our intent is to contribute to the thoughts about the importance of the integration of those with deficiency in society and the creation of conscience (or the capacity for empathy) among parents about their fundamental role in the education and development of their children, besides contributing to future studies and researches in this field, as well as the application of group techniques.

Our Initial Objectives:

1. To observe the progress and setbacks of children with multiple deficiencies who undergo a weekly group session;
2. To observe the progress and setbacks of parents of children with multiple deficiencies who undergo a fortnightly group session.

### **Execution of the work**

This work was carried out in a philanthropic institution, founded in 1996. We initially discovered that the aims of the work carried out in this institution were to enable children with multiple deficiencies and their families to obtain knowledge, to increase social skills, and to facilitate the development of potential abilities and notions about citizenship, therefore aiming to provide a better quality of life.

The number of group members is around 10 to 15. Students come and go very often, between 8 to 9 are those considered constant and regular students.

Activities consisted of occupational therapy, choral singing, drawing (for those who were physically able). Others would be sitting for hours, speechless, agitated or not, but always in near the others, and they would be interacting with them.

The proposition we made to the school, after some observation was to begin group sessions with children, with the goal of improving their life together and reducing the level of aggressiveness.

We also suggested the formation of a parents group, with the goal of enabling a discussion space in which anguish, fear, anger and the easy and difficult parts for each family would be the topics.

### **Description of the children's groups**

The groups for children have the fundamental task of helping them to learn to live with each other and to tolerate the multiple deficiencies amongst them.

After hours of observation of the behaviour of children/teenagers and the ways in which they related together, two groups were selected. Groups meet on a weekly basis, with sessions lasting one hour, in the Toy Room.

We have discovered that the selection was not able to be entirely adequate, since in each group there were participants who could not remain in the group room for the duration of the meeting, or were agitated and have tried to hit the others.

Verbal communication is scarce. Communication is made using signs, grunts or small words, not always well articulated. There is little interaction amongst group members who instead keep themselves isolated in the tasks or discussions.

We made some alterations. Those more agitated, or who spoke very rarely, we removed from the groups. They remained in normal activities in the school (later in another group).

After two and a half months, some alterations could be seen: there are invitations to share toys, and one tries to help another when there is a need. We observed group members trying to help in the search of lost toys, without the need of participation from the conductor; some others attempted to calm the others down, etc.

### **Description of the Parents' Group**

All parents were invited to this activity, through a letter put in children's backpacks by the coordinators, who were initially excited about the possibility of giving this opportunity to the parents, something that would potentially improve their relationship with the school as well.

In the first day of the group, the attendance was 90%, then reduced to 70% and then became stable at around 45% on average during the semester.

This group has as a goal of providing parents with a space to talk about the easy and the difficult parts of facing the reality of their families. It is not about guidance but discussion.

At first, it was observed that almost all mothers (fathers never attended) thought they had been selected to a 'divine' mission, since the children's doctors universally stated to parents in the institution that: 'mother (father), you were chosen by God by your strength, your capacity to raise this child'.

None were able to talk about their frustration. Some expressed anger, saying that they didn't feel they deserved such a punishment. Many were the questions in the group such as: What did I do to God? Why is it that my children are not normal and when will they being able to be? They asked the coordinator as she was the one with authority. She was employed to give advice, and they thought that just like God had sent them children with problems, he also sent someone to help them find the solution.

Very slowly, the coordinator was able to show the need to listen to one another in the group, to speak one at a time, and to avoid cliques.



With a lot of persistence, after three months of group sessions, they could begin to listen to each other, to help each other in recommending places to seek assistance and medications, and sharing their anguish and considerably reduce their idealizations. They were able to engage in group work, to notice anger and difficulties with other members, and with the institution.

After the first month of group sessions the coordinator took on the role of taking issues involving unhappiness or conflict with the institution to the institution board, so providing a path of communication between parents and the institution and helping to resolve potentially conflictual issues. This work may have eased the relationship between the family and the institution. It became apparent, for example, that some mothers had given up demands for literacy for their children, since there was no active discussion with the school about the theme before the group sessions occurred.

### **Theoretical discussions**

The group modality was chosen for being broad, plural, and able to influence multiple phenomena and elements of the psyche. As Zimerman (2000, p. 84) says about the group, it is ‘a melody which results not of a mere sum of musical tones but their combination and arrangement’.

The technique employed in our groups is that of the Operative Group according to the findings of Pichon-Rivière, since it is a tool for a work, a method of investigation and has, also, a therapeutic function. We have opted for this approach since we have therapeutic objectives, but we also have a task to execute. Participants meet concurrently and our role as ‘technicians’ is also mixed; that means we also keep in contact outside of the group boundaries.

Fernandes (2004, p. 97) points out that in the group ‘resistances are shattered and diluted, and this leads to some global improvement and restructuring, resulting in an efficient way of obtaining learning’.

### **Some notes in conclusion**

We have noticed, during the months that the groups have evolved, that there is a steady improvement in the abilities of

group members, individually and in terms of their ability to inter-relate in the group.

Is it possible to do groups with this clientele? Today we can answer this question positively, although some adaptation of group techniques is necessary to meet the needs of the group members.

With regard to the mothers, they seem to have been reached, and claim to have been enjoying the opportunity and they are curious about whether the group will continue. They were afraid, in the beginning, that the group would have to be cancelled in the event of a less than an 80% attendance level. When these doubts were cleared, and the group was then available for whoever wanted to attend, the group began to work.

