

# TABLE OF CONTENTS

|                                                                                       |    |
|---------------------------------------------------------------------------------------|----|
| EDITORIAL                                                                             | 3  |
| PRESIDENT’S PAGE                                                                      | 5  |
| Welcome to New Members                                                                | 6  |
| Deceased Members                                                                      | 7  |
| Study Day Talk: Authority and Revolt by Ross Campion                                  | 8  |
| Foulkes Lecture 2009: Report by Valerie Preston                                       | 12 |
| A Brief Description of Some Aspects of Training by Dr Sunyer                          | 15 |
| Group Analysis in Johannesburg, South Africa<br>by Anne Morgan and Assie Gildenhuys   | 27 |
| The Foundation Matrix or: How to Become<br>Curious about the Obvious by Regina Scholz | 33 |
| About new approaches in theoretical training<br>by Angela Schmidt-Bernhardt           | 40 |
| Research                                                                              | 45 |
| Correspondence                                                                        | 46 |
| The GAS Forum                                                                         | 47 |
| GAS/IGA Film Group Listings                                                           | 48 |
| IGA/GAS Library Update by Elizabeth Nokes                                             | 48 |



## Editorial

The Society's newsletter is one of the main ways by which we communicate with our members. Contexts is published four times a year and has continued to build on a successful past history of publishing news, reports of significant events, personal perspectives, articles and other items of interest to the Group Analytic world.

We hope that Contexts has an educative function, informing our members of innovations in practice and conceptualisation, and reporting on the work and thinking of our members across the world; also a function in creating understanding of the differences between us (training, culture, orientation, etc) and hopefully creating a sense of our widely spread membership as a community linked by shared understandings and clinical practice.

With the publication of Contexts on our website the newsletter also has a significant role in increasing and developing our profile in the wider world. As our only freely available publication it hopefully has a promotional function in advertising and promoting our activities and goals to the wider world.

However, we are disappointed that, over the past three years of our joint editorship, we have received almost no spontaneous submissions for publication in Contexts: almost all of our articles have been requested by us, mostly at our events or through other personal contact. In looking through past issues of Contexts from the early issues it is apparent that Contexts used to be a publication that *spontaneously* elicited many items of correspondence and other items for publication – the editors even mention this on a few occasions. I wonder why our membership has stopped using our newsletter in this way? It seems to us important for the future health and scope of the newsletter that our membership should be encouraged to write for publication: we are always interested in reports about activities and history in countries or localities, reports of clinical work, theoretical issues, reviews of literature, and personal points of view, etc. We will certainly need a greater volume of unasked for contributions if we are to ensure the continued quality and scope of the newsletter.

Over on our Forum a discussion has just started about leadership: whether we have a problem with this, whether this involves the legacy handed to us by Foulkes, if we are still hamstrung by the failures of leadership in the past. We are probably much out of date by the time this is published.

I suppose that one function of an editorial is to lead, hence the term “the leader” in newspaper jargon. Interestingly, there is a recent article that comes to the conclusion, in the case of biomedical journals that “editorial leadership predicted quality for the entire set of journals” (Relationship between Quality and Editorial Leadership of Biomedical Research Journals: A Comparative Study of Italian and UK Journals. PLoS ONE 3(7): e2512. Doi:10.1). So, we would like to lead, on this occasion, by setting you, our membership, a challenge: please send us your thoughts about the issue of leadership: what it is, how it can be viewed in group terms, why we might have a problem with it. We are interested in any contribution: letters, comments, quotes, quirky perspectives, history, controversy, etc. We might have at least one issue devoted to this subject.

One issue that is often left out of the debate is that leaders need followers who will allow them to lead or, indeed, demand that they lead. Leaders are embedded in groups, *and can only function with the tacit co-operation of the group*. We hope that our own leadership, on this occasion, will be heard, accepted, and will promote a willing response from our members.

Terry Birchmore and Paula Carvalho

---

## President's Page

Hopefully you have fully enjoyed the summer and some weeks of relaxation and come back to work less tired and fully energized. Before coming to the events of the Autumn I want to dwell on the immediate past: the recent 2009 Foulkes Lecture and Study Day. Morris Nitsun's lecture on Authority and Revolt attracted a large audience and the Study Day the day after was full. We even had to reject some people, because the Tavistock where it was held only allowed for a certain number of people. The theme certainly had a great appeal. Anton Obholzer, former director of the Tavistock, who was one of the panel on the Study day, posed the interesting question of why we had invited him (he has never been invited before) to give a paper at this moment in time and on this subject. For those who don't know there is an old controversy between the Group Analytic tradition and the Tavistock tradition. I don't have the answer, but it is worth reflecting on.

In the last days of May the Group Section of EFPP held the conference "Bridging Identities: Clinical Impact of Groups" in Prague. The conference attracted about 250 participants and was very well organised by the Local Czech Organising Committee. The scientific programme was rich and varied. The National composition was different from GAS events as there were many participants from French speaking countries, a language we seldom hear at GAS events. For reasons we don't know they seem to prefer to be connected only to EFPP just as there are not many UK members in EFPP.

In connection with the joint IGA/GAS research project "Systematic Review of Research into Group Psychotherapy" headed by Jenny Potter, which is now finished, an event will be arranged on the 2nd of October. Information about where it is going to take place will be known when this issue is out. The results of the Project will be presented by the research team and be open for discussion and analysis.

As announced earlier, The Autumn Workshop 2009 headed by Dieter Nitzgen, chair of the Scientific Sub-Committee will take place from 29th of October to 1st of November, followed by the Annual general Meeting on 1st November 2009, all at the IGA, Daleham Gardens, London, with the theme "Mentalizing the Matrix, New perspectives of Ego Training in Action". Mentalizing has come into the forefront during recent years and is a widely used concept in clinical work. The aim of the workshop is to illustrate the meaning of the concept and how it applies in a group analytic context. We hope as many of you as

possible will be attracted to the theme and take part in the discussion of the place of mentalizing in Group Analysis to-day. As you may have remarked we have returned to London for the Annual General Meeting, thereby hoping for the participation of more people. The Annual General Meeting is a place where members have the opportunity to express their thoughts and opinions about GAS, put forward their criticism, praise and new ideas directly to the Management Committee.

Many have asked where the next Symposium is going to take place. I won't hide the fact that there have been some problems in deciding where to go next. The countries we have invited either have not felt ready, are in a generational transition or have problems of different sorts. So in the end we decided on London as it is over 20 years ago we had a Symposium in the UK and it was then held in Oxford. In spite of these difficulties I feel very confident that London will be an attractive place to go. The chairperson is Kevin Power, UK, and the chair of the scientific program Committee is Dick Blackwell, UK. It is all very new so I cannot say more about it now, but will have more information in the next issue of Contexts.

Finally I have the pleasure of announcing that Jane Campbell, UK, will give next year's Foulkes Lecture.

Gerda Winther  
President, GAS

---

## **Welcome to New Members**

Mrs Dorothea (Thea) Beech Full Member Cape Town, South Africa  
Dr Anne Boocock Student Member London, UK  
Mr Howard Edmunds Full Member Brighton, UK  
Ms Julie Howley Full Member Dublin, Ireland  
Prof. Eugenijus Laurinaitis Full Member Vilnius, Lithuania  
Dr Olga Marlinova Full Member Prague, Czech Republic  
Mr Justin Phipps Student Member Oxfordshire, UK  
Ms Antonia Vasilaki Student Member Athens, Greece  
Mrs Sara Wainstein Associate Member London, UK

---

## **Deceased Members**

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

---

## **Be a Contexts Writer!**

Contexts welcomes contributions from members on a variety of topics:

- Have you run or attended a group-analytic workshop?
- Are you involved in a group-analytic project that others might want to learn about?
- Would you like to share your ideas or professional concerns with a wide range of colleagues?

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

Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even

witty or funny, a short piece that is a report of an event, a report about practice, a review of a book or film, or stray thoughts that you have managed to capture on paper. Give it a go!

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

**Editor's e-mail addresses:**

Terry Birchmore: birchmore@yahoo.com

Tel. 0191 3826810 (UK)

Paula Carvalho: paulateresacarvalho@sapo.pt

**GAS Postal Address:**

Group\_Analytic Society

102 Belsize Road

London NW3 5BB

Tel: +44 (0)20 7435 6611

Fax: +44 (0)20 7443 9576

e-mail: admin@groupanalyticsociety.co.uk

---

**33rd Foulkes Annual Lecture and Study Day:  
Authority and Revolt, The Challenges  
of Group Leadership**

**Study Day Talk: Authority and Revolt**

**Ross Campion**

When I received Dieter's kind invitation on behalf of the Group Analytic Society (GAS) to provide a statement on my personal experience of 'Authority and Revolt' with regard to my own training process, this triggered a series of questions such as 'Was I rebellious enough?' 'Did I revolt?' 'How revolting was my year?' The last question is for others to judge, but there remains a serious question as to how authority was represented for me on the course and more importantly how I responded to it.

My next thought was the authority GAS holds, the sense of welcome and inclusion I have experienced as a student attending the Annual Foulkes Lectures, study days, and workshops alongside having the opportunity to meet members working in continental Europe and beyond and how this has enriched my training experience.

With respect to my response to authority, I wondered about my having taking on the role of first year representative then remaining in the role throughout the training. Perhaps in sitting at a table in committee I was identifying with the aggressor, hoping that through some familiarity with authority figures, apart from the legitimate activity of trying to influence the course according to the petitions of my year, I was also somehow trying to 'get alongside' those in authority. Perhaps feel closer to and more comfortable with them. Or maybe this was just my response to the general reluctance in the year group to take up this role!

My experience of training in Group Analysis at the Institute of Group Analysis (IGA) has been an extraordinary, compelling admixture for me, a process of learning and change.

In completing the introductory course and commencing therapy, I was already experiencing the authority of the IGA, this authority becoming all the more immediate when I submitted my application for the qualifying course and was invited for an interview.

As I reflect on my training:

- On the one hand I recognise elements of demarcation,
- On the other I experience, through the process of scrutiny (by peers, by those assessing my work and increasingly by myself), an evolving integration, including what I call these elements of demarcation.

What Demarcation? Well...

- As a psychiatrist working as a member of a multidisciplinary team with a highly specialist remit
- As a member of a therapy group both prior to and throughout training
- As a member of a trainee year group – we were 5 in my year
- As a neophyte group conductor
- As a supervisee
- As author of essays and a dissertation
- For the purposes of qualifying, all this and more to be viewed against the yardstick of the course requirements.