As for the children, we have noticed that there is already a small solidarity, and concern with each other, an interest in the other's activity. Verbal communication is scarce, but many other forms of expression may be used, such as gestures, looks, a mild pat on the back, a murmur etc. Those are all possible experiences in the groups.

And we, in the psychological field, realise every day, that as this big and diverse world is difficult and enchanting, we need much adaptation to adapt to the reality of the problems we meet in the institutional context in which we work, to learn how to decipher codes, and with this understanding, to be able to facilitate communication.

Working with, communicating and living within the multiple deficiencies found in these children's universe is a possible task, indeed, if we can respect the differences, difficulties, setbacks and abilities of each other.

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## **Glasgow Study Day 3rd March 2007**

### **Ethical Dilemmas in Psychotherapy**

#### **First Commentary**

The day was presented by John Woods, ex Chair of the Ethics Committee, IGA, and convened by Glasgow Course Convenor, Stephen Arcari supported by Sharon Hannah, Assistant Convenor.

The topic was introduced to the 20 or so current and ex-students through the medium of Wood's Play titled *Compromise*. We heard initially of the difficult reception this creative piece evoked from the various elements within psychoanalysis and prepared ourselves to be stirred.

We met James, an up and coming analyst (currently engaged in an affair with his supervisee) as he meets a new female client. She presents in distress following the termination of a two-year sexual relationship with her previous analyst, a senior practitioner. We shared James's initial outrage, then horror, as the realisation dawns that the analyst in question is his mentor, an esteemed senior practitioner whom he idealised. Just as we are developing the attitude that this senior analyst, amusingly titled Dr. Hazard, is a moral travesty, he comes to visit James pleading for his support when his case comes before the Ethics committee. During this conversation we hear how the patient had pursued him, made herself available and began the relationship after the termination of therapy. Dr. Hazard also alluded to James relationship with his trainee blowing aside James's illusion about his own capacity for discretion. Meanwhile James supervisor makes her presence felt reminding James of his own peccadilloes when he threatens to occupy the moral high ground vis-à-vis his senior colleague. As his contact with the aggrieved patient continues James is further drawn into the complexities by his developing attraction and obsession with this same patient. In the background to these 'professional' dilemmas there are two additional female voices, his secretary who is attuned to something amiss and gossips at large about this, and his wife's honest

complaint that family life is being neglected in the midst of professional strivings and preoccupations.

An open discussion of the issues raised, followed by small group discussions highlighted the tensions posed in the film around; whistle blowing on a senior colleague and how this might impact on one's career, the reluctance to expose a colleague for a whole variety of reasons and the protection within group analysis as opposed to individual analysis for both practitioner and client. Exploration of the nature of counter-transference was particularly useful with omnipotence and reluctance to actively explore in supervision highlighted as early warning signs of potential ethical struggles. The difficulties inherent in small professions conducting their own ethical affairs were touched on.

The afternoon session gave the opportunity to role-play a range of hypothetical situations in small groups where each group heard a query from a practitioner of an ethical nature and had to consider what advise to give. These ranged from an example of poor practise by a stressed practitioner who refused to acknowledge there was a problem, to concerns about a trainee's right to anonymity following a small group disclosure of disturbing sexual behaviour. The large group sharing following this afforded a unique experience of the complexities around ethical concerns from all perspectives and an enduring experience of our own easily heightened responses to these scenarios. The swings from idealisation to disappointment were apparent.

A large group with lively exchange and appreciation of the contributions and presence of the visiting analysts rounded off the day in true group analytic fashion. The day had started with an excerpt from a play which provided a backdrop and reference point throughout the day for issues of a local and personal nature to be considered alongside the ubiquitous and ever-present nature of ethical questions that tax us on a daily basis.

Sheena McLachlan and Jacqui Begbie  
Trainees on the Glasgow Qualifying Course

## **Second Commentary**

My reflections about this training experience on ethical dilemmas within the group analytic context are naturally influenced by various events and experiences that I have observed or been part of over the years, including most recently in Glasgow during my ongoing training in group analysis with the IGA. This training was the shared context for people coming to this theory day and necessarily coloured the task of the day. The experiential witnessing of ethical dilemmas and how they involve people and confuse people was very much brought forward in an effective and thought provoking way throughout the day.

John Woods, Group Analyst and Playwright whose recent work focused on ethical dilemmas within a psychotherapeutic context was the catalyst for much of the role-playing exercise and large group experiences that followed. The play intertwines various dilemmas across a spectrum of certainty of who might be in the wrong or in the right. An experienced and respected training analyst was discovered to be having an affair with a patient who then presents themselves to one of the former students and supervisees of the analyst. He himself however is having an affair with a supervisee of his own and brings his confusion as a result into his own therapy. The ease of black and white judgements in one situation is contrasted with the outwardly less clear boundaries in the second dilemma.

As for the experience on the day, it was striking how a technological failure meant that audibility of the volume was limited so everyone found themselves straining and leaning forward in order to listen. This fitted with one of the themes that emerged of how difficult it was at times for people to get their voice heard and that the people who were able to make their voice heard, for instance the former patient of the training analyst, were easily picked out and seen as deceiving themselves or others, as if it were an offence to bring forward the disruption of an ethical dilemma and challenge.

Role-plays and discussions were part of the theory day with various ethical dilemmas being set to role-playing ethical committees. All of these were on the ground that is most typical, I imagine, for such debates, ie that of uncertainty, and greyness. There were no black and white answers.