## **Evolving integration**

For me, whilst unsettling and exposing, the act of scrutiny fuels an evolving integration, the bringing together of these elements of demarcation within the overall context of the training experience, an experience which impacts on my world view, my personal and professional life. From parents, supervisors or tutors, I can't grow without honest scrutiny. In turn, I develop a maturing self scrutiny and awareness.

Here I am drawn to Foulkes where he discusses a special kind of group, a sports team. I consider my 'year group' as a kind of team in the context of this quote.

'A team is treated in the first place to improve its efficiency as a team and any benefit that accrues to individual members is a by product.' (Foulkes & Anthony p37)

Contrastingly in a group analytic group, in my therapy, the situation is reversed.

'The group is treated solely for the benefit of its individual members' (that is treated not for its own sake, but for the sake of the individual).

Within this frame, I was an active member of a year group, a team that took increasing authority whilst I also grew in my own authority, experiencing a new kind of agency in myself. It was a combination of my year group and my therapy group that provided a core nurturing experience during my training.

So what did I come up against? As the only doctor in the year group, I quickly found out that maybe I was rather too 'medical model': too much 'doing to' and not enough allowing, the challenge to create a space, to allow thought and reflection.

Within the year group, we worked together to capture an authority more grounded in our understanding of group analysis. Where we came from was less important than working together, naturally developing a more authentic presence with each other, listening, sharing, exchanging, arguing, a cognitive emotional mishmash. For me this meant

- allowing situations/dynamics to emerge without jumping in with both feet listening
- being open to possibilities with which I was either unfamiliar or did not naturally occur to me
- seeing a situation from a variety of points of view
- speaking my thoughts, agreements and objections
- expressing my emotions
- trusting the group and thinking about the 'group as a whole'.

My experience of authority at the IGA is best distilled in considering my struggle to produce my dissertation.

Before I share this illustration, I must say that last night I was struck by Morris' comments re Foulkes' decrescendo with respect to the conductor ceding authority to the group and the idea that it may be more of a recurring process with respect to the functioning of the group at a given time.

Such is resonant of my being enabled to access emergent authority through a shared process with my dissertation tutor. Whilst I had lots of ideas, I was making slow progress. This played out in the year group and in my relationship with my tutor whose patient authority played a huge part in containing my struggle.

The deadline imminent, my tutor, in the form of a timely interpretation, struck to the core of my difficulty, that of claiming authority for my work. Having received a series of disjointed attachments from me, the tutor encouraged me and wrote.

'You are more than your fragments. Please pull them together so I can respond to you as a whole person'.

This, with some subsequent structural guidance, enabled me to claim back my own authority and confidence. But it was the timing of my tutor's intervention – I had been unable to fully claim it earlier in the process. So I benefited from my tutor keeping a check on the process of decrescendo!

My experience is one of being held by the IGA as good enough parent, my rebelling bound up in avoidance, more doing rather than thinking. I benefited from the challenges arising in training – from my year group, my teachers, my supervisors and my tutors. The authority I experienced in the institution enabled me increasingly to claim authority in my own work. This is reflected in my supervisors' termly reports from which I now draw relevant quotes taken sequentially across three years of training and bringing my presentation today to a natural end:

'Issue of authority which Ross can work on' (resulted from a group member challenging me by removing an empty chair from the circle during the group).

'Amiable leader – needs to face up to anger in the group' (followed a stand up row between two members of the group).

'Ross has extended his work as a group analyst and developed an understanding of how to deal with underlying aggression in the group. This in turn has helped him establish his authority as a group conductor'.

---

## **Report on Group Analytic Society, London 33rd Foulkes Annual Lecture and Study Day**

### **Authority and Revolt, The Challenges of Group Leadership**

**Speaker: Morris Nitsun, PhD**

*Valerie Preston*

The author of this article was asked to write a piece on the two day event which was the 33rd Foulkes Annual Lecture. My name is Valerie Preston a Group Analyst from Dublin Ireland. This was my first excursion to the Foulkes Annual Lecture I am a Director in a vibrant private practice in Dublin City Centre.

Immediately I am aware of giving myself status so that I feel qualified to write on my personal observations of the lecture and study day. Yes I feel competitive.

I left the two day event feeling exhilarated. Please accompany me through my brief liaison with Group Analytic Society, London at the 33rd Foulkes Annual Lecture on 15th and 16th May 2009.

Let me start with my arrival in London. I travelled with a fellow Director from the practice. We flew at 6.15 a.m. We were early for the lecture. We sat and observed people arrive. They hugged, kissed and embraced. I felt excluded. I made no effort to greet people I recognised. It felt difficult to make the transition from Ireland to England. I just observed feeling like an outsider.

The lecture started late (Irish time. We often start events like this late.). Morris Nitsun was introduced by Gerda Winter. The large audience paid attention as Morris articulated the history of Foulkes. He said he did not want to be controversial. He was aware of the history sitting in the room that is Group Analysts who had been in the group when Foulkes died. The theme I remember most was the father murdering the son. Morris advocated it was the role of the son to challenge the father. There was an absence of mother in the discourse. This set up a matrix for the small groups which in reality were median groups.

The audience's response to Morris was full of idealisation, displacement perhaps, as if he was Foulkes. It felt too much. Nobody dared say anything controversial.

The split off feeling of negativity, challenge, rivalry became more apparent in my median group. The women dominated the group. The men were more silent. On reflection, it seems this happened in response to Morris's lecture. The women were searching for their voice. It happened in a rivalrous way. There was energy in this group.

The time boundary was unclear because of an administration error. This was not known at the time of the group. It was unclear what time the group was to begin. Some people were late. The group was to run for one and three quarter hours. The conventional time for a Foulkes group is one and a half hours. It provoked powerful feelings around authority. No answer was given by the conductor as to what time the group would finish. Was it a set up? The group struggled with when to finish but came to no conclusion. The group continued full of energy and feeling.

There was competition and rivalry between the women. The men were more silent. Was this revenge for Morris's talk which emphasised authority as a male attribute? There was acting out in our group. The group did not accept the extra fifteen minutes available because of the administration error. I had a plan to walk out at the Foulkes time which I did. Our group finished at this time. We were first to have coffee. We had the experience of sub- grouping. This experience made it easier for me to make personal connections. The coffee break and lunch was an opportunity to network. I talked with people I had met at the workshop in Poland and realised I would meet others at the conference in Prague. A feeling of belonging was beginning to emerge.

The afternoon median group was a thinking group. This was another split. There was little emotional connection in this group. I wonder was this a result of the intellectual discussion group. Even the student talker was academic. The thinking training group analysts were on the stage. What happened to the feelings? Dr. Anton Obholzer attempted to provoke the audience. He appeared to be disrespectful to Group Analysis. Where was the outrage? It seemed as if authority was only possible through intellectual debate.

The Large Group felt like a similar experience. There seemed to be a lack of positive connected feelings. A couple of spats were the exception. There were complaints about the committee. It was dealt with in a concrete way. What was the meaning of what was happening? I experienced the in-house fighting as excluding. The group was a disappointing experience for me. I felt unable to participate. I had wanted to feel a connection. I expected a thinking

group with emotional connection. This did not happen. Perhaps this happened because of the sub grouping. There is definitely a feeling of an 'in-group' in the Group- Analytic Society, London.

Overall the two day event was an amazing experience. It is always good to get off the island of Ireland. It is great to meet new people and to see myself through new eyes. I made new contacts. I always want to learn. Thank you for that opportunity.

---

## **Report on Group Analytic Society, London 33rd Foulkes Annual Lecture and Study Day**

**Maria Knott**

Not belonging to the inner circle of the Group Analytic Society I was asked to give a short personal account of the weekend of the Foulkes Study Day in May.

First of all I was impressed by the lively atmosphere of the meeting. Furthermore it was an opportunity for me as a continental to get to know more about the British way of dealing with problems. In spite of the many international participants I felt the kind of organization very British and I was enjoying the situation.

The rich lecture of Morris Nitsun and the following discussions I appreciated most. I valued the sophisticated thoughts, the differentiated level of the discussion, the commitment of the participants and their concern about society and social problems. In a second step I was somehow puzzled, because I was thinking of the smallness of the group making such an amount of effort and work: is this group not only dealing with their inside points of view without any impact on real life outside the group? Is this here the classical scientific ivory tower? In a third step I recovered from this resigned state and I draw hope that all these thoughts will distribute among society nevertheless.

Not belonging to the inner circle it was quite a strange experience to learn about the prejudice between Anton Obholzer of the Bion/Tavistock tradition on the one hand and the GAS/Foulkes tradition on the other hand. As a psychoanalyst for me both traditions are relevant and worth working with. I think it is a repetition of what we experience

between so many subgroups of the large psychoanalytic community. Might it be a task especially to group analysts to investigate this issue in further study days?

---

## **A Brief Description of Some Aspects of Training at the Institute of Group Analysis of the OMIE<sup>1</sup> Foundation<sup>2</sup>**

**Dr. Sunyer<sup>3</sup>**

### **Introduction**

Clearly, institutions that are set up by people depend largely on the characteristics of those who are the driving force behind them and those who accompany them by taking on responsibilities and contributing their own peculiarities. This is the case of our Institute, whose origins date back to 1974, when Prof. J. Guimón (1985), who was then the Head of the Psychiatry Department at the Santo Hospital Civil de Bilbao (now known as the Hospital de Basurto) and subsequently a professor of Psychiatry at the University of the Basque Country, considered that there was a need to train psychiatry department staff in group psychotherapy, and to extend this training to other professionals in the public and private health services. Thus, group psychotherapy training was introduced in Spain and went on to develop throughout the following thirty-five years (Guimón 1986, 2004; Sunyer 2004). The Institute has recently been readmitted<sup>4</sup> as a qualified member

---

<sup>1</sup> Osasun Mentalaren Ikerketarako Ezarkundea is the Basque name for the Basque Foundation for Mental Health Research (OMIE).

<sup>2</sup> This institution was founded in 1979 to promote research and develop training programmes in this field.

<sup>3</sup> PhD in Clinical Psychology, group analyst, lecturer at the Ramón Llull University and president of the Institute of Group Analysis of the OMIE Foundation.