Messages that did appear were that dialogue was one important way through the fog of confusion. As with the large group frustration can be experienced as hateful, but through dialogue transformation can come. Dialogue did offer therefore the opportunity for movement. The role of an ethical committee as a source of advice and guidance and possibly even also as a pointer to ongoing support seemed also an important part of their function, rather than just taking black and white decisions.

Another thread that emerged was that ethical debate develops over time and through complexity of human relationship and dialogue new answers, but also new questions, will emerge. It seems an ethical framework does need to have space for development as well as for firm boundaries.

The final large group experience allowed the day to be rounded once again through dialogue and it was maybe here especially that some of our own personal and shared experience in Glasgow could be explored further. A very thought provoking experience, which seems to me should form a central component of any therapeutic training.

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## **Group Dilemma**

Our first Group Dilemma was posted on the GAS Forum in February with a request to Forum members to contribute thoughts about the dilemma. The discussion is given in full below.

### **The Dilemma**

*I had an established, mature group with six members: two women in their early forties and one in her mid sixties, a man in his late twenties and two other men in their forties. The older woman, Marie, was married to a difficult, possessive man who had been violent towards her throughout their married life until after a couple of*

years in the group she had threatened to tell their priest. This was effective in getting him to stop and for a couple of years Marie's confidence had been growing. Despite having worked as a primary school teacher, she was not readily able to think but she had a degree of emotional intelligence.

Marie and her husband went to Lourdes and when she returned she told an odd story about having 'lost it' and got into a confused state. This seemed at the time to have to do with emotional blackmail from the priest who was leading the group and who wanted Marie and her husband to tithe to his church rather than the one they had recently moved to. It seemed out of character for Marie to lose her temper like this with anyone other than her immediate family but it was even more odd that she did not seem curious about what had gone on during the time that she was confused.

Over the next year more and more odd things happened. Marie reported 'forgetting' this and that and started to describe herself as stupid and unable to do things she used to be able to. Her husband started to hit her again. Sometimes when they rowed and he acted in a threatening way she would leave home and, in a confused state, appear outside the local police station or at the door of one of her married children. She also did odd things in the group on a couple of occasions: one time she arrived early for the session and seemed to pick a fight with one of the younger men whom she had always felt drawn towards, she stormed off home before the session, leaving him very upset but mystified as to what it was all about. When she returned the following week she talked about having been insulted by him. On another occasion she got lost on the way home even though she lived only a short distance from the group. She reported feeling very low and stopped driving.

Group members were worried about Marie's mood but I was worried that this might be a dementing illness. I co-ordinated a discussion about what was wrong and elicited her permission to write to her doctor about this. She was seen by a psychiatrist who diagnosed a depressive pseudodementia and put her on anti-depressants.

Despite this treatment, Marie continued to feel low and anxious. There was more violence at home. Group members felt that something should be done. One day Marie told us that she'd seen her G.P. after an assault by her husband. Her G.P. had advised her to contact the refuge but Marie did not believe she could live alone. After all, she couldn't even get to the group without her

*husband's support. She started missing sessions and turning up late for others.*

*What could be done about this?*

*How do we understand this?*

*How would you manage this situation?*

*What practical, ethical, and therapeutic issues might be involved?*

**From Trevor Mumby:**

'Excellent starter!

I have printed it and will ponder before replying in more detail. My first thought was 'I wonder how many "victim's" there are in the group?' Where do your feelings about the priest and "emotional blackmail" tune in to the groups' expressions of anger.

I would want to reflect on how the group is expressing aggression'.

**From Terry Birchmore:**

'Thanks for your thoughts Trevor.

I am noting the mix of sexes in the group: three men and three women.

I feel that I want more information about what is happening in the group: how these individuals relate to each other, how they relate to Marie, what the history of the group is, what personal issues the members are working on.

Whatever the answers to these questions I am struck by the focus on Marie – she seems to be caught in the centre of attention, the focus of concern and of what, some irritation and frustration? Is the group using (abusing) her to avoid their own issues? Abuse seems to be at the centre: men abusing women and someone then "losing their mind" when they are subject to this abuse. Marie is "demented". She seems to be trapped in this type of relationship, unable to free herself, perhaps even losing consciousness of what she is in. Where is the group with this – can they help her to see where she is and what she does, or are they all focused on "what is missin'g" in Marie, locating this in her mind rather than in relationship issues? How do these relationship issues and "what is missing" enter the group and its own relationships?



Another question: are we able to interrogate the group conductor involved for further information as we go on? I will ask, but you must also give me your views about this’.

**From Liz McLure:**

‘I have not had much time to think about the dilemma so far but my initial thoughts are what is going on where there is some miraculous cure in an individual member albeit for a short period of time. I am always wary of “flights into health/leaps of faith” as they invariably don’t last. Sounds like Marie takes a bashing from the group as well in terms of all the unwanted projections. They may also be displeased at her choosing an “alternative” to the group as her saviour. Is the group “possessive” and precious about the therapy on offer? Fights are also a form of intimacy, albeit perverse, perhaps her husband does not want to lose her and something rather self/other destructive hidden from consciousness keeps her needing this form of intimacy.

I suppose looking at the dynamics in the group and the feelings around those, encouraging owning of projections and discussion on prejudices on hot topics like religion, gender and abusive relationships would be a start point. Other things may shift as a result. Mind you the anxiety created around issues of safety may call for a more direct piece of advice for Marie, she can chose to take this or not, it will be her responsibility’.