<sup>4</sup> This Institute's memorandum of association was signed in 1988, where it appeared, possible due to a typo, as the "Institute de Analysis Grupa". Professor Guimón was its delegate. Probably due to lack of energy, the presence of this Institute was weak until the author of this paper promoted the reactivation of membership and was accepted as a delegate at the Heidelberg meeting on 26 April 2009.

to the European Group Analytic Training Institutions Network (EGATIN). This could be a good occasion to reflect on what this admittance means and to assess this training, which began with some specific objectives and that is, at this time, the only university-level training of its kind in Spain.

In another article, I discuss the six periods (Sunyer, 2009) into which this process of growth can be divided, and how these periods were influenced by various papers, which guided the progression towards increasingly complex levels. In this paper, I propose to reflect on what admission to EGATIN represents, and to offer a summary, not only of the history, but also of the main elements that define our training models.

### **Training Models**

Contrary to expectations, I have established that there are a great diversity of training models in Europe. Different models may even exist within the same country, and even within the same institute. Each model is as legitimate as the others if it is based on concepts that were vaguely proposed by Foulkes (1964, 1979, 1981, 2007) and that have subsequently been defined and developed in different ways. This diversity is the basis of the idea of group analysis. It arose as a result of different interpretations of the academic papers that mark the beginning of group analytic theory, as well as the personal and professional experiences of all those who teach these programmes, and the contexts in which they are developed.

The training programme in Bilbao started in earnest years after it was first established in 1974. After the initial training period (1974–1980), a second period (1980–1986) (Guimón, 1985) brought with it university recognition of the training course (first from the University of the Basque Country and subsequently from the University of Deusto) and the beginning of a process of disassociation with the Institute of Group Analysis in London. Up to that point, this institute had supervised the development of the programme.

In these early periods, the programme was based on the need to train many professionals in the fields of psycho-dynamics or psycho-analysis, given that we were all in our first post-university years of professional development. Two forces emerged that would strongly influence the development of subsequent models. One was loyalty to psychoanalytical principles, which, like all loyalties, is not without its nuances and different stances. However, there was also loyalty to the principles that we were discovering, which were determined mainly by two trained people: Fernando Arroyabe and Juan Campos, to whom

we should add Malcolm Pines and other professionals linked to the Institute of Group Analysis, London. These two forces established interdependences of different types between all of us and would later be influenced by not only their own clinical experiences but by the experiences gradually gained by the members of the teaching teams. The professionals who joined the programmes worked in psychiatric wards and in intermediate healthcare centres (day hospitals, day centres, halfway houses, etc.).

The decision to adopt our own path and interpretation of group analysis involved a significant effort by the person who had initiated and continued to lead this process, Dr. Guimón. The OMIE Foundation was created in 1979, to promote mental health training and research. Subsequently, two parallel but different institutes were founded. The Institute of Group Analysis was created in the heart of the OMIE Foundation. The aim was to form a team of people who would gradually assume responsibility for training in this field and would contribute to its development in Spain and in Europe. In this respect, the Institute was involved in the creation of EGATIN and signed the protocol in Heidelberg in 1988 (Constitution for a Group Analytic Training Network in Europe). The other organisation that was founded was the Association of Group Analytic Psychotherapy (APAG) (Sunyer, 1989). APAG's objective was to bring together professionals who worked in the field of intervention and to contribute to the constitution of the Spanish Federation of Psychotherapist Associations (FEAP), which is an affiliate of the European Association for Psychotherapy (EAP).

Thus, we had two bodies, the Institute, associated with EGATIN, and the Association, linked to the FEAP. In concurrence with the Inaugural Conference of the APAG in 1989, a meeting of the EGATIN Committee was held in Bilbao and attended by several delegates. Thus, it would seem that Bilbao could be defined as the place in Spain in which there was most group analysis activity at this time, given that it was the location of university level training courses in group analytic psychotherapy and that the foundations of a national professional association were established there, an association aimed at promoting this field and to safeguard the professional interests of those who work in it.

## **The Creation of Two Models**

In 1989, the training course began to adopt its own design, and contacts were made that extended its area of influence. In addition to the courses that were taught in different parts of Spain (Granada,

Tenerife and Madrid), there was interest in establishing a programme in Barcelona. One of the people who contributed to generating this interest was the person who would subsequently become professor of psychiatry at the Autonomous University of Barcelona's (UAB) Faculty of Medicine, Prof. M. Casas, who organised group training for the staff of the Drug Abuse Department in which he worked. This led to the establishment of a programme<sup>5</sup> that, given the geographic location, could only be taught in blocks, unlike the weekly course that was taught at that time in Bilbao. Therefore, two training models came into being: a weekly course in the city in which the training programme was first developed; and a second model in Barcelona, where a system had to be devised to favour personal group experience, as well as the sessions on theory and reflection on the task<sup>6</sup>. The hours offered in Barcelona were less than the minimum training available in Bilbao. Consequently, we needed to reconsider the training schedule, increase the number of weekends and boost the training structure. In an effort to adapt to the new university requirements, the Foundation would reconsider what was known as the "Introductory Course" in order to offer a more complex two-year course (a diploma in group work) and a three-year course (a Master's Degree in Group Analytical Psychotherapy).

The main reason for this decision is that many of the health-care professionals who work with patients do not have a university degree, and therefore cannot access the postgraduate qualification. Thus, we ensure that all of the professionals who work directly with patients can undertake group activities under the conditions required to guarantee appropriate use of the technique. For professionals who have a university degree, the idea is to provide recognition of complementary training that gives them a basis of understanding groups that is in line with international parameters and can be completed according to the requirements established by EGATIN. The aim is to ensure that all professionals who work in healthcare and therapeutic processes have the basic tools required to make this work, which they already undertake, an instrument that aids the therapeutic process (and even the psychotherapeutic process) and assists the team in which they work.

---

<sup>5</sup> This may have been favoured by the move of the author of this paper to Barcelona, who is now responsible for coordinating courses in this city rather than in Bilbao.

<sup>6</sup> We prefer the phrase "reflection on the task" to "supervision", given the etymological connotations of the word.

The existence of two teams, one in Bilbao and one in Barcelona<sup>7</sup>, has inevitably led to the programmes developing in different ways. Although both programmes come under the umbrella of the university and follow the general principles that we can broadly define as Group Analysis, the activities themselves and the practical philosophy of intervention are organised in different ways, in accordance with parameters linked to the professional and personal experiences of those involved. As can be seen in other developments in the same field, this is due to the fact that the personal experiences of training team members determine the characteristics of the programmes that are taught. This was clearly shown in research on the atmosphere in psychiatric wards by R.H. Moos (Guimón, 1992, Sunyer 1990).

### **Some Elements that Constitute the Programmes**

According to EGATIN parameters, group analytic training should address at least three basic areas: personal group experience, theoretical training and what is known as supervision of group work. I will focus on this tripartite of elements in order to discuss some issues that each team resolves in its own way.

1. Should the training experience be carried out weekly or in blocks? The training experience was initially carried out in small blocks, and subsequently on a regulated weekly basis. As a result of the new programme in Barcelona, block training has been reintroduced. At first, we considered that weekly training provided continuity and a pace that enabled in-depth work to be carried out. However, we have also found major advantages to block training: work can be done on the resistance of intellectualisation; and regressive elements that aid personal analysis in a group context are increased. In addition, this way of working facilitates the participation of professionals from different geographic areas.
2. What should the proportion of large and small groups be? The proportion varies according to the general approach to what happens in each block and how each team conceives the development of the course. The experiences of each team are diverse. In one team, large groups are promoted, as there are six small groups to three large ones in each block. In the other

---

<sup>7</sup> The course has also been taught in Geneva since 1994.

team, the proportion is lower. In fact, the proportion changes as a result of what we learn in the training experience.

3. How many members should there be in each group? Clearly, the number of members depends on registration. However, it should range from between six or eight and ten or twelve, plus the conductor and the observer, and, when applicable, the persona en frontera (person on the boundary) or the director of the experience. In one programme, professionals who are in different years of their training have been grouped together, while in the other the group members are all from the same year. In reality, this aspect is adapted to the reality of each programme and each period.
4. Who are the group conductors? The possibilities are always very varied, although the choice of one person or another depends on the circumstances, the real availability of professionals for this role, and the aspects that need to be highlighted. In one of the programmes, the group conductors are not members of the coordination team and these functions are therefore differentiated. In another group, there is no coordination team. Instead, a team of professionals handle all of the activities in the training programme, take it in turns to act as small group conductors and assume other roles within the structure. In such cases, only one person is in charge of the coordination.
5. Do students conduct groups? Clearly, it is logical for the students to undertake this activity. Different solutions are chosen in each one of the models. Students who do not have the opportunity to lead a group are given the opportunity to practice in approved centres. If the students are professionals who work in psychiatric care (acute wards, for medium and long stays, drug rehabilitation centres, social healthcare centres, occupational centres, etc.) their professional practice will enable them to conduct groups in their workplaces. In the third year of one of the programmes, each group member has the opportunity to conduct one of their group's sessions, with the presence of the conductor and the observer. At this time, professional activity is recognised as an official part of the training process, which is accounted for and governed by specific agreements. Thus, more academic or university learning is brought closer to clinical practice.
6. What role does the observer play? What this figure represents is illustrated by the presence of observers in both training

models, who are the repositories of the silent elements of the group. The observers are always former students. After a period in which they are not in contact with the course, which is needed to facilitate the process of de-idealization, such students ask to participate as observers in order to supplement their training. In the one programme, observers may only participate in personal experience groups, while in the other they may participate in all of the activities, including group experience (except in the large groups), theoretical classes, “supervision” and the team meetings.

7. Are observers passive or can they participate actively in the group? Usually, the role of observer is considered to be passive, as he or she “observes”. However, in one of the programmes, their participation is becoming increasingly active, as it is considered that this provides a new opportunity to include elements within the general dynamic. In fact, the active presence of observers in the team meetings enriches the vision of the entire experience. On many occasions, the observers bring about changes or contribute to new approaches and interpretations that help to benefit all. In this respect, the possibility of observers adopting the role of a participating observer of the experiential groups is beginning to be considered.
8. How do the students establish contact with the training structure? Tutorship is conceived as the space in which students can individually discuss the more personal and administrative aspects of their relationships with the training structure. In one of the programmes, this is considered a special relationship. In the other programme, this relationship is not structured and is left to the student’s own initiative. In one programme, administrative aspects are also considered part of the group dynamic and, as such, they are tackled firstly in the context of the large groups, and, if necessary, in a separate context.
9. How are students taught ways to tackle techniques and models of group intervention? One of the aims of the training programme is to provide instruments that facilitate the development of various group activities in the different contexts in which the students work. To achieve this, students need to be informed of some of the known group intervention possibilities. This aspect is well developed in one of the training programmes, which incorporates a series of workshops to

bring the student into contact with specific group intervention techniques.

10. What proportion of psychoanalytical elements should be included in the theory to ensure that the group training is adequate? This is one of the aspects that mark the differences in all training experiences—both in Spain and in the rest of the European institutes. In our case, it may be related to the evolution of the models of personal work and to the degree of adaptation to an academic model. Thus, whilst one of the programmes aims to offer a broader picture of what group psychotherapy represents in general, the other programme highlights the group analytical approach in particular. The first programme is broader and therefore more similar to a university course than the second programme, which is more limited.
11. Who teaches this theory, and is it someone outside of the transference structure or not? This issue is difficult to resolve. Each team finds the best solution they can, according to their circumstances and experiences. As far as we know, institutes use different models. One of our programmes incorporates professionals who are not directly linked to conducting the groups, in order to provide a vision that is free of the emotional charge of the experience itself. In addition, this provides an opportunity to open up the system. The other programme uses the conductors themselves, who change group and therefore alter the elements that have been placed in it to a certain extent. Thus, the first system can work more strictly on theory than the second. The second system gathers the emotional elements that permeate the entire group experience, and incorporate them into the theoretical process.
12. Which authors prevail in the theoretical context? The historical evolution has been marked by the number of texts that have a significant psychoanalytical emphasis compared to those with different focuses such as group analysis. The availability of texts in Spanish has also had a significant impact. One of the programmes is based on authors who are classics in the literature on groups. The other programme also includes papers written by team members or by people who are closely linked to the training experience. This has its advantages, although the components of idealization require specific attention to be able to work and make this element one more field in the area of interpersonal conflicts.

13. Are the students asked to complete a project at the end of the training as a complementary element? In both programmes, students must do a project to complete the course. Both programmes request that the project is linked to professional practice and define a model of presentation and some minimum requirements. In one programme, projects are presented to the rest of the course members. In the other, their publication is facilitated and they are distributed to the members of the group that participated in the process of drawing up the project. This project requires many hours' work and an effort must be made to adhere to the most academic and rigorous models of writing. Expressions that more directly express the personal experiences should be avoided at times, although such experiences can also be considered.
14. Is the idea of an institutional guest established? If so, with what frequency? The presence of professionals who attend as institutional guests varies according to the programme. In one case, the institutional guest is someone who is closely related to the professional field in which the training experience is developed. In the other programme, people who are less directly related to the field are invited to give lectures on their specialities. Institutional guests are always notable members of the group and there are high expectations about them.
15. Do we use the term "supervision"? This term is not used in our programmes, as we consider that the idea of group discussion gives a better indication of the group analytical position. Both training programmes have two sessions in each module or training block for group discussion. Work is done on the professional experiences of the students, which may be either their work experience or their professional work. In both programmes, different ways of carrying out group work are established and practiced.
16. Who should conduct the group in the reflection on the task sessions, someone from inside the structure or from outside of it? This aspect is resolved in different ways in the two training experiences. In one programme, these sessions are conducted by someone who has not participated in conducting the group. In the other programme, professionals change group and therefore have a new function and task. Clearly, each of these solutions has its advantages. In the first case, the work is facilitated by the fact that the individual is not emotionally involved. In

the second case, this involvement is incorporated into the work. In one of the programmes, the groups are reformed to avoid repeating the transference structures derived from the personal work.

17. What is the function and frequency of the *persona en frontera*? This is another factor that differentiates the two training programmes. The *persona en frontera* (person on the boundary) does not have the same function as an institutional guest. The idea of introducing this figure comes from the desire to open up the programmes, which tend to close in on themselves. This tendency can be avoided in several ways. In one of the programmes, people are sometimes incorporated from outside the structure as observers who participate in all of the activities that are undertaken, including the team meetings. In the other programme, this opening up is achieved by incorporating different people for different activities. The difference between the *persona en frontera* and the institutional guest lies in the fact that the former only takes part as a participating observer, whereas the guest contributes their own knowledge of the topic by means of a specific talk, thus compensating the elements of idealization and mutual benefit.
18. What is the aim of the team meetings? The functions appear to vary according to the programme. In one programme, the teams are established as working groups that coordinate the activity of other members who collaborate in the development of the programme. In the other programme, the idea is to form a “pedagogical-psychotherapeutic group analytical community with a multi-group structure”. To achieve this, the team is established as a group that draws up the elements for all the sessions. This group must be aware of emerging topics to be able to work on them within the management team and subsequently in the sessions. Thus, the team reflects on its own praxis, and thus ensures that, in its various functions, there is room to tackle any problems that arise.
19. Complementary or continuous training. It is clear that the activities described above adhere closely to academic requirements. However, complementary sessions are also required to meet the requirements of EGATIN, our frame of reference. In this respect, there are several initiatives for professionals who have met the academic requirements and wish to complement their training so that it is adapted to the European model.

Thus, the Institute promotes two types of activities that have the same aim: to provide theoretical and experiential sessions that enable professionals to meet group analysis training requirements. These two types of activity are carried out in Bilbao and in Barcelona. One programme involves specific clinical intervention with seriously ill patients and is carried out in four 25-hour training blocks annually, which combine personal experience with sessions on theory and reflection on the task. The other programme is more focused on extending and complementing the theory, and is taught in six four-hour blocks throughout the academic year.

### **Aspects in Which the Programmes are Comparable**

Clearly there are two aims: to provide academically-recognised training in group psychotherapy; and to ensure, as far as possible, that this training meets the standards established by EGATIN and by the FEAP, on behalf of the EAP.

With respect to EGATIN standards, the training programmes are taught in two stages. The first is three years long and is recognised by the University of Deusto. Two further years are available, so that those who wish to complete their training as group analysts can undertake the training hours required for the five-year training.

At the end of the group analytical training process, students on both programmes will have undergone 324 hours of personal group psychotherapy in small and large groups. Likewise, they will have completed the required number of hours of theoretical training (160 hours), to which must be added the 100 hours that are needed to compile the end of course thesis. Finally, they will have undertaken the 200 hours of reflection on the task (supervision) that are required by EGATIN, and will have conducted the required number of groups.

In addition to these programmes, the Institute also promotes training to attain the categories of Lecturer and Supervisor. In both cases, the prerequisites include hours of clinical experience, hours of reflection on the task in groups and the publication of papers in national and foreign journals.

### **EGATIN Membership**

Membership in EGATIN will enable us to open up, make contact with other institutes, share training experiences and continue to

consolidate our clinical and research work. In this respect, it is important to find out and reflect on how each institute has drawn up its own programmes, what the characteristics of these programmes are and on what biographical and bibliographic elements they are based. In addition, psychoanalytical hypotheses should be redefined from a group perspective. Our training and clinical experience should enable us to free ourselves from the ties of certain hypotheses that arose from an individual standpoint, and instead opt for more radical approaches, as indicated by Foulkes himself (Dalal, 2000). Thus, we will be able to redefine the individual psychological processes from a group perspective.

We aim to boost the clinical aspects of training in our Institute and extend it beyond the theoretical and academic sessions. In this way, we can establish a bridge between the academic and education sector and the clinical field, which is in desperate need of professionals in continuous training. We can then transfer this experience to other institutes in the European network. To achieve this, we consider that it is essential for the delegates of each institute to share their training projects, as this will enrich us, help us to go beyond paradigms created for individuals and facilitate clinical and technical approaches that emphasise the concept of the individual as a dynamic configuration of elements that come from each person's group environment, which determines interdependencies that are pathogenic in some cases and normogenic in others.

## References

- Dalal, F. (2000), *Taking the Group Seriously. Towards a Post-Foulkesian Group Analytic Theory* JKP.
- Foulkes, S.H. (1981), *Psicoterapia Grupoanalítica, método y principios*, Barcelona, Gedisa.
- Foulkes, S.H., Anthony, E.J. (1964), *Psicoterapia Psicoanalítica de grupo*, Buenos Aires, Paidós.
- Foulkes, S.H., Anthony, E.J. (2007) [1957], *Psicoterapia de grupo. El enfoque psicoanalítico*, Barcelona, Cagaop Press.
- Foulkes, S.H. (1979), *Dinámica analítica de grupo con referencia específica a conceptos psicoanalíticos*. In Kissen. M. (1979), *Dinámica de grupo y psicoanálisis de grupo*, Mexico, Limusa.
- Guimón, J. (1986), *La formación del psicoterapeuta de grupo*. In Campos, J., Fidler, J.W and cols. (1986), *La formación en psicoterapia de grupo y psicodrama*, Barcelona, Argot.
- Guimón, J., Ayerra, J.Mª et cols. (2004), *30 Years Experience of Group Analytic Training in Bilbao*, Eur. J. of Psychiatry, Supplement, pp 27–32.
- Guimón, J., Ayerra, J.Mª, Sunyer, M., Yllá, L., Arroyabe, F., Campos, J. (1985), *La formación en psicoterapia de grupo en Bilbao: descripción de una experiencia de 11 años*. *Revista de psicología general y aplicada* 40 (4), pp 811–20.

- Guimón, J., Sunyer, J.M., Sánchez de Vega, J. (1992), Group Analysis and Ward Atmosphere. In F.P. Ferrero, A.E. Haynal, N. Sartorius (Eds) *Schizophrenia and affective psychoses, Nosology in Contemporary Psychiatry*, London, John Libbey, CIC.
- Sunyer, J.M. (1989), 1989-1999, Diez años de historia de nuestra asociación. *Boletín*, 14:51–62.
- Sunyer, J.M. (1990), *Evaluación de las salas psiquiátricas en España*, Tesis Doctoral, Universidad Autónoma de Barcelona.
- Sunyer, J.M. (2004), 17 Years of Group Psychotherapy Training: a Training Experience in Evolution, *Eur. J. of Psychiatry, Supplement*, pp 33–43.
- Sunyer, J.M. (2009), Treinta y cinco años de formación grupal: un proceso de construcción, *Revista de Psicoterapia Analítica Grupal* (in press).
- 

## **Group Analysis in Johannesburg, South Africa**

**Anne Morgan and Assie Gildenhuys**

Group Analysis is not widely practised in South Africa although many people work with groups. As in Europe the individual model of psychotherapy is a preferred option partly because of lack of knowledge of a feasible and successful alternative. Thus those same issues confront potential group analysts here. In an effort to see group analysis flourish here Assie Gildenhuys and Anne Morgan, teamed up with Tony Hamburger of 'Ububele . The African Psychotherapy Centre' to start a group analytic introductory course in Johannesburg.