**From Terry Birchmore:**

‘I have just received a useful clarification from the originator of the group dilemma: so the dilemma is about how to manage a problem of a group member who is slowly dementing in a long term psychotherapy group. The group conductor writes: “The responses to the vignette I sent you suggest that I did not make it clear that the patient I described in my group was actually suffering from increasingly advanced dementia. As a doctor and someone who knew her well by this point, I knew her well. I suspected that, at first, her family did not recognise what was happening. Nor, initially, did the consultant psychiatrist, who saw her. My dilemma was about how much I could/should say in the group. In my letters to her general practitioner and consultant

expressed my concerns – but obliquely, since I was copying them to the patient.

When I took this problem to supervision I was advised to tell the patient to leave the group. This might have been in everyone's interest in the long term but how was I to explain/justify it and what about my patient's feelings? I have yet to eject anyone from a group and though I can envisage scenarios in which this might be justifiable I remain unconvinced that this is the best way to handle a problem”.'

**From Christopher Davies:**

'I have been one of the “silent witnesses” on this website until now, but this dilemma has engaged me and in particular the questions it poses about the relationship between psychological and physical disturbance. I wonder about the conductor's need not to say what she knows or suspects from her medical background and how this may be linked in the transference to her patient's deep shame about her uncontrollable and unthinkable behaviour. Even if the patient does have ultimately to leave, maintaining such a “secret” in the group would surely be corrosive to its future health? At the same time, it is understandable that the conductor would not want to put her patient on the spot by suddenly disclosing in the group what she knows or suspects. I see no reason why she should not arrange an individual session with the patient in which she can be open – both about her understanding of the patient's condition (which could actually come as a relief to her) and in starting to think with the patient about whether a traditional analytic group is the best place for her if the diagnosis is confirmed. She could be enabled to bring this back to the group so that the other members (particularly, perhaps, the younger man with whom she inexplicably “picked a fight”) could support her over the period of full diagnosis. It may even be that the group together with its conductor feels able to continue to hold and work with someone with these symptoms. I imagine, however, that this will be too much to ask of the group and that she will probably need to leave. Specialist support, perhaps even a homogeneous group (for people with dementia) can be sought. In an NHS setting, her care plan (currently including the analytic group) would be revised and other

professionals involved, if appropriate. If this is the path taken, at least it will not be a remote supervisor calling the shots!

**From Jane Blunden:**

‘Before seeing the latest posting which gave the diagnosis away, I would have said bear in mind that she may actually be dementing, and if that is the case, then she may be aware of it at some level and hence when she says she couldn’t go to the refuge because she couldn’t cope without her husband, she may well be right. It’s heart-wrenching to think a woman in that situation may decide she is better off being beaten than ending up alone and dementing, without anyone she knows caring for her.

I also would have wondered what had happened in Lourdes – it sounded as if something the priest said on that trip “undid” the threat of exposure to him that had previously controlled her husband’s violence. The priest had thus ended up as an authority figure who proved useless to her in terms of actually changing anything with her husband, and likewise the GP also subsequently proved to be useless (in her terms) over both the dementia and the domestic violence. I wonder then, whether the group conductor also seems useless in any real life way, and likewise the other group members. The latter thought carries even more credence given the information about the diagnosis of dementia now – perhaps she has begun to feel hopeless that the group can help her now, and that the future that is facing her is one of gradually drifting away from everyone in it (which she is acting out around attendance and lateness).

If all of that is the case, then she must be very angry with the group. And the group, presumably are angry with her too. They must want to defend themselves against any identification with a dementing woman, who confronts them not only with the nightmare of losing one’s mind, but of death – and possibly a lonely, uncared for death at that.

The group’s dilemma is how to face all of those intensely black issues, and how to make the best of what is left to them. And how to decide when is the best time to give up the group attachments i.e. when is the best time for her to leave the group. As someone who is dementing, she will presumably be faced with a whole succession of losses, a gradual giving up and saying goodbye to lots of different relationships, with old work colleagues, friends,

and finally relatives. The group and its members will come somewhere in that line, but none of you know where yet’.

Thank you, all, for these thoughtful contributions. We hope to post another dilemma on the GAS Forum in April and to have this as a regular section in Contexts.

## **Reflections on the UKCP Supervision Conference**

This was the first ever supervision conference organised by the UKCP. It was held at Kings College in London on 3rd February 2007. We started off with an excellent opening speech by Peter Hawkins who outlined the tenets and advances in thinking about clinical supervision. He engaged the audience in the process of the day from the outset with his open questions and invitation to be part of a consultation on what we as psychotherapists registered with the UKCP would like when it comes to standards for good supervision practice. The move towards regulation of psychotherapists has stimulated a wish to also have a central register of suitably qualified supervisors.