Ububele the brainchild of Tony and Hillary Hamburger is an organisation whose building is on the edge of Johannesburg's Alexandra Township. The township houses thousands of people in a small area and mainly consists of poor housing and shacks abutting the wealthiest area of Johannesburg, Sandton.

Ububele's vision is to make psychoanalytic understanding of childhood development widely available to the local population and to teach teachers, nurses and lay counsellors about this kind of thinking and its application to child development and in their communities. Ububele has a nursery school on its premises where this thinking is applied. Ububele also conducts programmes and workshops for people working with HIV/Aids, persona doll training and counselling. Its psychologists work in local schools and clinics as well as seeing children for therapy on the premises. Groups are held for voluntary home based care workers to discuss their work. Since the advent of the group programme other groups have also been conducted.

## **The Group Programme**

The group programme started 5 years ago and we are currently conducting the 5th Introductory course which is now recognised by the Institute of Group Analysis, London.

The Introductory course is modelled on the International Courses Committee [IGA] guidelines for international block trainings. There are 6 blocks a year. Within the blocks there are 5 small groups, 3 large groups, 2 seminars and a lecture/seminar and 2 work discussion groups.

For the last two years we have conducted a Community Lay Counsellors course to increase the level of group skills of those without formal training. This year is the first year of an advanced training called the Group Analytic Psychotherapy course. It is restricted to our first years intake of professional students whom we envisage will add to the staff team on introductory courses of the future. Because of lack of funds to keep fees affordable Ububele has had to raise funds through work with the Department of Social Development. Our students will conduct groups with stressed members of this department and are involved in the negotiation of suitable contracts. We are planning to continue into the second year with a clinical application of Group Analysis.

The faculty started out with 6 people but is reduced to five as one is undertaking research on the large/median group.

## **Participant's backgrounds**

The figures regarding participants for the first of the introductory course have come from three provinces of South Africa. Limpopo, Mpumalanga, Gauteng and one from neighbouring Swaziland. They are on average educated to matriculation standard, 28 years old, black [the course started out approx 50% black and 50% white and has gradually changed. This may be because we do not yet have cpd points although this is being addressed] working in hospitals, drug rehabilitation clinics, HIV work and NGO's of various kinds. The professional backgrounds are varied. Psychologists, social workers, occupational therapists, teachers and nurses as well as unemployed lay counsellors, home based care givers and other non professionals. This year we have 2 water meter readers and an actor all interested in social and community work. This range of professional and non professional, of highly educated and less well educated is a challenge to the teaching aspect of the course.

The mother tongue of the participants' numbers 13 languages. 11 are from the official language groups of South Africa. The average membership over the four years has been 18 black to 12 white participants

although in this fifth year we have one white participant in the introductory course groups. This is probably to do with the increased popularity of the course locally/word of mouth and the marketing.

## **Language**

The main language of the group is English, however we encourage expression in mother tongue and rely on the group members to translate. This does not occur often but it is an alternative for those who feel shaky in English. As group analysts from Europe will know language use is also a dynamic aspect of multilingual groups. An interesting aspects of use of language is that Venda, Isizulu, IsiXhosa and other languages are spoken more frequently than Afrikaans.

The dominance of English as the major language has significance over and above its being a global language. Afrikaans was only spoken for the first time in the large group in our 5th year albeit that we had Afrikaans speakers on the courses from the beginning. Our interpretation of this is that although it is common for Afrikaans home language speakers to understand English well there is a fear of being labelled in a particular and negative way. This relates to the struggle. When Afrikaans was introduced as the first language in South African schools there was a popular revolt, burning of schools etc [1970s.] It also relates to the broader political history of South Africa, from 17 century Dutch and British colonial power and its consequences followed by Afrikaner power and political dominance from 1948 to 1994. English is of course the language of British colonialism and conquest as well as being a commonly used global means of communication.

## **The Large Group**

We see the large group as an essential part of the experience as we think that learning about large/median group processes [the groups during the years have numbered between 30 and 50 people] are very important in South Africa. This is because of the history of apartheid. We know that the broader issues and traces of the social unconscious are readily expressed in this format and the legacy of apartheid is still with us. Large groups of the population divided on racial lines during apartheid have divided people in all aspects of humanity, socially emotionally and linguistically. What we see in this group and also in the small groups is that participants lack familiarity with each other. It is a forum for political, social and personal discovery of the past and the present.

### **An example of the Dynamics of the courses**

In the first year the of course the staff team reflected the anxiety of the wider social uncertainties becoming very concerned by absence of course members and the social needs of participants.

Within the large group, in the first year, it surrounded the use of taxis to return home; the dangers inherent in taxi travel and the lengthy journeys this required. Implicit in this, which became explicit, that some people were the 'haves' [owned cars] and some were the 'have nots' [travelled by taxi and were often late!] Social realities were inescapably present. The staff anxieties about this being irresolvable for the group linked to guilt about extreme social differences. In addition this course was the first of its kind, the staff group were new to each other and concerned too that it would enhance Ububele's reputation compounded the feeling that the viability of the group as a whole was threatened. Another aspect of social uncertainty was that at each block there would be unexplained absences or members absent to attend funerals [the average was 3 absences per block for a full block but with the addition of afternoons or days taken it seemed enormous] This brought the social anxieties concerning ill health, or violent crime [could the course survive?] into the room along with the fantasised fear of risk of infection through social intercourse or violence in the group itself, concretised by actual incidents of death for one or other of the participants extended families.

The staff concerns also reflected the deep seated anxieties of the participants about whether or not people from this divided society could talk with each other and work together without catastrophic consequences. It keyed into fears of illness and death from violent crime and HIV/AIDS both of which are constant features of life here. The staff group at this early phase was projected with as well as experiencing the unconscious fears concerning death, dying and infection, the latter, while being a common group phenomenon, is so closely allied to the social life of South Africa. The desirable object, the group course, close to the staff group hearts, was felt to be at risk!

### **Small group dynamics**

Speaking somewhat generally about the small groups, participants had to establish understanding and trust which frequently took the form of racial conflict. Racial differences had to be negotiated before the group could move on. Moving on was often touching, painful and hopeful.

In one group an African woman slept for large parts of the initial groups/blocks. Her sleeping seemed to be a response to tension in the group. This being revealed helped her to remain awake and to find enormous fulfilment in the experience. As she blossomed she decided that 'her university', experience at Ububele gave her the impetus to do a social work course.

In another group two young people, an Afrikaans woman and an African man at first sparred and then began to understand each others struggles personally and socially. The man said that he had never ever expected nor considered possible that he could share deep and painful personal issues with a white person. Another young woman was driven by her experiences to find out and read about Steve Biko and the Black Consciousness movement of which she had only become aware through her participation.

It is difficult to convey the depth of the alienation between races and the lack of knowledge about each others lives, thoughts and emotions. These groups help people to come together, take risks and move forward with greater understanding of their own conscious and unconscious conceptions of the other. They leave the course different from when they arrived.

### **The Staff and secondary trauma**

One of the things that staff has to face is the secondary trauma of horrific stories that are told in the groups. Sometimes the teller, such as the one that follows, drops out but on the whole we have managed to retain members.

In the first introductory course a woman who was struggling with serious heart lung problems which we felt had a psychological component, dropped into the group in an unaffected manner that her Uncle's head was left on the doorstep. The group and conductors listened horrified. The suddenness of this story emerging froze the group, it was close to time, the teller did not return. The group remained anxious at further blocks due to hearing of her increasing incapacity and illness. Emotional pain seems in some instances to have to be projected into and enacted with other group member's participation. This will no doubt be recognised by those of you working with trauma or in traumatised societies.

The above glimpse of an incident, which is typical of our groups, give a small example of the kind of content and emotions with which we are working. They clearly have a function for both the teller and

their relationship to the group. In the case of the above tale there was neither resolution nor understanding by her remaining as a presence in the group. I think that at the stage of the course and with reference to what has been described about the first year of the course the necessary containment was missing.

However I think incidents such as this tend to be silenced and buried and have to be recovered despite strong resistance to pursuing the pain in which the whole group is required to participate. An attempt at understanding the meaning of the above example, over and above the projecting of her own frozen, isolated horror, is that the woman needed to give a flavour and experience of the history of South Africa to other members of the group who had not been affected by township violence. It also seemed to be a projection of her frozen pain, buried from her teen years and perhaps currently an expression of her fear and horror of her own illness which was attacking her from within.

### **The effect upon the staff group**

As I said above the conductors of these course groups have to digest these experiences and hopefully help the group to face them. However there is also the need for the staff as a group to face the unknown effects and often enactments have to take place before the symptom is revealed. This has a traumatic effect upon team relationships. Paranoid fantasies and divisions occur and misunderstandings which can seriously affect the cohesion of the staff group.

One of the apparent unconscious processes that take place is pairing or behaviour which is seen to be pairing by those outside the perceived pair. Usually there is a rational reason for the need to pair up i.e. to work on a specific thing such as new courses, the joint conducting of small groups [There is not always joint conducting of groups. It was a response to numbers on a pragmatic level as well as a reflection of the underlying anxieties already described above] Pairing seems to have crept into the matrix of the courses.

Feedback from sub groupings does not seem to allay fears and feelings of being left out and mistrust prevails. Plans are made and either forgotten or swept aside leaving feelings of hurt and anger which have to be worked on over time. Separate development or talking behind closed doors arouses anxiety here. We hypothesise that these incidents and dynamics are connected to working in a traumatised and post apartheid society. Perhaps it is safer to work in a hope filled pair rather than allow the group, whose social history here has

been so often violent, to prevail. However the down side is that this pair is then undermined. [This phenomena has also been mirrored within the course groups]

In the above we have tried to give you a glimpse of the work in progress. We would appreciate your comments and ideas.

### **Anne Morgan and Assie Gildenhuys**

If you would like to support the development group analysis in South Africa how about adopting a student on one or other of our three courses?

Group analytic training at all levels is facilitated by Ububele's subsidies for at least half the students. Many of our participants work in very low paying jobs or are sometimes volunteers and without work. Ububele cannot subsidize all but the very poor.

We would like to start an Adopt a Student programme. The idea would be that if you adopt a student you would contribute to part of the annual course fee. This could be as little as 20 sterling a year.

If you would like to take it further and mentor a student this could transpire from the contact should you and they wish to engage in promoting their Group Analytic development. We think that it would be very helpful to all the students and enable you to share in the growth of group analysis in Southern Africa through this scheme.

If you are interested please get in touch with Anne Morgan at [globalgroups@goggaconnect.co.za](mailto:globalgroups@goggaconnect.co.za)

---

## **EGATIN Study Day, Heidelberg 24–25 April 2009**

### **The Foundation Matrix – or: How to Become Curious about the Obvious**

**Regina Scholz**

Good morning dear colleagues and friends,

Listening to Angela yesterday I felt the temptation to begin this paper with an exercise in creative writing, asking you for your associations to the term "Foundation matrix". You can do it now for a moment silently in your head; I make a break let's say for half a minute.

And now you can have a look, how what came to your mind resonates with the Foulkesian notion that is probably well known all of you: “I have accepted from the very beginning that even a group of total strangers, being of the same species and more narrowly of the same culture, share a fundamental mental matrix (foundation matrix). To this their closer acquaintance and their intimate exchanges add consistently so that they form a current, ever moving and ever developing dynamic matrix” (Foulkes, S.H. 1968 in Foulkes, E. 1990: 228).

Here we come to know Foulkes as an early communicational theoretician of unconscious processes. He mentions as characteristic features of the foundation matrix: It is based on biology – the anatomy and physiology of the human species, it includes language, culture and social class. This list is clearly not a systematic one, but what he is aiming at is to convey an understanding of individuals as well as of the groups that make of a society as units consistently under construction by communication.

Therefore it is somewhat misleading to say (Haim Weinberg 2006), that the foundation matrix is a term that combines biology and culture. The relation is not additive. Foulkes just implies that the common biological base belonging to all humans is worked out in different ways, i.e. loaded with different meanings by different cultures. I would say: You do not find human biology but in cultural forms.

But what are then the contents of this matrix? Jaak Le Roy (1994), who worked in Africa, mentions as basic dimension that have to be worked out in the foundation matrix in every society and every group:

- the understanding of inside and outside the cultural group,
- family systems,
- gender relations
- and the relationship between generations.

These dimensions probably cover up the social structure of simpler societies, for more complex societies, this then also has to be enlarged to the whole social structure, including social classes and the distribution of power.

At every level, we are again confronted with the following questions: How do groups or systems of groups form and maintain themselves? How do the members develop a sense of we-ness, recognising each

other as belonging together and excluding others? This is an ever ongoing process, but at a given moment it always has a concrete shape, which can undoubtedly be described as historical phenomena. So we have a time dimension in these unconscious processes.

The notion of the foundation matrix thus implies a communicative approach to biology as well as to culture. Culture then can be seen as a group achievement, as a historically developing set of shared rules and regulations, of shared systems of interactions and symbols, including the related patterns of thoughts, emotions, and unconscious meanings and fantasies. This cultural matrix always contains – in a condensed and fantasmatic form – international history and its power relations – and thus a time dimension.

Let us reduce the theoretical level to concern ourselves with more concrete questions. If we consider cultural matrices as emotionally loaded systems of meanings, now we have a direction, a pointer as to where to look:

What is a man, what is a woman in a given culture? What are the meanings of being young and old? Who can expect what from whom, e.g. respect? Who belongs to “us”? And how do we recognise each other and determine, who is ‘not us’?

These shared patterns of meanings are usually widely unconscious; they are communicated more in doing than in talking. In the way that they are so ‘normal’, so self evident’ that people are unaware about their man made character. It just feels natural and unquestionable how it is. Only taking a comparative view – historically and/or culturally – brings to light these well hidden dimensions of content.

To give you an example, of what I try to convey, I want to share with you some results that I found when I got in contact with a different cultural elaboration concerning the basic dimension of gender. It was a visit to Iran in 2006 that gave me a fresh look at how femininity is constructed nowadays in Germany – you travel to come home. There I was confronted with a very different way of “doing gender”, thus getting a new understanding of a well known situation – living as woman in Germany.

I’ll probably disappoint you not telling you about my experiences in Iran, in this country where society is structured to a huge amount along the lines of gender, where men and women are clearly segregated and rules are rather different for both genders. What I want to do is to invite you to a women’s therapy group in Germany and try to look from the outside.

## **The Group**

It was just a 'normal' therapy group; members were from their twenties to their fifties with mixed backgrounds and various diagnoses. In everyday life, all of them are more or less well functioning.

Not surprisingly for a women's group, much of the conversation was about men. At the beginning the way of talking about men was rather general, but in a giggling way somehow aggressive and denigrating, they described 'how men are', thus presenting themselves as experienced women and reinforcing their independence. These contents were contrasted by the fact that talking about men took much space, thus indicating how much men meant for the women's self-definition. The only one not to join in this chorus was Evelyn – she conveyed the impression that there had never been any male person of importance in her life, thus claiming to be the most independent of all.

Underlying these sequences were assumptions that life is very difficult and men are of no help in managing it. They were blamed to make things even worse and do not understand anything; but unjustly for men everything is easier in this world. Envy was in the air.

The experiences they referred to first were those with their brothers, expressing their pain about the boys being loved more by their parents. The grief of sadly jealous, abandoned, parentified children governed the atmosphere. Though most of them did not come from "broken homes", caregivers seemed not to have been emotionally available. Autonomy was demanded rather early, without the parents providing enough compensation, and thus turned out to be a psychic compromise. The character of defence of this construction was clearly expressed by Michaela, who had left home when she was sixteen: "Nowadays I think that I dearly wanted somebody to say: we miss you".

As the climate gradually opened up, slowly they started to speak of their – mostly unhappy and complicated – loves; helplessly staggering between 'men are like that' and 'my great love'. Katharina represented this type most clearly: In her early forties, she fell in love with a man who lived more than 1000 kilometres away, and only 3 months later, she followed him to his home town. She never was so happy before. But everyday life turned out to be different from the previously experienced wonderful feelings of symbiotic fusion. Katharina became more and more depressed and had to struggle with her disappointment, directing the elicited narcissistic rage into her body, causing pain in her stomach and in her back.

The opposite was represented by Elke: She claimed her right for one-night-stands, thus tackling the implicit group rule that – at least for women – love and sex have to go together and that sex without love is immoral. But it was Elke who eventually told us – in a remark spoken aside – that she had never experienced an orgasm. To everybody's surprise most of the women joined in, sharing their experiences of more or less 'unsuccessful' intercoursés, blaming more themselves than their partners. These women were all good-looking, some of them appearing very sexy. There was a lot of envy in the room, directed at those with the best body shapes. One of them – Brigitte – got near to deeper levels of her sexual difficulties when she said: "I guess it is some sort of power play. Otherwise I would be too vulnerable". She was the most beautiful woman in the group, and emotionally completely dependent on a man who treated her as bad as he possibly could. In her masochistic dependence on this man, the problem can be seen rather clearly: In her idealisation of this love, she not only covered up her shame and self-contempt, but insisted that it had to be him, had to be the man who gives her the thrill. If he wants her, she is in flames, not being able to take sexual initiative on her own; if he turns away from her, she becomes alive to get him back. Following Benjamin (1988), the main motivation for idealised love is the idea that only the man can open up the door to a world otherwise locked for the woman, the world of subjectivity that is classified collectively as the male domain.

These women got lost in the contradictions of postulated equality and felt differences and subtle limitations. The discourse of equality leaves them helpless to integrate their confused feelings and contradictory experiences. They are highly qualified, wear trousers, marriage is not a clear aspiration, and they have very ambivalent feelings regarding motherhood. Virginity is not an asset but on the contrary something to get rid off as soon as possible. Susi told us how she rather actively seduced a boy whom she did not even like very much, just because she thought she might become too old. Virginity was considered to be old-fashioned, and she wanted to improve her place on the ranking scale of her peer group. The others joined her in telling their stories of 'the first time' – which turned out to be more determined by an assumed norm of 'it's time now' than by romantic feelings or a good relation to their own body and own emotional world that could allow them to really choose the right moment.

Equipped with formal equal rights, there is nearly no inner space to speak and think about implicit gender norms and structural handicaps

that nevertheless shape the daily practice and produce real inequalities in the family and on the job. The discourses of individualisation and self-actualisation function mainly in attributing responsibility for their situation – mainly the unhappiness that results from unsatisfied needs for attachment, love and affiliation – to nobody but themselves, shedding no light on structural factors (see Hagemann-White, 2006). To put it in a more psychological language: These women against their overtly displayed independent behaviour remained on a deeper level more or less in the daughter's position. Unable clearly to identify with their contradictory mothers and to direct their desire towards their absent or weak/emotionally inaccessible fathers (parents in which psyche historical changes are already mirrored) they get confused and anxious of their sexuality, of the 'separation' that is connected with the own desire that attracts you to somebody else, who is different from you. The paradox inner and outer situation is paradigmatically to be seen in the facts that an early loss of virginity is wanted but too much passion is frightening them and therefore avoided; these women are very confused – and they are confusing for men who never know which side to relate to.

## **Interpretation**

If I take these women as in a way typical of contemporary German women, I would summarise my impressions like this: women in Germany show, in the foreground, a more independent attitude that covers and hides a personalized emotional dependency on men, thus reflecting the development from a more traditionally patriarchal culture to an individualistic (patriarchal) one.

Eva Jaeggi (2006) elaborated – based on Mario Erdheim's (1984) thinking – for the German context the contemporary narratives of love, considering them as complex symbol systems of words, gestures, rituals and opinions that appear to be self-evident and natural, thus indicating their widely unconscious dimensions. With this notion she is coming rather close to my understanding of 'foundation matrix'. She enumerates:

1. Love at first glance – is seen as sign of fate (God) that this is the one and only for the rest of one's life. There of course is a tension towards traditional arranged marriages as well as towards the modern experiences of consecutive loves during one's lifetime.
2. Love needs constant talking and even quarrelling to be maintained (culture of right dispute). This assumption refers to some

historical changes that occurred after the arranged marriage was abandoned in favour of love marriages, a transition that took place in Germany end of the 18th, beginning of the 19th century. Submission and devotion to the beloved nowadays is no longer an unquestioned accepted form of love. The discourse of equality and self-actualisation demands an ongoing relationship management and talking is the preferred mode of the middle classes.