We then broke off into smaller groups for delegate led workshops which covered a range of therapeutic dilemmas as well as approaches. I went to the workshop entitled ‘The Fractal Self ‘Parallel process as an integral-relational organising principle for psychotherapy’ led by Michael Soth. This was one of those situations where we were encouraged to suspend what we already think we know, to think beyond the limitations of the influence of the 21st century thinking for psychotherapy. He postulated that we are not separate as individuals, and there was a greater need to look at the relationship between each other. As a mind/body therapist he also asked us to consider the most primitive split, within us all and that every mental process has a relationship with the body. He looked at the enactments that we engage in with patients, often at an unconscious level, as being parallel process and that rather than trying to get out of it and therefore resist the communication within the relationship to work with it, be sensitive to it and enter it. He suggested that ‘change happens in

the now', not later upon reflection. The supervision process allows the therapist to be able to recreate that situation and allow for the expression of the parts that cannot be clearly seen or are missing from the interaction. Towards the end of the session there was a brief role play scenario provided by a couple of willing volunteers. The brought the whole notion of what was going on between two people into sharply into focus. What was most striking was the powerful emotion evoked and the possibility of talking to this in a different way to gain a better understanding of what was being enacted at a very primitive level that previously had no words. Definitely an experience with a 'wow' factor.

After lunch we had a café type exercise where we all sat in groups of four, one person was nominated as 'host', we explored the topic 'Are there general principles of good supervision practice and if so what do you think these would include?' After 15 minutes the host stayed put and the others moved to a different table to continue the same discussion with different people. The same process was then repeated twice more and the host noted down the main points from each discussion which was given to the organisers to form the basis of the standards framework for supervisors. Examples of comments were, three years post qualification have formal supervision training; central register of supervisors; training in supervision should be approach specific but once qualified could seek supervision from someone from a different theoretical approach to broaden knowledge and thinking; supervisors should be supervised too; and all therapists should have regular supervision.

The day ended with another keynote speaker, Peter Jenkins, who took us through the current legislation which could affect supervisors and lines of accountability and responsibility both in private practice and when offering this to and within an organisation. This was compared and contrasted with what happens in America where supervisors have been sued alongside psychotherapists who breach their ethical code of practice.

Reflection on the 'day as a whole' I thoroughly enjoyed it. The atmosphere was one of sharing and enquiry people came from a host of different areas, backgrounds, and psychotherapy orientations and we all got along 'just fine' with our common task. This was to be the first of many such conferences and I hope that I have given you a 'good enough' account of the day to stimulate

your interest in the development of our profession through the supervisory relationship.

Liz McLure

Group Analyst who works mainly for the Prison service and has a small private practice in Bedfordshire

## **Continuous Online Group at the AGPA Annual Conference, March 2007**

GAS members may be interested to know that for the first time the Annual AGPA Conference (in Austin, Texas this year) offers a 'Continuous Online Group' for 14 days prior to, during, and following the five day conference. The AGPA Annual Conference is similar to a GAS Symposium, albeit with a different structure and rhythm (workshops, lectures, social events, small and large group sessions).

A 'proposal' from the three Online Group leaders was accepted with a specially designed website for group communications (via email and the website). AGPA then invited all AGPA members, Conference presenters, and Conference registrants to join the Online Group (even if not attending the Conference this year). The Group itself is described below. After the event, a summary will be prepared.

From the announcement: 'AGPA is pleased to announce a Continuous Online Group to be held in conjunction with its 2007 Annual Meeting. The task of this group will be to provide both the experience of being a member of an online group and learning about online group dynamics. As indicated by its name, it will stay open '24/7' and its members will interact electronically. The hope is that it will be a large group, but that will depend on how much interest there is. There will be no formal relationship between this group and The Large Group at the AGPA Meeting. One unique feature of online groups is not needing to be in the same place at the same time, and this group will begin before and end after the Annual Meeting, will

be open to AGPA members who do not go to Austin, and will not preclude attending any other Annual Meeting event.

No meetings in person of this group will be convened, but subgroups of it will be free to meet informally. As in (some) other online groups, group members will have the option of using pseudonyms and the messages they post will automatically be recorded and made available to them.

This event will consist of 3 phases: an introduction by the co-leaders On March 1, an experiential phase March 1–12, and a didactic phase March 13–14. During the didactic phase, the group will reflect on and try to Understand the experiential phase and compare the dynamics of this group with those of other groups, both online and not.

The co-leaders will be Robert Hsiung, M.D., Associate Professor of Psychiatry, Deputy Medical Director of the Student Counselling and Resource Service, and Associate of the MacLean Centre for Clinical Medical Ethics at the University of Chicago; Jeffrey D. Roth, M.D., CGP, FAGPA, Addiction Psychiatrist, Director of Group Relations Conferences, Editor of the Journal of Groups in Addiction and Recovery; and Lauren E. Storck, Ph.D., CGP, Psychologist, Group Consultant, Member of the Board of the Group Analytic Society, Chair of the International Committee of the Association of Late-Deafened Adults, member of the Editorial Board of the Journal for Specialists in Group Work.

This is an exciting new direction for AGPA. Groups are proliferating online, and while most online groups are not therapy groups, group therapists are likely to find this a stimulating experience.

Lauren E. Storck

## **Some Considerations on the Identity of Group Analysis**

I would like to share with you some of my preoccupations, about what I believe to be the most polemical problems inherent to Group Analysis and Group Analytic Psychotherapy, along with its direct and indirect therapeutic applications, in the various International and National Group Analytic Societies. There seems to be too much diversity in this area, both in theoretical and technical terms, which have consequences on various levels: therapeutic objectives, training, and the evaluation of results; which may compromise the scientific credibility of Group Analysis and Group Analytic Psychotherapy, impeding its expansion and implementation.

The way in which the individual is observed and understood, his needs and differences categorised, and the maintainance of his individuality in the group is not identical in all countries, some of which have more than one Society and Training Institute.