3. Love needs a right balance of intimacy and distance. That implies ongoing negotiation in partnerships: both are perceived as autonomous individuals who have to develop themselves in a life long process. The priorities of developments at given moments have to be found out in a more and more unstable surrounding as well as the compatibility with needs for affection and attachment.
4. Love constitutes a fulfilling sexuality, or: only sexual acts that are accompanied by feelings of love are morally acceptable (see Jaeggi, 2006: 8). Hence the ideology of love appeases the dynamite of sexuality; the drive to power is defused and made compatible with social requirements that ask for stable situations.

These assumptions as listed by Jaeggi appear very natural to individuals in the Western world today, and foster a broad range of feelings of superiority. Only if compared to former times or different cultures, these premises can be seen as historical and their normative character, which shapes experiences and excludes deviant feelings and interpretations, becomes obvious. They constitute the background and the material that is worked out in the dynamic matrix of a given group, because you do not see the foundation matrix but in the dynamic matrix, where it is enacted and perhaps a bit transformed.

And in therapy groups we can also see how much suffering is connected to the trial to live up to these assumptions. The felt pain and the felt knowledge about their man made character opens up the space to get fantasies and ideas where to go beyond the achieved status. Not being forced to wear a scarf as in Iran cannot be the last word of emancipation.

## **References**

- Benjamin, Jessica (1988): *The Bonds of Love – Psychoanalysis, Feminism, and the Problem of Domination*. New York, Pantheon.
- Erdheim, Mario (1984): *Die gesellschaftliche Produktion von Unbewusstheit – Eine Einführung in den ethnoanalytischen Prozess*. Frankfurt am Main, Suhrkamp.

- Foulkes, S.H. (1968): Group dynamic processes and group analysis. In: Foulkes, E. (Hg): *Selected Papers*: 175–185. London 1990: Karnac Books.
- Hagemann-White, Carol (2006): Sozialisation – Zur Wiedergewinnung des Sozialen im Gestrüpp individualisierter Geschlechterbeziehungen. In: Bilden, Helga und Dausien, Bettina.: *Sozialisation und Geschlecht – Theoretische und methodologische Aspekte*: 71–88 Opladen, Verlag Barbara Budrich.
- Jaeggi, Eva (2006): Liebe, Beziehung und das Unbewusste. In: *Psychoanalytische Familientherapie* Nr. 12, 7. Jahrgang, 2006 Heft I: 03–20.
- Le Roy, J. (1994): *Group Analysis and Culture*. In: Brown, D. and Zinkin, L. (eds) (1994): *The Psyche and the Social World*. London/New York: Routledge.
- Weinberg, H. (2006): *Group Analysis, Large Groups and the Internet Unconscious*. PhD Thesis. <http://www.group-psychotherapy.com/articles/weinbergh02.htm>
- 

## **EGATIN study days, 24/04/2009**

### **About new approaches in theoretical training**

**Angela Schmidt-Bernhardt, IGA Heidelberg**

#### **Theoretical training – What does it mean?**

The theme of the study day in 2009 is called ‘From fear to curiosity’

I will illustrate what it concretely means to create new steps in our theoretical training in the IGA Heidelberg. To create new steps means travelling from fear to curiosity.

Theoretical training means of course reading, studying and discussing group analytic theories and basic articles. But it means much more than that.

Theoretical training means understanding and working through the theories. It means relating theory to practice and to individual experience; it means understanding practice and experience in the light of the theories and it means, also, understanding the theories by practice and experience. It means checking practice and theory and correcting both mutually.

It is a process of comparing, learning and changing. During this process we change both theory and practice, and we change ourselves.

#### **Theoretical training in the group analytic formation at the IGA Heidelberg – how to do it?**

In our theoretical training we try to combine lectures with reflection on our own experience and the experience of our trainees. Our aim

is to reach a profound understanding of the experiences, the practice and the theories.

In order to reach this aim, we relate cognitive and affective approaches. Learning means learning by the use of all our senses; Understanding includes cognitive, affective and empathic understanding.

## **1 Some ideas about how to realise this**

### **1.1 Preparing and working together**

Our theoretical training begins with preparing the seminars:

We are two conductors looking for adequate theoretical texts, looking for the methodic and didactic process; we are – not always but most of the time – two conductors in the group, and we are two conductors evaluating the group's process.

Being together we can reach a profound understanding from the beginning; and it helps us to understand our own process of learning, acting and working through.

### **1.2 Working with other media**

We accentuate articles and texts by including other media in the learning process. We work with film material, with videos, with pictures.

To give an example: In our theoretical training: 'Developmental psychology – Early childhood development' we view video sequences of mothers with their children to illustrate the bonding theories of Bowlby, Dornes and Stern.

After having looked together at the video sequences, we continue with discussions about the impressions of the screened video sequences and we then relate the visual impressions to theoretical foundations.

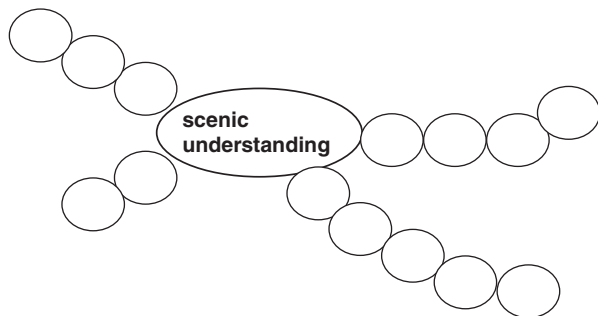
## **2 Working with other methods and social forms**

We work with some methods which can help us in our aim of overcoming a simple reproduction of texts.

In the following I will demonstrate how we use 'creative writing' as a new step in understanding theory, practice and our own experiences.

### **2.1 Clustering**

First, I will explain how we used 'Clustering' in our training. Working with the method of clustering means the following:



You write a special word or an expression in the centre of a sheet of paper.

Then you write all the words you associate with the expression.

You write, on separate lines, your different associations.

We used ‘Clustering’ at the beginning of a theoretical workshop, on a Friday afternoon.

In the centre of the paper we wrote the subject of the training: ‘Scenic understanding’. So, all our participants could get close to their ideas and their feelings concerning the weekend.

After a discussion about the results of the clustering we began with the theoretical lecture.

What about the effects of clustering? Clustering opens your mind. That means, by clustering a given term you activate all your knowledge and your ideas concerning the term. You activate more than only cognitive knowledge. There are connections with other areas of knowledge which you can find by clustering. There are also connections between cognitive, affective and empathic understanding of the theoretical subject which can be found by clustering.

So, we can say that clustering contributes to a new understanding of learning, including all our senses, including cognitive, affective and empathic understanding.

## **2.2 Writing in order to activate own experiences**

In our lecture about ‘Early childhood’ we begin with the following stimulus:

Please write down everything you remember of group experiences in your childhood! You have five minutes to do it!

After writing down we read the texts together; it simplifies the approach to the profound understanding of group analytic theory. This cognitive understanding is supported by



### **2.3 Visual stimulus**

In the following, I will demonstrate how to work with a non-verbal visual stimulus.

We present this photo showing a scene with different young people to our trainees. We give the following task:

Take the view of one of the people. Write down what you are doing and what you are feeling – don't leave that individual's perspective.

It is up to you if you like to write a poem, an essay, a diary or an interior monologue. You have ten minutes for this task.

After having finished this task, we read the different texts.

The effect on the group was that they could feel the different perspectives; they get an idea of the different perceptions in the same situation; they are able to live the diversity and wealth which exists in each group – but also the differences and contradictions in perception.

### **3 Some results – like a conclusion**

#### **3.1 Students' view**

We asked our students to judge the new approaches to theoretical training, especially their experiences with the creative writing'.

These are the results:

- There is a positive effect on memorizing the content of the training
- The work is more profound, because the theoretical contents are related to personal experiences and personal feelings;
- Cognitive understanding is accompanied by affective understanding (and sometimes even by empathic understanding).
- There is some fear working with the new methods because you don't know exactly if you cross the border between sensitivity training and theoretical training; the fear concerns fear of the open space, fear of loss of control.
- Students went the way from 'fear to curiosity' and were glad about the new experiences.
- Students told us that they would try to apply "creative writing" in their own professional practice (for example in writing down all ideas and feelings after a group session).

#### **3.2 Our own view**

We asked ourselves how to judge the new approaches.

- We felt the process "from fear to curiosity" in our own work.
- We didn't know if integrating the new methods would be successful.
- We didn't know if conducting the group together would be successful.

We learnt a lot in the process: Opening the training led us to another understanding of the group, which includes our own position within the group.

Both, the students and we, began a creative process of understanding theory.

Both, students and we, made a new experience of working together, of creating ideas together.

Both, students and we, felt that it was possible to get access to the unconscious, to relate theoretical inputs, cognitive learning and the unconscious. The non-verbal stimulus, especially, facilitates access to the unconscious.

Both, students and we, learn with all our senses. Cognitive, affective and empathic understanding of group analytic theory, for example 'group cohesion', 'bonding' and 'scenic understanding' is supported by our approaches.

Working a theoretical topic through includes both understanding and feeling the meaning of theoretical statements.

In this process we felt that it all worked together: change of the group, change of conducting the group, change of the conductors, change of theories!

It is in this change that we see a rich chance!

---

## RESEARCH

### Articles and Books

**Psychotherapy Research. New Findings and Implications for Training and Practice.** Per Høglend, (1999). *J Psychother Pract Res* 8:257-263. The last decade has seen progress in psychotherapy research, despite the methodological complexity in this field. However, empirical research has influenced training and clinical practice to only a limited extent. This article is a brief evaluation of trends and some findings in modern psychotherapy research that may influence professional psychotherapy training and practice.

Website address: <http://jppr.psychiatryonline.org/cgi/content/full/8/4/257>

**The social relations model: A tool for group psychotherapy research.** Marcus, David K.; Kashy, Deborah A. (1995). *Journal of Counseling Psychology*. Vol 42(3), 383–389.

The social relations model presented in this article provides a solution to some of the problems that plague group psychotherapy research. The

model was designed to analyze nonindependent data and can be used to study the ways in which group members interrelate and influence one another. The components of the social relations model are the constant (i.e., group effect), the perceiver effect, the target effect, the relationship effect, and error. By providing estimates of the magnitude of these 5 factors and by examining the relationships among these factors, the social relations model allows investigators to examine a host of research questions that have been inaccessible. Examples of applications of the social relations model to issues of group leadership, interpersonal feedback, and process and outcome research are discussed.