The relative valuation of the individual and of the group is a matter that impregnates our theoretical conceptualisations and practice. I believe this to be the core of one of the points of discordance: whether Group Analysis is capable of achieving the degrees of depth, the understanding of each individual's internal world as well as the potential for transformation, comparable to those of a psychoanalysis. The answer to this question will result in placing Group Analysis either in a position of parity with psychoanalysis or one of inferiority.

Is it possible that they could have similar impacts, provided that the sessions have the same frequency, and are conducted by psychotherapists with solid, well structured training and experience? Is it not possible that, in the transference, certain relational perspectives, as well as certain perspectives of the internal world, could arise with greater ease and speed in a group analytic situation than in face-to-face psychotherapy or in a divan setting, as well as being better analysed and elaborated? I believe that there is no escape from this truth, and this places Group Analysis in a position of great fragility, due to the ambiva-



lence with which it is faced even by many of its own professionals. Even some practitioners, in ways that are more or less covert or dissimulated, attribute feeble credibility to Group Analysis and Group Analytic Psychotherapy.

I think that the reluctance to clearly expose and debate in a scientific light some of the partially hidden conflicts that may well undermine the credibility of Group Analysis and Group Analytic Psychotherapy tends to undermine the morale of practitioners and to therefore reduce the number of candidates that seek treatment in this setting. If Group Analysis does not develop conceptually, by clearly recognizing its objectives and identity it runs the risk of gradually occupying a position of inferiority in comparison to the individual settings found in Psychoanalysis and Analytic Psychotherapy.

I believe that further discussion on these themes, by resorting to clear conceptual expositions about the possibility and the *modus operandi* of developing an individual analytic process in each member of the therapeutic group, through and with the collaboration of the group, will be able to propel Group Analysis and Group Analytic Psychotherapy into the limelight of the psychotherapeutic modalities. On the other hand, I hope that the Group Analytic Psychotherapists' words may be heard and taken into account in the comprehension of social phenomena, which, after all, are always comprised of group situations.

I also believe that it is important to investigate whether the conceptual differences, concerning the relative importance of the individual and the group, have an essential link with the various settings, namely the clinical-therapeutic ones or the operative settings, or if, quite on the contrary, there are basic differences based upon different paradigms and, therefore, different forms of Group Analysis and Group Analytic Psychotherapies resulting in eventual incompatibilities.

Furthermore, what does the process of development and transformation essentially depend on? Does it depend on the groups' characteristics, including the frequency of its sessions, on the selection of its members or on the conductor?

What is the relative importance of the contribution from the various conceptualizations and models of Group Analysis and Group Analytic Psychotherapy for the understanding of the individual and the group in the various settings?

I hope that an open and courageous discussion of these problems, concerning the Group Analytic identity within our Societies, will promote a better understanding of what I believe to be a kind of fear that prevents an active consideration of Group Analysis an efficacious therapeutic tool.

Isaura Manso Neto

Psychiatrist, head-chief of the Psychiatric Day Hospital of the Hospital de Santa Maria in Lisbon, member of the Portuguese Society of Psychoanalysis, training and supervisor member of the Portuguese Society of Group Analysis, delegate of the EFPP Group Section

dinisenetopsi@clix.pt

## **CULTURE**

### **Nic Roeg presents IGA/GAS Film Society with Best Film Programme Award at ‘Film Society of the Year’ Ceremony at BFI Southbank**

The British Federation of Film Societies, BFFS, held its 2007 national Film Society of the Year Awards ceremony on Saturday 3rd March at London’s new BFI Southbank.

The IGA/GAS Film Society was presented with the Best Film Programme Award by acclaimed director Nic Roeg (*Performance*, 1970, *Don’t Look Now* 1973, *Puffball*, 2007). The IGA/GAS Film Society entered in only one category, best film programme, and came ‘second’ with a distinction. The certificate is on display at the IGA. Next year the group will be entering in many more categories.

Nic Roeg said ‘I am very pleased to have been invited to present these Awards. Film societies play a crucial role in bringing new, and not so new, cinema gems from around the world to appreciative audiences across the UK. Their contribution should

not be overlooked and this is a great opportunity to applaud their hard work’.

Each year BFFS rewards excellence in the vital work that film societies do in cultural and community cinema. The Film Society of Year Awards are vitally important in achieving recognition for the often unsung work of an army of dedicated film devotees, all of whom work for their film societies entirely voluntarily to bring high-quality cinema to their local communities throughout the country.

BFFS Chair, David Miller commented, ‘This event is always an enormous pleasure and gives recognition to a vitally important contributor to the cinema heritage of this country. Having Nic Roeg present the Awards is the icing on the cake’.

The application for this award is presented below:

### **Institute of Group Analysis Film Group Application for the award of Best Film Programming**

We are a psychotherapy Institute and we show a film every month, except August, which will illustrate human issues suitable for a wide discussion. Our film is followed by a brief talk from a different expert each month and then the audience members, sitting in a circle, take up the themes that resonate with them in a free associating large group format. The experts range from group analysts, psychoanalysts and psychiatrists to lecturers, film-makers, critics and authors. Mike Leigh has twice lead the discussion on his films, as have Mike Figgis and Mike Hodges. We have also had the critics, Ian Christie and Luke Jennings.

Our audience includes those in the helping professions, psychotherapists, students, but mostly those with a broad interest in psychology and film.

With the brief to find films of a reasonable length that will appeal to such an audience and that will inspire a particular speaker, we have tried over the years (this is our seventh successful season), to maintain a balance between Hollywood, Indie, European and world-wide, as well as between modern and classic films. We always try to include some comedies and our entrance fee covers popcorn and other refreshments.

#### 44 *Group Analytic Society – Contexts*

I attach our latest programme, which illustrates our range of tastes and interests and hope that it can be considered for this award.

Roberta Green  
Co-convenor IGA film Group

### **‘Tsotsi’**

‘Tsotsi’ was our choice for March, an independent film made in South Africa in 2005, which won the Oscar for best film in a foreign language that year, as well as fourteen other awards.

The film was scripted by the director, Gavin Hood from a novel by Athol Fugard. The novel was written and is set in the fifties and has been updated to today by the scriptwriter, with a changed and more hopeful ending, approved we are told, by Fugard, in keeping with the present day South Africa.

The film is about violence and redemption in a Johannesburg township. The discussion leader this month was Dr Morris Nitsun, who led us into looking at the social context of the film through his own experiences in South Africa, as well as helping us to explore the psycho-dynamic issues raised in the film. The large group discussion touched on issues of attachment, class, race and the origins and the perpetration of violence in a situation of unimaginable deprivation.

The popularity of our speaker produced a full house. The film was very moving and thought provoking. The discussion was wide-ranging and interesting and provided for another successful Friday Film Group.

Our next film is ‘The Ice Storm’ and the discussion leader is film-maker and scriptwriter Jana Stavajo, who has a particular interest in film and psychotherapy.

Because of the popularity of these events, to ensure a place tickets should be pre-booked via the IGA office.

Roberta Green and Peter Mark  
Co-convenors

## **IGA/GAS Library Update**

As a new member of IGA/GAS staff I would like to introduce myself. I am the new IGA/GAS Librarian, replacing Lucia Asnaghi, who left at the beginning of January 2007. I started on 13th February, and am getting to grips with the systems.

I am a chartered librarian, and my background is in health/mental health, having worked in the NHS for a regional and a district health authority and a mental health trust, and as the librarian of the Royal College of Psychiatrists, as well as for charitable health bodies. I am currently pursuing a ‘portfolio’ career, covering five days a week, two of which are for the IGA – for which I work on Tuesday and Wednesday from 09.30–17.30.

When I am here, the library is staffed and open. At other times, it is not left open, but can be accessed by members and students, by means of a door code: if you need to know more about this, please ask.

The Library has always operated on a self-service basis, and as a quick reminder of the basic processes, you can search the paper versions of the catalogue, to identify books and dissertations – catalogues organised by author, title and subject are available in the box by the library door. Most books are on the open shelves, with some items there being for reference only – journals, clearly marked, and items needed for courses, dissertations etc., are kept under closed access. These can be loaned, at the Librarian’s discretion, but you will need to make contact with me to request them.

You can borrow up to ten items, for up to three months, or, for course materials, and other materials at librarian’s discretion, for one month. Having found an item you wish to borrow, you are requested to complete a loan form for each item: an orange card for books, and a pink slip for issues of Group Analysis. While I am still learning the names of members/students and the details of the stock, I would be most grateful if you would print loan records clearly in block capitals. Please put slips in library post box in the door of the Library store cupboard. Items can be returned by post, or direct to the library. In the latter case, please complete a white slip from the box by the

door, identifying yourself, put this inside the front cover of the book and post the book through the post box. Postal loans are available – you can request me to send you items, but you will need to pay outward and return post.

If you seek something that is not available, or would like to suggest a new book or item that the library could obtain, please complete a green slip, from the box by the door, and put in the post box. [That is the last of the coloured slips – I haven't thought up a use for a blue one, yet!]

Other services that the library can offer you are: provision of journal articles, from our own stock [there is a list of journal holdings in the box by the door] or by using the Tavistock library. The current cost of the service is 10 pence per page plus cost of postage, invoiced to you on supply of article[s]. Literature searches can be undertaken, using a range of databases, accessed direct, and via the Tavistock Library, and other information queries can be handled.

The other role that the Librarian undertakes is to assist in the production and circulation of reading lists for the London Qualifying Course/MSc in Group Analysis.

That is pretty much where it stands at the moment. There are proposals to make the library catalogue available via the website, but – please don't ask me for a date! There is work to be done on the catalogues before this can happen. We would wish to create a resource that you can easily search and that, ideally, will enable you to see whether items are available in stock, or on loan, and will enable you to make direct requests for items.

I understand that my predecessor ran a library questionnaire, but that it achieved a low response: is this because you are all completely satisfied with the library services and don't want for anything . . . ? I would welcome suggestions for other ways in which the IGA/GAS Library could help and support its users: I will be sure to tell you if they are completely impracticable! [In terms of the time available for the post, and the finances available for the Library].

Please do contact me by telephone [Tuesday/Wednesday] or by email: [elizabeth@igalondon.org.uk](mailto:elizabeth@igalondon.org.uk) at any time, if you have any queries.

E M Nokes  
IGA/GAS Library  
1 Daleham Gardens  
London NW3 5BY  
Tel 020 7431 2693  
Fax 020 7431 7246

Librarian available at the following times:  
Tuesday 9.30 a.m. to 5.30 p.m.  
Wednesday 9.30 a.m. to 5.30 p.m.