## Useful Research Websites

**Track-n-Graph:** this is a free web-based service allowing you to track and graph information. Website address: <http://www.trackngraph.com/www/>

**San Francisco Psychotherapy Research Group:** a site dedicated to the writings of the San Francisco Psychotherapy Research Group with many freely available articles. Website address: <http://controlmastery.org/>

**Journal of Psychotherapy Practice and research.** Website address: <http://jpjpr.psychiatryonline.org/>

**Society for Psychotherapy Research.** Website address: <http://www.psychotherapyresearch.org/>

**Terry Birchmore**

---

## Correspondence

We have received no items of correspondence from our members.

---

## **The GAS Forum**

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

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

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

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

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

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

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

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

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

**Terry Birchmore**

---

## **CULTURE**

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

#### **25th September 2009. Five Minutes of Heaven.**

Directed by Oliver Hirschbiegel (UK 2009). A thrilling new film of revenge and reconciliation set in Northern Ireland and starring Liam Neeson and James Nesbitt. Recent Sundance best film winner. Discussion led by Professor Vic Seidler, professor of social theory, Goldsmiths College.

#### **9th October 2009. The Visitor.**

Directed by Tom McCarthy (US 2007). Coping with displacement and loss is the theme of this subtle film, with a strong central performance from Richard Jenkins (*Six Feet Under*). Discussion led by Dr David Wood, child and adolescent psychiatrist, group analyst and family therapist.

#### **20th November 2009. The Seventh Seal.**

Directed by Ingmar Bergman (Sweden 1956). An iconic early Bergman film set in the plague years of the middle ages and dealing with the themes of fate and death. One of the greatest films ever made. Discussion led by Michael Arditti, novelist and writer in residence at the Freud museum, whose latest novel *The Enemy of the Good* has just been published.

#### **11th December 2009. Reign Over Me.**

Directed by Mike Binder (US 2007). A moving and redemptive film about post traumatic stress disorder following the events of 9/11. Discussion led by Yana Stajavo, film maker and script writer.

---

## **IGA/GAS Library Update**

Hopefully by the time you read this we will have made further progress with the installation on the website of the IGA/GAS Library catalogue, powered by Softlink Liberty 3.

Some general comments that I would like to make about the database are that it is not only for use by members wanting to find out

what this library holds and to borrow from it, but can be used as a resource to identify material which you can then access from your own local library/information services.

The following text features on the home page of the database: 'This database and library system has been funded from a bequest by Elizabeth Foulkes, the widow of S H Foulkes, and a long-standing member of the Library Committee', in recognition of the fact that the provision of the whole library system has been funded by a generous bequest from Elizabeth Foulkes designated for the use of the King's Fund Library.

Once the database is available on the web, this will be just the 'end of the beginning', in that the system will have been 'signed off' as stable, but in some ways this will be a transitional stage, as much work will remain to be done on cleaning-up and enhancing the data, owing to the minimal and individual nature of the records as recorded in the previous Access databases. Increasingly records are supplied with abstracts, and eventually this will be the norm: all new material added to the Library since mid 2007 has been abstracted.

There will be numerous different categories of material in the database, as it brings together the contents of the various different Access databases: books, theory papers and clinical papers [identified as such and with a standing proviso in the record that loan is only on approval of the author, as sought by the librarian], other papers, comprising member's publications, and papers maintained for reading list use, along with the small collection of audio tapes. As from this current academic year the 'list' function will be used for current reading list papers. Reading reports of other information professionals' use of Liberty 3 encourages me to suppose that there is more functionality in the system than as yet being used – so – watch this space !

Elizabeth Nokes, King's Fund Librarian

NB to include general guidance about d/b –

That it can be used as a search/finding tool for use with local resources, not just to borrow from IGA/GAS Library

Background to Elizabeth Foulkes bequest – which is why she features on 'home' page.

Transitional stage – a lot of systematising work still to be done on the data

Note different categories of material – books will have ISBNs and be multi-page

Items without ISBNs and under 100 pages will be dissertations/theory/clinical papers

Also contains ‘papers’ – member’s publications and reading list papers.

**Elizabeth M Nokes**

Librarian

IGA/GAS Library

1 Daleham Gardens

London NW3 5BY

Tel. 020 7431 2693

Fax 020 7431 7246

email: [elizabeth@igalondon.org.uk](mailto:elizabeth@igalondon.org.uk)

Available at the following times:

Tuesday and Wednesday: 10.45 a.m. to 17.15 p.m.

---

## **Executive Editor Wanted**

Group Analysis, our journal needs an Executive Editor to lighten the loads on Tom Ormay, the editor. For example to look after day to day issues regarding Sage the publisher, the checking of agreements and communication. Ideally a recent graduate, who would be interested in being a member of our Editorial Board should apply.

Tom Ormay [tomormay@t-online.hu](mailto:tomormay@t-online.hu)

---

## **Request for Foulkes Letters and Documents for Society Archives**

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

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

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

---

## **17th Congress International Association for Group Psychotherapy and Group Processes (I.A.G.P.) Groups in a Time of Conflict**

**Rome, Italy 24–29 August 2009 Ergife Palace Hotel**

The Congress theme, Groups in a Time of Conflict, has attracted much attention, as clinicians and all who work with groups recognize and are witness to the effects that culture, society, government and current events have on the lives of the people with whom they work and interact. (Please log onto our webpage [www.iagpcongress.org](http://www.iagpcongress.org) for a complete focus statement).

The theoretical orientations (theory and practice) of those attending the Congress reflect the diversity and richness in the fields of mental health and group work. They include group psychotherapists, group analysts, psychodramatists, family therapists, expressive art therapists, organization consultants, researchers, teachers and students from the private and public sectors. They hail from the six continents, providing all at the Congress with a unique opportunity for cross-cultural exposure, communication and understanding.

In addition to the Scientific Activities of the Pre-Congress, and Congress workshops, symposia, courses, videos and posters, the Congress format will include on-going morning experiential groups, where participants can connect with each other in a small group setting; and at the conclusion of each days scientific program Large and Median groups, where participants will have the opportunity to interact with Congress colleagues to explore social and cultural issues that will be reflected in the Congress.

There will also be an opportunity for students and professionals to study a subject or theme in depth. The Scientific Program Committee (SPC) will organize these Thematic Tracks from both proposals that are submitted as well as invited presentations. The Congress Plenary Speakers are internationally renowned for their activism and contributions to the understanding of human behaviour in times of stress and conflict, and towards the promotion of peace.

Congress registration information and forms are on the website [www.iagpcongress.org](http://www.iagpcongress.org)

---

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

**From 20:15 on Thursday 29 October Until 13:30  
Sunday 1 November 2009**

***Venue: The Institute of Group Analysis,  
1 Daleham Gardens, London NW3***

It is more than fifty years since Foulkes first described the process of group analytic psychotherapy as ‘ego training in action’ (1957). Drawing from the insights of self psychology and the object relations approach, the concept was taken up and reworded by Dennis Brown who spoke of ‘self development through subjective interaction’ (1994). Meanwhile our understanding of the meta-psychology of the ego and its actions within the therapeutic process in individual and group analysis has become enriched even more by the findings of attachment theory as developed by Bateman, Fonagy, Main and Target and also by recent research into the neurobiological foundations of attachment behaviour, affect regulation and memory systems.

The 38th Autumn Workshop on ‘Mentalizing the Matrix’ will address these developments. It is a clinical workshop intended to offer ‘ego training in action’ for the participants. This includes lectures & panels on mentalization based treatment (MBT) as well as the opportunity to experience it in small groups guided by a team of international colleagues who have pioneered its application in groups and group analytic practice. Also, the workshop will offer a chance to explore the interface of MBT and its clinical value in comparison to more traditional ways of group analytic work.

### **Registration Fees (in Pound Sterling):**

GAS Member fee

£300 (before 15th Aug)   £330 (before 1st Oct)   £360 (after 1st Oct)

Non-GAS Member fee

£350 (before 15th Aug)   £380 (before 1st Oct)   £410 (after 1st Oct)

For further information and full programme please contact

Group-Analytic Society (London)

102 Belsize Lane

London NW3 5BB

Telephone +44 (0)20 7435 6611

Fax + 44 (0)20 7443 9576

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

Website: [groupanalyticsociety.co.uk](http://groupanalyticsociety.co.uk)

---

## **Karnac Books Ltd announce The New International Library of Group Analysis**

Drawing on the seminal ideas of British, European and American group analysts, psychoanalysts, social psychologists and social scientists, our books will focus on the study of small and large groups, organisations and other social systems, and on the study of the trans-personal and trans-generational sociality of human nature. The central theme of the library is that the society-ego is as primary as the body-ego in the development of personality and identity from conception throughout the life cycle. NILGA books will be required reading for the members of professional organisations in the field of

group analysis, psychoanalysis, and related social sciences. They will be indispensable for the 'formation' of students of psychotherapy, whether they are mainly interested in clinical work with patients or in consultancy to teams and organisational clients within the private and public sectors.

The Series Editor Earl Hopper, Ph.D. is a psychoanalyst, group analyst and organisational consultant in private practice in London. He is a Fellow of the British Psychoanalytical Society, Member of the Institute of Group Analysis and Fellow of the American Group Psychotherapy Association.

August 2009—Walter Stone From self psychology to group psychotherapy. Pb £22.99 9781855757349 pp 320.

January 2010—Jerome Gans Difficult topics in group psychotherapy. Pb £22.99 9781855757691 pp 320.

March 2010—Edited by Earl Hopper & Haim Weinberg The social unconscious in persons and groups: volume one. Pb £22.99 9781855757684 pp 220.

May 2010—Richard Billow Resistance, rebellion, and refusal in groups. Pb £22.99 9781855757745 pp 220.

For customer orders please go to [www.karnacbooks.com](http://www.karnacbooks.com), or telephone +44 (0)20 7431 1075 or fax +44 (0)20 7435 9076 or write to Karnac Books, 118 Finchley Road, London NW3 5HT, UK. We accept visa, mastercard & switch and sterling.

---

## **Information About Conference Accommodation in London and Donations to the Society**

Please see the GAS Website at:  
<http://www.groupanalyticsociety.co.uk/>