## **GAS Forum**

An important new initiative occurred on the Forum this quarter: our first Group Dilemma was posted and this evoked a number of interesting and thoughtful replies. The dilemma and the replies are reproduced in full above. We will post another dilemma on the Forum in April and we hope that, as this becomes a familiar and regular occurrence, participation will increase and discussions will become ever richer and more thought provoking. The dilemma has the potential to become a significant source of learning within the Group Analytic community.

The Forum postings, this quarter, have seemed to me to consist of a number of isolated islands surrounded by the internet ether. There have been few sustained discussions, apart from the postings about the Group Dilemma and an early posting on the subject of ‘Are Bloggers Group Psychotherapists?’, a discussion based around a blog on another site that had discussed the propensity for projection in email communications and the tendency for discussions to become polarised and conflicted, but the blogger also said that ‘there is the potential for discussions that can lead to recognising issues and resolving them’. The question of choice and risk in posting to the Forum was raised and how foreign or welcoming the Forum might be to those from countries other than the UK. Also, the question of how participation in the Forum might be influenced by past conflicts within GAS. The posters to the Forum were clearly in favour of taking risks and communicating.

There have been a number of posts informing us about interesting websites: a review of a book on The Life of Masud Khan, a collection of papers on group and institutional processes by Eric Trist, an article about the American Group Psychotherapy Association Conference showing that they do their publicity better than we do ours, a link to a download site to obtain a BBC radio series on Freud's basic concepts, and information about a number of courses and workshops. Latterly, there was also a discussion between Chris Powell and myself about a paper in the International Journal of Group Psychotherapy on 'Confidentiality and Privileged Communication in Group Psychotherapy' about the legal position with regard to confidentiality in psychotherapy groups in this country.

If you are not already a member of the Forum please make an effort to join. Trevor Mumby's instruction on how to join follow. We hope to meet you on the Forum!

Terry Birchmore

## **Sign in to GAS London forum**

### **Joining the GAS Forum**

The Group Analytic Society forum is accessible to invited subscribers only and is part of Google Groups.

You must be a Group Analytic Society member to gain access to the forum.

To be able to join the group, you must first contact the Society Administrator (preferably by e-mail) who will then create a membership for you where your user name will be based upon your e-mail address. When this is done, an invitation e-mail will be sent to the address you supplied that contains instructions on how to join Google Groups (if you are not already a Google Groups subscriber) and a link to the 'GASLondon' forum.

If you do not have a Google Groups account, then first click on the link in the invitation e-mail below the section:

'Access to the group on the web requires a Google Account. If you don't have a Google Account set up yet, you'll first need



to create an account before you can access the group. You can create an account at:

You can then enter the password sent to you and can enter an optional 'nick name'.

Now that you have a user name and a password, you can 'Sign in' to the forum by clicking on the link at the top of the page.

The same user name and password will enable you to access the 'Members Only' section of the website – [www.groupanalytic.society.co.uk](http://www.groupanalytic.society.co.uk).

## **NOTICES**

### **IGA/GAS Film Group**

**20th July 2007**

**Syriana** directed by Stephan Gaghan (US 2005)

The title of this film is never explained, but off-screen interviews reveal that U.S. policy makers informally refer to 'Syriana' when they envision re-creating a 'greater Syria' in the image of America. Clooney, who co-produced the film (based on Robert Baer's *See No Evil*), plays an over-the-hill CIA agent who is betrayed by his superiors. The film highlights America's addiction to oil and suggests that the U.S. motive for the Americanization of the region is control of its oil supply. He is unstinting in the harshness of his vision, most notably illustrated in the CIA-orchestrated murder of an Arab leader who dares to defy the U.S. by trading oil to China.

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

**To book for the above events contact: Lucy Messer, General Administrator, Institute of Group Analysis, 020 7431 2693.**

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

### **The Jane Abercrombie Prize 2008**

This award was established in 1984 following Jane Abercrombie's death. At that time donations were made to establish a Fund to award a monetary prize every three years at the Triennial European Symposium to an individual or a number of individuals who had undertaken noteworthy work together in applying group-analysis in education, which was Jane Abercrombie's speciality. For the purposes of the award the term 'education' is broadly interpreted.

All Society members and others who work in group-analysis are encouraged to submit details of work which they consider suitable for the award of the prize.

It may be presented on paper, video, DVD, art form or a combination of all of these media. Interested persons should apply directly to the President at the Society's address. Entries for consideration should be with the President by Friday 16th May, 2008. The Prize will be a cheque to the value of £1000 Sterling. It will be announced and awarded at the Dublin Symposium August 2008.

Please contact me if you wish to discuss a potential entry, or to recommend that the work of another person should be considered.

Kevin Power

Honorary Treasurer

(contact details on inside front cover of this publication)

## **Invitation for Donations**

The Group Analytic Society, Registered UK Charity Number 281387, invites donations from members and others in any amount for its General Fund.

Donations demonstrate a belief that Group Analysis contributes to local and international communications and relations. Donations may also be given 'in memory' or 'in recognition' of a person in our community or elsewhere.

Future discussions may identify a new fund for the Social Application of GA in the modern world. Members and others may discuss donations with any member of the GAS Management Committee, email [drstorck@caregiving-online.com](mailto:drstorck@caregiving-online.com), or contact the Society via email to [groupanalytic.society@virgin.net](mailto:groupanalytic.society@virgin.net). Tax considerations will be based on legal requirements in the donor's region.

Submitted by Lauren E. Storck, MC Member

## **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

## *52 Group Analytic Society – Contexts*

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.

(Langorf Hotel, Tel. 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).